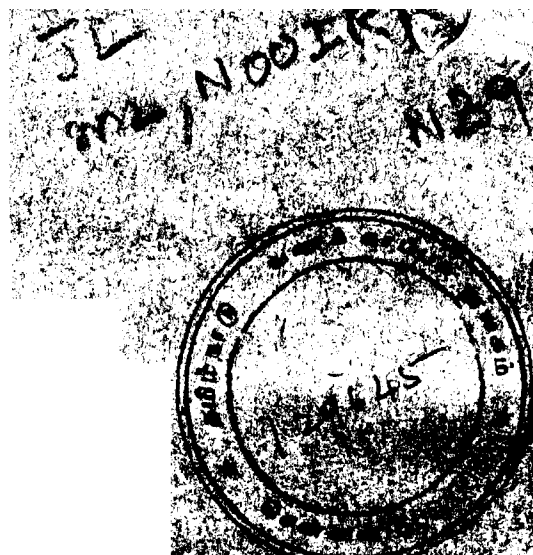




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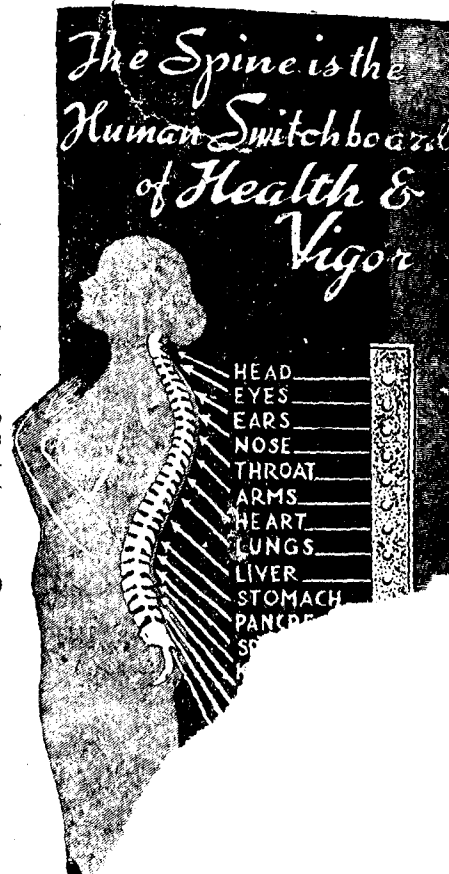
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1,50,48,915	1935	1,23,28,665
1,68,88,200	1936	1,36,01,500
1,72,579,75	1937	1,40,08,725
1,76,83,250	1938	1,44,91,000

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WHAT OF INDIA?

BY ESTELLE H. RIES

It is often remarked that India is more like a continent than a nation. Within its boundaries it has many cultures, religions, races and languages. But nevertheless India's people are united culturally, spiritually and racially and have more understanding between them than one discovers in the continent of Europe. In spite of differences, India is one great unit while Europe is not. Most of the social, religious and political ills of India can be traced to its economic ailments and who is lacking these?

To discuss the social ills—untouchability, pinda system, child marriage, lack of sanitation, poor education—before discussing the economic situation of the country is to put the cart before the horse. India cannot be expected to solve her social problems until and unless the economic condition of the country is on a sound basis and her people have enough bread to eat.

We are labouring under a wrong impression in believing that India is given to thinking only of the other world and casting a sinister glance on all things mundane. While that is a dominant and conspicuous aspect, it is not the only one. We must not forget that India was discovered by the Europeans because of her material prosperity. It

was not the religion and philosophy of India that brought Europe to her. Europe was attracted by her wealth, her jewels and spices and silks; her commerce, her skill in building and making the things of daily earthly life. And yet how often is the whole evolution of Indian history treated in terms of philosophy and religion alone!

Until 1815, India was one of the foremost industrial countries in the world. This industry, however, was cottage labour. And with the coming of a new technique of mass production and the factory system, the artisans of India, about fifty million of them, lost their trade almost over night. They were unable to compete with machine-made cheap products. Skilled artisans became unskilled labourers, dividing the land into small sections and thereby reducing the productivity of land itself, and we know that agriculture is at best the poorest of businesses the world over.

The conflicts of economic interests between England and India make it impossible to expect India to be industrialized. For England to allow this would mean the spoiling of a great market for British manufactured goods. India, to serve the interests of England, must remain the producer of raw materials.

The poverty of India has of course seriously affected Indian society and its educational institutions. The whole of British India, with over 220 million people, spends on education only about one-half of what the single State of New York spends for her citizens. India, recent visitors tell us, is a country where the system of education does not fit in with the culture of the nation, an untenable situation in any country. Yet this has been going on for over a hundred and fifty years. If you study the curricula of the Indian Universities, you will find a number of courses given on theory of rent, or theory of interest, but you will notice the absence of such practical subjects as banking, or railroads. This results in a type of education whereby India has become a place where one finds practical people are uneducated and educated people are impractical.

India is said to have over 200 dialects. Yet the fact of the matter is that 217,000,000 of the people do not use more than six of these. Further, one must not forget that language is but a vehicle to express our thoughts and ideas. In America, the North and South, though speaking the same language, had to fight a Civil War. It is when the thoughts and ideals conflict that war results. India has several languages. Yet they have the same history, tradition and culture behind them, and the deeper aspirations and ideals of the whole of India are similarly expressed and moulded through these different languages.

The two greatest religious bodies in India in point of numbers are the Hindus and the Mohammedans; they represent

seventy and twenty-five per cent. respectively. And though the Mohammedans were the complete political masters of India for over a period of 800 years, it is interesting to notice that they did not force their religion on the Hindus. The great spirit of tolerance, the key-note of India's spiritual liberalism, touched her invaders. Religious wars are conspicuously absent during the long periods of India's history. The so-called Hindu-Mohammedan riots of today are really due to social, political and economic reasons, the native Indians tell us. These riots are actually rare and insignificant. They are trumped up by interested persons as of great significance, as can be judged from the single fact that most of these disturbances occur only in cities and only about nine per cent. of the people of India live in cities.

In India we find a hot atmosphere, a luxuriant vegetation and stupendous mountains. This combination of natural conditions causes the form of life to tend toward contemplation, stillness, repose, rest, sleep and entrancement. These are religious moods. The climate furthers an ascetic life, for the resultant diet of fruit, vegetables and cereals develops spiritual rather than physical power.

For ten thousand years at least, India has been practically the same. From the Himalayas to Cape Comorin, despite other struggles, one element has predominated in the life of Indian peoples. This is that other-worldliness, a subjective life of introspection, an attempt to grasp an inner unchangeable reality in contrast to the illusory changing world of outer circumstance; and this element has persisted in spite of political and economic changes,

Before the Aryans came, it was there. Conqueror after conqueror swept the land but the life still remained the same. The Aryans first, then Alexander in 327 B.C., the Mohammedans in 977, the Portuguese with Christianity in 1501, the Dutch in 1661. English merchants settled in Surat in 1608, and in 1742 for a while the French tried their luck. Invader after invader established himself in India, but India did not change. Why?

Because for all these thousands of years, the subjective standpoint to life has been necessary, and India is a training school for such teaching. Other nations have other lessons to teach; but India has specialised to give one particular lesson, and she has persisted in her cultural integrity because that lesson is still needed in the great world school.

India has persisted for another reason also; it is because from of old her destiny was fixed to go hand in hand with England. The English came in 1608. Since then piece by piece, India has been annexed until now it is a part of the British Empire. What India has gained or lost from her connection with England is well-known, but both the gain and the loss are seen in a new aspect when we consider what India has yet to give to England. That is exactly what England needs if the British Empire is to uphold a civilization which shall last for thousands of years and not pass away after a few centuries as did the Roman Empire.

The element that England needs, in the light of theosophy and modern thought, is what India, and perhaps India alone, can give—a truer set of values to all commercial and political activities than

England possesses today. The Roman Empire soon went down because of just those characteristics of plutocracy and pride which England has been showing since her great commercial expansion: Rome had no spiritualizing India to offset the luxury and materialism of Imperial Rome. Christianity was sent, not for Rome, but for the peoples who followed after. England may go Rome's way, for the same elements are there; so the experts tell us; but England has an opportunity Rome did not have, and that is to get her temperament made more broader-based by Indian spirituality.

There is a vast physical misery all over India. There is a dead weight on the cultural expansion of the people that would drive other people to exasperation. But returning visitors believe India is at heart happy. She extracts optimism from the assurance that human endeavour cannot be futile since it is a phase of the Cosmic Endeavour, and that progress is no illusion since it moves within the Cosmic Purpose.

Whatever we may think of the modern problems of India, surely nothing is of greater interest to the American, did we but know it, than the philosophies born there and carried through the ages.

On this side of the sea, we who are uninitiated into the real meaning of the Yogi philosophy, have a contemptuous way of patronizing it. And yet even a casual attention to it serves to rouse something in us, some new powers that we did not recognize before. The theosophic teachings, most of them, are very convincing to the layman, even the Westerner who, while nationally or racially not altogether in sympathy with them,

Comparative Religion bear ample testimony to the fact that however varying and conflicting the religious ideas and dogmas and practices of different races and communities may be, religion is everywhere recognised as a universal and important element in the human life. A deep and critical reflection upon human nature reveals that religion has its root deep in the self-conscious spiritual nature of man, though the outward forms of its expression in different races at different times may be greatly influenced by the changing social and political conditions, the divergent economic needs and aspirations, the various physical environments, the differences of racial temperament and cultural development. These outward forms, consisting in the particular dogmas, beliefs, sentiments, practices, social organisations, sense of values, etc. do not constitute the essence of religion. Those forms are sectarian and changing, while religion is universal and eternal. The truth and value of each of the forms has to be judged by reference to the essence of religion, and revolt against any of these forms does not or ought not to mean revolt against religion itself. When the forms are deified and worshipped as eternal truths,—when particular dogmas and practices as well as the social institutions and economic arrangements associated with them are regarded as having divine sanction and therefore as incapable of ever being changed or modified, however they may hurt our reason or injure our interests or become incompatible with the altered situations of the human society—they invite revolt from the same self-conscious spiritual nature of man, in which the religious instinct is eternally inherent.

What then is the essential character of religion, which is the universal and eternal element in human nature? Religion essentially consists in the self-assertion and self-realisation of the self-conscious spiritual nature of man. Man is inwardly conscious of himself as a spiritual being embodied in a psychophysical organism and as such he cannot rest contented with allowing himself to be a plaything of the bodily needs, the psychical states and processes, the physical circumstances and the social and political environments by which his life in this world is conditioned. He claims to exercise control over them and to make use of them as the materials for his self-realisation. He has an inward aspiration to realise perfect freedom in this world, perfect freedom from all kinds of bondage and limitation, from all kinds of sorrow and disquietude, from all kinds of disharmony and conflict, and perfect enjoyment of peace, harmony, unity and beauty in himself and in his environment is the supreme ideal which his spiritual nature sets up before him in his mundane journey. The innermost urge for the realisation of this ideal constitutes the essential character of man's religious consciousness.

The religious consciousness of man accordingly demands the establishment within his own life as well as in the life of the society with which his own life is organically related, of the supremacy of the forces of union over the forces of disunion, the forces of peace and harmony over the forces of conflict and disorder, the forces of equality and fraternity over the forces of inequality and enmity, the forces of freedom and contentment over the forces of bondage and discontent. For the accomplishment

of this purpose, the life of every individual as well as the life of the society requires to be suitably disciplined and organised. The life of man has its physical, intellectual and emotional aspects as well as its economic, political and social aspects. The life of every individual is more or less intimately related to his human, animal and material environments. All the aspects of human life, individual as well as collective, require proper discipline for the realisation of the spiritual ideal, the ideal of freedom, unity, peace, harmony, equality, fraternity and fullness of life. It is this discipline which constitutes true religious culture. The practical modes of discipline may vary in accordance with the variation of environments and cultural developments, but the principle underlying them must be the same. Religious practices may be many, but Religion is one.

These modes of discipline consist of intellectual, emotional and physical factors as well as social, economic and political factors. The proper discipline of the intellect requires the development of a proper spiritual outlook on life and the world, the cherishing of some suitable spiritual ideas and beliefs about Reality and the ultimate good of life. It is as a means to proper intellectual discipline demanded by man's spiritual nature, that the greatest religious teachers of the world tried to infuse into the minds of their followers certain conceptions, which they proclaimed as Divine Truths. For the purpose of their physical discipline certain rules and regulations for moulding their outward conduct are enjoined upon them. They are also taught to cultivate some noble emotions. Instructions for social, economic and political organisation

on a spiritual basis are given with the same end in view. These differ according to times, places and circumstances. The values of all these intellectual, emotional, ritualistic and organisational factors of religious culture are to be estimated in the light of their conduciveness to the establishment of freedom, unity, peace and harmony in the human society. If they fail to effectively direct the thoughts, feelings and characters of the individuals and the communities towards this spiritual end, there must be something wrong either in the religious doctrines themselves or in their applications in practical life. In such cases religious consciousness itself demands that the religious views and practices should be reformed. But no situation can arise in which religion is required to be abandoned in favour of a purely secular outlook.

In truth the high-minded leaders of the anti-religious movement are also moved by the religious consciousness awakened in them. They seek to destroy the causes of slavery, inequality, injustice, disharmony and disquietude, which they find in the human society. They try to awaken the sense of humanity in all men and to teach them to revolt against all the forces that are found to suppress it. Even the advocates of the necessity of class-wars in the present situation proclaim that they want the establishment of permanent peace and harmony and unity in the human society and equal opportunity for all its members to culture their freedom and to develop their power, wisdom and character for the fulfilment of the innermost demands of their nature. In these respects all true lovers of religion should have hearty sympathy with them.

But when they teach men that they are essentially sensuous creatures concerned chiefly with food, clothing, shelter and physical comfort, when they ask people to free their minds from all higher spiritual ideals and to devote their attention and energy solely to the snatching away of worldly power and wealth from the classes happening to possess them, when they form the scheme of reconstructing the society on some purely economic or hedonistic principle, they commit a grave error of judgment and pave the way for the sure defeat of their inner purpose. They bring down the outlook of men to a plane, where forces of discord are bound to prevail. The demands of men's psycho-physical nature are sure to create divergences of interests, and the natural inequalities of men's powers and talents are sure to create disharmony and conflict among the different orders of people. Power and wealth are sure to be oppressive upon those who are lacking in them for the time being and opportunities for revenge must always be sought for by the latter. State-control of all the resources of the people would be no solution of the problem. The State, even when formally constituted of the elected representatives of the people, is sure to be captured by men of superior powers and talents, and their dictatorial authority will of course be used in accordance with the propensities of their own psycho-physical nature. Changes of governments, parties against parties, revolutions after revolutions, competition and jealousy, intrigues and conspiracies, persecutions and mass-trials and mass-executions, etc., follow as a matter of course.

The vast majority of the weak, poor, unintriguing and untalented people, in the name of whose interests all these forces of disharmony operate in the society, should live and die as pawns in their hands.

In this world of inevitable divergences of secular interests and unavoidable inequalities of powers and possessions, religion alone can bring about unity and equality, peace and harmony. It is the religious idealism which alone inspires men with the idea of the identity of individual good with common good, which alone shows the path to self-realisation through self-sacrifice, which alone teaches that the true value of power, wisdom, wealth and authority lies in the dedication of them to the voluntary and loving service of the weak, the ignorant, the poor and the distressed. It is the aspiration for spiritual good which awakens in man the noblest feelings of love and benevolence and friendliness for all and urges him from within to share his possession and acquisitions with all without any pressure from without. It is an essential requirement of his spiritual self-discipline that he should see the unity and equality of all creatures and cultivate an absolutely peaceful, harmonious and brotherly relationship with all. It is demanded that his life should be perfectly pure, selfless, non-violent and truthful in order that he may realise his true self in this world. It is to the extent to which this religious outlook becomes powerful in the human society, that the forces of disunion, inequality, disharmony and conflict can be overcome. Unless modernism is spiritualised, there is no solution of the tremendous problem of the modern age.

THE WORLD CRISIS

BY THE RT. REV. E. H. M. WALLER, M.A. (Cantab)

(Bishop of Madras)

I have before us a series of short discussions on the World Crisis, "The World Crisis" (as it says in the preface) by Christians to clear their minds of the fundamental nature of the situation, the urgent issues it and the responsibility it lays upon us. We deal in the present review only three booklets: No. 4: The crisis of world peace; No. 5: What does it mean? and No. 8: The Commonwealth of man. The books set forth the tangled tangle into which the policy of the world has got on the one hand and the ideals of human nature on the other. For it is a world we are facing. Japan and China are facing the same problem that Hungary and Czechoslovakia (or mention any other Balkan State), Italy and Spain, a Spanish Democrat and Nationalist are facing today. Peace we are told is one and indivisible; the world is so intertwined with its rapid communications, its broadcasting and its mass communications, that nothing happens in one quarter of the globe without vitally affecting another: injustice, violence in one country have their repercussions in other countries and we cannot escape it and so these booklets urge us to spend time in thinking of the foundations once again.

the course of the discussions we brought again and again to the need for a common ideal of conduct; and we are asked to examine again quite candidly

the things which we have hitherto taken perhaps too much for granted. The writers are quite honest with themselves and with us. They are all Britishers but that does not mean that they are writing in support of any one Empire or country. They are trying to discover, if they can, the will of God for all men everywhere. They call on all men to give moral assent and response to the power of suffering and sinless love as the only true spring of right conduct and the only way of peace and good will. They ask that we should create and foster public opinion in support of this, the only lasting way of peace and good will.

One of the booklets under review "The Commonwealth of Man" calls our attention to the fact that in the Christian Church there exists even now a world-wide society, unfortunately much divided, which in its fundamental beliefs and teaching exists to show forth these ideals to men and professes faith in them and in them alone. Instances are given of their influence in many countries of the world. But the influence has been blurred by much selfishness and sin, by divisions and quarrels in the Church itself. And yet there is the weapon ready to our hand in a world wide, inter-racial, international society pledged by its foundation to uphold ideals of sacrifice and unselfishness throughout the whole world.

Perhaps the comment on these books in India may be that the fault lies at the door of European nations alone, that these evils are the direct result of doctrines of Imperialism, reliance on force and greed of trade. All that is acknowledged in these

THIS BOOKLETS. Published by the Student Movement Press, 58, Bloomsbury Street, N., W.C. 1.

books and the guilty are called on to repent and to try the new and difficult way of laying aside pride and selfishness, greed and hatred and to try the difficult path of loving their neighbours and serving them. That is, of course, a world-wide appeal. It must wake a response in India too, bewildered as it is with problems of caste, of untouchability, democracies and feudal states, selfishness and corruption. Anyhow the questions here raised are not the monopoly of Europe or America, they are world wide. Peace and good will are world wide human needs and are indivisible in a distraught world.

We have received another book in this batch entitled *PREFACE TO FAITH* by Louis Armand Raid: (Published by George Allen and Unwin.) This is a critical examination by a man of acute mind and philosophical training of the 'orthodox' beliefs of Christianity. He is not, he tells us, a member of a Christian Church: he is an 'outsider' but a sympathetic outsider who believes that what the world needs to-day is true religion: and that false religion is one of its greatest dangers. But he writes with

detachment, believing that a sympathetic onlooker has perhaps a deeper insight than an ardent supporter of a religion. The result is a very candid and in some parts a very critical review of the Christian faith. He considers the 'Divinity of Christ' from various angles: the effects of that belief on forgiveness of sins and on the problems of atonement for sin. He discusses credulity, faith and belief, the use of creeds and the ground of the Christian faith: and the general result on morals.

It is a book worth reading and if the orthodox Christian finds things in it which he thinks a misrepresentation of the Christian belief, he must give the author credit for trying scrupulously to state the facts fairly. It is, therefore, worth while for any student of Christianity to study a book which examines fairly the difficulties which the intellectual may feel, provided he remembers always that actions are not the result only of intellectual processes but that they are concerned also with the will and the emotional reactions of human nature. God is not simply mind: He is also Love.

The Problem of Jewish Immigration

By MR. MAQBOOL AZIZ

THE Jewish problem, with almost a third of all the Jews of the world seeking to leave their homes, and with no place so far for them to go to, is one of the most disquieting of the new developments of this period of change.

Economic causes such as trade congestion and over-population only partly explain this unprecedented race discrimination,

which centres upon the moves to obliterate the large Jewish population of National Socialist Germany.

According to a conservative estimate, 1,000,000 Jewish families—between 3,000,000 and 4,000,000 men, women and children—will have to be evacuated from Europe in the course of the next few years if this problem is to be solved.

In Germany including Austria, there are in the neighbourhood of 700,000 to 1,000,000 Jews and non-Aryans. It is almost impossible to draw a line between who is and who is not a Jew. For all practical purposes the non-Aryans suffer the same disabilities as full Jews being denied the advantages of citizenship. Perhaps 200,000 have already found shelter in various countries. There still remains at least 500,000 Jews who must find some other home if they are ever to enjoy again in this world 'the rights and decencies of citizenship' as this term is understood in England and America.

ALL JEWS ASSESSED

Among the steps for ruthless suppression in Germany following the Von Rath incident was a 20 per cent. assessment of all Jewish wealth in the country to be paid as a fine. To cope with the extensive property sales necessary to pay this so-called fine, the Government has opened a special pawn-brokerage office to buy up jewels and other art objects of Jews, many of whom will be compelled to part with treasured heirlooms. Government experts are being appointed as appraisers.

Whether anything would be left to a large number of Jews after paying the 'fine' and the flight tax—a 25 per cent. on the wealth of any person permanently leaving Germany—seemed highly doubtful. What a gold mine the German Government has in the flight tax may be judged from the fact that while the tax brought in only 1,000,000 marks in the year before the National Socialist regime, it yielded 61,000,000 marks in the first four months of 1938 alone.

Meanwhile, repressive decrees against the Jews in Germany are rapidly piling up. A decree of October 17, limited Jewish

attorneys to 175, there had up till then been 1,600. Jewish patent attorneys are to be completely barred. Jewish physicians may only attend Jewish patients and are obliged to assure themselves that the patient is Jewish.

OTHER DISABILITIES

Jews are allowed no credit and most non-Jewish stores are closed to them. Boycotting activities have forced large numbers to sell out at a loss to Aryans. Indigent Jews are debarred from pensions and from gaining relief from any but Jewish relief organisations.

In addition to many other such decrees designed to treat Jews as 'subjects of a power conducting war against Germany', there have been constant round-ups of Jews, arrests, commitments to concentration camps and deportations and forced liquidation of property.

It is said that the German Government has also seized all insurance claims in possession of Jews, compelling the Jews themselves to repair damage to synagogues, stores and other business premises by looting, and that German insurance companies have presented claims to foreign underwriters for the damage done. It was reported that owing to the peculiar nature of the disorders which caused the damage, the foreign companies were finding grounds for refusal to meet the demands.

JEWS IN CZECHOSLOVAKIA

In Czechoslovakia where anti-Semitism had been resisted by the Government in pre-Munich days, same measures have now been adopted. It was decided only recently that all Jews who entered the country since 1914 were to be expelled. They were also debarred from Government services and their business activities restricted. There are 356,000 Jews in the country.

Some 20,000 have been driven back into German Sudetenland.

Similarly, in Danzig, some 10,000 Jews are subjected to the same treatment as those in Germany.

JEWS IN POLAND

There are 3,000,000 Jews in Poland, which in the 17th and 18th centuries encouraged the race to form an artisan and middle class group. While they fulfilled this function in past times, today the great mass of them in Poland are concentrated in certain areas where they are eking out a miserable existence with little or no hope for the future. Even if the Polish Government were to raise huge loans for land development and extend it all upon its Jews, there would still be the best part of 1,000,000 who could not find or earn a decent livelihood in the country of their birth. Accepting the fact that there is a considerable number of Jews fulfilling useful functions as Polish citizens and that there are others too elderly to wish to start life elsewhere, there remains 500,000 persons for whom new homes must be found.

JEWS IN RUMANIA

There are 1,000,000 Jews in Rumania and 400,000 in Hungary. In the latter country, anti-Jewish legislation may mean that at least 20,000 young Jews will lose their occupations during the next few months. In Rumania, it is difficult to estimate how many Jewish families have been forced in the category of immigrants, but the number of individuals who, it is expected, will be driven out of work will number 200,000 or 300,000. In addition, there is a considerable number of Jews from Czechoslovakia and Italy whose condition grows more precarious as each week passes.

In Italy, the 58,000 Jews received an unexpected blow when last spring the Fascist Government suddenly announced a campaign against them, although until then there had been no Jewish problem there. Recent decrees have excluded Jews from the Government positions and restricted their business and professional activities. The decrees were accompanied by extensive confiscations of funds which, however, are said to have yielded far less than the Government had anticipated.

In Palestine, the Jewish population has risen from 70,000 after the World War to nearly 450,000 to-day. This makes it quite outside the realm of political possibilities to place 1,000,000 Jewish families there in the next few years. And this is a grave human problem.

There are at the moment five such areas under discussion—Alaska, Portuguese West Africa, North-eastern Rhodesia, Madagascar and British Guiana. In all these territories land is available, the climate is possible and the number of local inhabitants who would have to be disturbed and compensated is small. How far these districts would meet the needs of 1,000,000 families it is not possible to say without further study. But it can be said that, given the political facilities, the Jews themselves would make any one of these territories with money, skill and natural science capable of meeting the problem.

For 2,000 years there has been a Jewish problem. There is perhaps a chance for solving it to-day. It appears that while the Partition Commission brought out no practicable plan of partition, it has materially clarified the whole Palestine problem by stressing certain basic considerations. Palestine is much too small a country and too much an economic unit to be divided into three self-contained areas. And while this struggle is going on, Jews are on the look-out for new homes which they seem difficult to find.

A TRILOGY OF HATE

By MR. M. D. SHAHANE

(Member, Servants of India Society)

MANY people are surprised at the indomitable resistance shown by the impoverished, ill-equipped and indifferently trained Chinese irregulars who are harassing the Japanese invaders in the "conquered" territory.

The solidarity shown by various Chinese war-lords who have united under Chiang-kei-shek against the invader has amazed others.

Some are sceptical about its lasting nature, others murmur and point to the puppets found by Japan to "govern" the territories occupied by her. "There will be no dearth," they say, "of sons of China who will be willing to pull the chestnuts out of the fire for Japan—at a price. And Japan is only too eager to pay the price."

But whatever price Japan may pay to purchase traitors from the Chinese ranks, I feel that she will fail in the end. The soul of China will not be bonded to her for gold or silver.

What I saw in China a few years ago has convinced me that the leaders of China have nurtured that soul on such food that the very thought of Japan must be repugnant to every son and daughter of the Celestial country.

II

I remember a night I spent in Nanking a few years ago. I was sleeping in an improvised bed in a school in that city. It was very sultry and the atmosphere was full of the peculiar smell of Soyabean oil—a smell which you cannot escape in China.

From the window near my bed, I had a good view of the road and of the opposite row of houses and shops.

Nanking has been improved a lot since it became the capital of the Chinese Republic. The roads were wide, well-paved and well lighted. The traffic "cop" was fairly well-trained. Children did not follow you with cries of "foreign devil, foreign devil" as I am told they used to do some years back.

Today they must have been getting quite a surfeit of "foreign devils", poor souls!

But modern laws cannot change the habits of an ancient nation. In the light of the street lamps, I could see in the opposite shop the—to me—hideous sight of some small skinned animals hanging on a line. They were soaked in the inevitable soyabean oil.

Something was being fried near about, the road was full of tattered and sweating Chinamen trying to snatch a few hours of sleep in the open. Sweltering heat hung like a thick pall over the town.

Sometimes a few well-dressed men and women would trot past the school in rickshaws, the rickshaw puller's body gleaming in the light of the street lights.

I found it difficult to sleep and looked round to find out something which might enable me to amuse myself till sleep would be possible.

There were many pictures and maps hanging on the walls of the school rooms. I thought it would not be a bad idea to see whether they were any different from those usually found in our school rooms.

The class room itself was indistinguishable from any modern class room in any Indian town. The same desks, a small

table and chair, a blackboard flush with the wall, dust lying thick everywhere. A few pictures of animals. A few maps. But not the same maps that we find in our schools.

The maps I found hung in that class room sent a shiver down my spine. They were the harbingers of China's resolve to win or die in the attempt. They were the visible manifestation of China's lament over her lost domains and an earnest that she shall not rest till they are back again under her protection.

They were the grim beacon lights calling upon every youth in China to consecrate its life to the one and only goal—the goal of creating a united China out of her tattered fragments, to ceaseless effort to drive off the hated Japanese from its soil.

Those maps were terrible in their implication. They reminded me of the books and maps published by certain German publishers obsessed with the Versailles wrong.

They aimed at nurturing the impressionable minds of China's children on the impeccable determination to attain a unified and undivided China.

III

One of the maps depicted China in yellow colour in the background. Manchuria in the north-east was shown in crimson, a man in the prime of his youth was sprawling on the Manchurian part of it, his body pierced at hundred places with a barbed wire with which he was bound. Blood was dripping from his cruel wounds.

A few young men and women were lying at the bottom of China and the barbed wire that bound and pierced the

Manchurian youth ran round to them. The blood oozing out of the wounded youth dropped on these men and women and blinded them.

That was map number one.

The other map was slightly bigger and depicted an incident from a previous chapter of China's history.

In this map Manchuria formed part of Chinese Empire and was not coloured crimson.

But the Island of Formosa was.

There were no young men and women pierced by the foreigner's stranglehold.

Instead, in a corner of the map five figures were shown. The central figure, an old, woebegone individual, was sitting at a desk with a pen in his hand. A gentleman in the uniform of a Japanese admiral was standing on one side with a drawn sword in his hand. On the other side a European general in uniform stood with a drawn pistol in his hand. Two Japanese soldiers stood behind with fixed bayonets pointing at the figure near the desk.

The figure was robed in the royal garbs of the Chinese Emperor.

And the Emperor was signing away the Island of Formosa and large concessions on the Chinese coast to the foreigners at the dictation of armed generals.

The third map did not present an ominous sight. It depicted China bound over and over again with innumerable iron chains.

I do not know what the chains symbolise. Probably the vices that had China in an iron grip. Or the foreigners' economic and political "spheres of influence" which delivered China, bound hand and foot, to foreign exploitation.

Whatever that may be, I consider that the three maps constitute a trilogy of hate whose immense influence on the character of the rising Chinese generation cannot be underestimated.

I do not know if they were the recognised maps of the Department of Education of the Chinese National Government. But I will not be surprised if they were.

In the primary schools of China children have been looking into those terrible maps. Teachers, patriotic teachers filled with a new fervour of nationalism have been explaining to them the tragic story behind those maps.

How Formosa was taken from them, how Manchuria was filched from them, how huge indemnities were forced on them.

Will they ever forget, whatever their station in life, the stories of China's degradation and humiliation at the hands of foreigners? Especially the Japanese traditionally referred to with contempt as the 'pygmies'.

Those pygmies have become giants and forced the iron into the souls of China's youth.

Nurtured on a food of hate, the Chinese children of today will prove the nemesis of Japan to-morrow.

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But it does not require those maps to teach the Chinese youth the agonising lesson of her history. I found witnesses enough all around him to make him square his shoulders and await his opportunity.

One of the most pathetic sight I saw was the youth of China's soldiers. Boys

whose faces have not yet lost the translucency of adolescence were being drilled into uniforms to meet the menace that was to come. They went about it with quiet dignity without ostentation. Their demeanour never betrayed their emotions.

A walk in the streets of Shanghai surprised me. I found there the Chinese and the Japanese mixing together in markets and shops. On the wonderfully impassive faces of the Chinese, I never found any sign of sorrow or anger.

I had a Chinese guide with me when I visited some of the scenes of Sino-Japanese fighting at the time when Japan first tried to seize Shanghai. I saw the most emaciated and hungerstruck men and women still clinging to their ruined houses. Some had a wall standing, some a room with no roof over it. The patient Chinese clung to the abode of his ancestors in spite of it all.

The sight of their misery apparently left my guide unaffected.

He showed me the ruins of the largest press in the East, recounted the heroic stand of the Nineteenth Rout Army at the Railway station.

But there was no emotion in his face, no feeling in his smooth voice.

But when we parted, he casually asked me to remember those scenes of destruction when I thought of the progress of Japan.

That was all. . . .

And, therefore, I am not surprised at the marvellous resistance put up by the Chinese against the superior forces of Japan.

Yes, Japan may conquer China for the time being.

But she will never subdue her.

Nor will she retain her for long.

Should Children be Taught to Earn ?

BY PROF. HANS RAJ BHATIA, M.A.

SHOULD children be allowed and taught to earn? This question has been brought to the forefront by the bold recommendations of Dr. Zakir Hussain's Committee to the effect that education should be made self-supporting by marketing the products of school children. This self-supporting basis, it is argued, should be accepted as a matter of sound educational policy even if the returns are low. This aspect of the scheme has been vehemently criticised and most of the criticisms levelled against it is made on educational and psychological grounds. It is protested that the long period of childhood provided for human children has a purpose. It is meant for free growth through play and not for toil. Recent advances of psychological studies in child education and their popularity against a background of horrors of enforced child labour in which developmental needs of children were crushed by profit-making ambition are responsible for reluctance on the part of parents and teachers alike in accepting the self-supporting basis of the Wardha scheme. Today our attitude towards children is one of increasing tenderness. We wish them to grow and develop in an atmosphere of innocence, freedom and spontaneous play and cannot but look askance at any scheme of their education which smacks of enforced labour, fatigue, money-making and the hustle and bustle of adult life together with its worry, drudgery and competition.

No doubt criticism prompted by such an attitude is a welcome pointer which all those who are working the scheme will do well to remember, but let us pause for a moment to think if this attitude of extreme tenderness and anxiety

to keep children away from such aspects of adult life is not being carried to the other extreme. If the school is to be a continuation of the home and a preparation for adult life, how far is it advisable to keep children cut off from the sounder ideals of successful living in which the importance of money-making is enormous. The hall-mark of every successful career is the extent of profit a man make out of it. Making a living is an integral part of making a life. No doubt some scientists, poets and artists have refused to add to their income by means which were not honourable or which did not allow sufficient opportunities for self-expression; yet in no age more than in the present is the aphorism more true that money is power. While every aspect of our social life is trying to whip up our appetite for more and more money, why should parents and teachers enter into a conspiracy to shield the young child from this aspect? And why should there be anything essentially bad in making money? The school must provide training not only in the right spending and saving of money but also in the right earning of it. Children should have opportunities to earn extra amounts of money, for it is only when they earn a bit that they get the necessary inner experience without which one is never able to translate money values into terms of effort, labour and sacrifice. Money that comes from their parents in the form of a daily or weekly allowance may teach them to spend wisely or even to save but it can never teach them its human cost. It is, perhaps, at this point more than anywhere else that the children from the richer class fail to become

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acquainted with conditions prevailing among poorer homes. They come to feel the value of money in terms of what it can buy but not in terms of what it costs. Its value lies in the struggle to get it, the price we pay in terms of body and soul. Full financial self-support is not allowed in society until fourteen to eighteen years and is not legally imposed until twenty-one years of age, but if in the meantime the child gets opportunities for real experience that money comes not from the mysterious pockets of the father but from human labour, would it not be a great asset to education considering how much stress we lay that the child should help himself in daily routine of feeding himself, dressing himself, crossing the street alone and the like? The evils of expecting too little of the child are at least as great, if not greater, as the evils of expecting too much, if the child is to be weaned successfully from the cradle habits of dependance upon parental support of all sorts.

Opportunity and ability to earn money, however small the amount, will inspire young people with a new zest, self-confidence and self-respect, values which education can ill afford to neglect. Albert curious to know how cars run stood by Coogan who was carrying out repairs in his car. Later the boy did some odd jobs for the motor-mechanic who took him out for a joy-ride. Albert felt proud and talked long about it stressing all the while in a mood of self-congratulation what he did to earn it. Ahmed earned an anna-piece by helping the truckman take off some nursery plants from the truck. He leapt with joy, could not be persuaded to waste it and cherished long the joy and experience of earning it. Should not the school provide for this joy and experience?

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Many parents would discourage their sons from repeating it; it injures their self-respect that their son should stoop to such mean jobs. But their sense of values is wrong and they only help the child to develop wrong attitudes towards work and cherish wrong ideals of life. It is one thing to forbid children accepting money for service rendered to one in need or to any of his friends, but quite another to ask him to refuse payment for work undertaken on an agreement previously made. Ideals of service are commendable and should certainly be cultivated among young people, but why should there be anything bad and mean about earning money when and if there are occasions to do so.

It may be objected that activities providing opportunities for earning money may degenerate into drudgery, the period of childhood designed by Nature for play, free and spontaneous, may be exploited for economic ends and thus a free growth of children's personality may be hampered. All this may come out true but if we can plead for play-way methods in the teaching of multiplication tables and other subjects of less interest and appeal to the mind of a child, cannot we infuse into craftwork the spontaneous and free joy of play? For after all there is no sharp distinction between work and play and what marks off play from work is not the kind of activity engaged in but the spirit in which that work is entered upon. And if the new school can provide sufficient play motive for the child to throw himself into craftwork with the same enthusiasm, zest and interest as he displays in play, and if the teacher works with a knowledge of the laws of child development and his ability and interest at the several stages of his growth and provides such craftwork in the light of his knowledge as will suit the child's interest and ability, ruling out the possibility of fatigue and drudgery, he may add yet another feather to his cap and succeed in teaching children not only how to spend and save money but also what is more valuable, how to make it. A realisation on the part of the child of the price and cost of money in terms of human toil and effort will be no mean objective for the school to aim at.

THE LURE OF MALTA

BY MR. ARTHUR LAMSLEY

—:o:—

THE romantic isle of Malta lies in the middle of the Mediterranean. It has attained a commercial and strategic importance out of all proportion to its size (its area is less than two-thirds of the Isle of Wight) on account of the possession of two wonderful harbours lying north and south on the bluff of rocky headland upon which Valletta is built. The Grand Harbour lies to the south of Valletta and the fine harbour of Marsamuscetto to the north. These two natural shelters form one of the most important liner centres in the trade routes to the Far East. The importance of Malta is also emphasised by its being the most populous island of its size on earth, with upwards of 260,000 inhabitants.

Malta has age-long associations with early civilizations which have gone to make up the races around the shores of the Mediterranean. Its position in the the Mediterranean and its magnificent natural harbours would obviously make the isle the envied possession of every sea-faring people, and thus we find that from its earliest history dating nearly 4,000 years B.C. Malta has always been a place worth possessing and retaining even by resort to wars.

During its chequered history, Malta has belonged to the Venetians, Greeks, Carthaginians, Romans, the Moors, and the Knights of St. John in mediæval times. Napoleon also held it for France for a year and finally the British annexed it in the year 1798, and it is the base of the British Mediterranean fleet and is being intensely fortified as an air-port.

In Carthaginian times one of the earliest names of the isle was Melita.

The modern importance of Malta has its roots in the year 1565, during the reign of the Knights of St. John. It was at this period that the Grand Master of the Order, Jehan Valette, built the port named after him and developed the harbour known as Grand Harbour probably because Valette was the Grand Master of the Order.

Valletta is extraordinarily well-planned and built and reflects the genius of the Knights, architects, and town-planners. The rocky spine on which it is built rises 200 ft. above sea-level and from the major buildings running along its ridge, streets of steps take one down to the harbour. Many of these so-called streets are picturesque and the buildings have a surprising uniformity in their architectural setting. They are also real highways of commerce, and some of the busiest scenes I have witnessed in Malta have been up and down the Strada St. Giovanni.

Valletta is the only town of note and size on the island, and its life is a colourful, cosmopolitan one. Sea-faring men from all over the world gather in street and in cafe. Many of the buildings are imposing, and the adventure of unravelling some of their history is worth while; the atmosphere of the place is restful and one of easy abandon. The people are rather temperamental and lazy, and, unhappily, I found the Maltese not too particular in their ways of living, and while it might be original to bring the dairy to the doorstep in the shape of herds of goats which are milked into

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your jug while you wait, I never thought it made for the type of hygiene so essential for a teeming population in a sub-tropical city. This habit might reasonably account for the truly appalling infant mortality.

On the outskirts of Valletta, there are some interesting views of the interior of Malta. I found exploring the country districts in many ways far more fascinating than the highways in the too-crowded city, especially as many of the scenes one comes across look like the old engravings which illustrate the family Bible. Citta Vecchia, about eight miles from Malta, and which can be reached by a small train, is the ancient capital of the island and built on high ground. Here is a close-up of the real Malta, and one comes in contact with the peasant class which is vastly different to the type met in Valletta. The outstanding feature in "Citti Vic" as it is called, is the grand cathedral with its huge dome. From the parapet surrounding the latter can be had a magnificent bird's-eye view of the isle.

There are no hedgerows in Malta, the fields and farmlands being separated by stone walls. The country, generally, has a barren appearance. The Maltese, however, have a genius for agriculture and considering the obstacles they have to overcome to insure a harvest, such as lack of water and shallow soil, they cultivate exceptionally well. Some of the separating walls are built much higher than is necessary for a normal boundary-line, to act as a windscreen and shelter the crops from the strong gales of cold wind which occasionally come from the north-east. Much of the best farming is done in terraces and it is interesting to

note how adaptable is the Maltese peasant to his natural conditions. There are no rivers or even streams in Malta, so the farmer stores rain water during the normal rainy seasons.

The Maltese peasant struck me as being disgracefully poor although both men and women have good physiques and are picturesque in appearance. In the poorer districts, especially fringing the eastern coast facing Africa, the peasants live in extraordinarily small houses and some even in caves in the rocks. They live from hand to mouth by what they can grow on a small holding, and by their luck at fishing; fish are prolific in these waters and a sizable tunny would keep a family in food very many days. The main diet of the peasants in Malta and in the neighbouring small isle of Gozo, which lies west of Malta and is separated by a four-miles' strait, is a rough bread, fruit, and vegetables. These peasants speak their own language, a type of Arabic, and their race roots go back many centuries to Phœnician times.

One wishing to penetrate deeper into the origin of the Maltese as a race, a visit to the caves, known as the Hypogeum, just outside Valletta is an adventure worth while. These rooms, or caves are cut out of solid rock and found some 50 ft. underground. According to Sir Temistocles Zammit, Director of Malta Museum, these underground chambers date back to 4,000 B.C. but were only discovered in 1902, and were probably the temple of an ancient religion.

Grand Harbour is a lure, and, even today one finds a complete history of ships from the earliest types of sailing craft in the Mediterranean to the modern

liner and battleship lying at anchor beneath the walls of the forts. Many hours can be spent around the ramparts of Grand Harbour idly watching ships entering and leaving port, or the busy scene in the harbour where Maltese boats known as Dgyaisas, colourful craft with eyes painted either side of their straight stems, ply a ferry trade. Dozens of Maltese fishing boats sail in and around Valletta and they enhance a varied scene.

Most fascinating of all are the brigantines, probably in the Spanish wine trade, and smaller sailing vessels from the Greek ports known as Polaccas, with their odd mixture of sails, a squaresail on the yard, a lateen sail on the mainmast, and, sometimes, with a gaff mizzen. Syrian schooners with their huge lateen sails set high, and a whole bunch of headsails sheeted to immense bowsprits are a picture, and so are the two-masted Gozo sailing boats with their square footed lateen sails whose shape resembles a modern yacht's new-fashioned double-clewed jib, which do the carrying trade between Valletta and the island of Gozo. These primitive sailing craft heading seawards past the *H. M. S. Hood* or the latest motor-liner on a world cruise, makes as striking a contrast in the romance of ships as can be found in any other harbour in the world. The lateen sail is the symbol of the Prophet's sailormen, and was also well established in the pre-Christian era; here we have centuries in the story of the ship.

Another harbour in Malta but with a vastly different scene is St. Paul's Bay, some six miles south of Valletta. Here, tradition tells the story of St. Paul's shipwreck on the tiny island rock of Selmun

in the mouth of the bay and on which the Maltese have erected a huge statue of the sailor missionary. I visualized the scene of his wreck; I went ashore and visited the cave where, it is said, the saint lived for three months in A.D. 62 until a change of wind made it possible for him to continue his journey to Rome.

The story of St. Paul's voyage is graphically told by St. Luke in the 27th and 28th chapters of the Acts of the Apostles which is undoubtedly the most detailed and realistic description of a sea voyage handed down to us from the literature of those early times. It must be remembered that this voyage of Paul's took place one thousand eight hundred and seventy-five years ago; this fact sets one to think furiously what kind of craft and what kind of men stood up to these hazardous long voyages in ships which would only sail before the wind. The men must have been hardy fellows possessing a superabundance of courage and flair for any adventure.

In St. Paul's Bay it is possible to piece together this thrilling story of St. Paul's shipwreck, and marvel upon the long voyages taken at that time by stout men in ships whose inability to sail in anything except a following wind makes us wonder how they got anywhere or accomplished journeys. In these days of scientific navigation when ships come home as regularly and punctually as trains to a station, it makes the story of these early sailors much more romantically impressive, showing that although their ships were forced to obey the will of the wind, these sea-farers also possessed the gift of an unconquerable will.

THOMAS HARDY'S PHILOSOPHY OF LIFE

BY MR. I. ABRAHAM, M.A., B.L.

MR. J. B. PRIESTLY in his essay "At Madam Tussads" has a significant sentence about Thomas Hardy. He says that the waxen image of Hardy "gave the impression that the President of the Immortals had won the last trick



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by cheating". With the characteristic brevity of some of our modern writers, Priestly has thus expressed in his own peculiar way, what struck him as the most important aspect of Hardy's philosophy of life.

Thomas Hardy must be considered as a true modernist. It is impossible for any modern writer to be without a message of philosophy. If one places the Dramas of Ibsen and Shaw besides those of Sophocles and Shakespeare, the new point of view underlying the literary art is at once apparent. The prevailing modern atmosphere is one of "thought", not of joy or love. This does not mean that modern literature is all didactic. Philosophy of some kind is an inevitable constituent of modern art. Hardy too, as has been remarked by Mr. C. H.

Herford, has "a wealth of original perception of challenging thought".

In the field of the English novel, Hardy's work is striking and significant. With him a new era may be said to begin in the history of the English novel. Hardy's novels, as his greatest critic Abercrombie points out, have fulfilled the gravest function of art. He has made the novel adequate for the high position to which man has recently elevated it among the arts. Fiction, as everybody knows, is more representative today than poetry. The modern novel has become the vehicle of urgent and significant feelings about the "sorry scheme of things" as experienced at our time, and nobody can afford to overlook the great contribution of Hardy in this direction. "Tess of the D'Urbervilles" and "Jude the Obscure" are unquestionably the mighty forerunners of the modern novel. Hardy has made his novels the vehicle of his philosophy of life, the expression of his deepest reflection on human life and Nature. The final impression that is left in the mind of a reader of Hardy is one of unrelieved gloom. Hardy sees around him even in the most apparently beautiful things elements of cruelty and tragedy. His attitude is in a sense "classical". He like Matthew Arnold feels that,

We are on a darkling plane,
Swept with confused alarms of struggle and flight
Where ignorant armies clash by night.

His view of life is generally called "pessimism" and his attitude may be styled 'Pagan' for want of a better and more suggestive word. It is pagan in the sense that it is not Christian. To him the Christian religion and what we

call the grace of God have not the slightest meaning; but he differs from the pagan philosophers in this: that while they believed in a personal Deity he believed in impersonal forces like chance and fate shaking the destinies of men. This theory finds its best expression in his poem "The Temporary the All".

The most characteristic and fundamental feature of his philosophy is his firm belief in "the irony of fate". Human aspirations and endeavours are thwarted and human happiness destroyed by unforeseen circumstances. In his "Jude" he deals with one long battle between man and the encompassing circumstances and it ends in the triumph of man's foes. In the "Mayor" and "The Return of the Native", there is a fierce desire to lay bare the mocking cruelties of life. Chance is allowed to play a great part in the lives and fortunes of his characters. The strange, the unforeseen and the inexplicable occur everywhere. Most of his great characters meet with disappointments, bitter calamities and heart-breaking catastrophies. Eustercia is forced to put an end to her life. The Mayor of Casterbridge dies leaving a Will, which shows the deep bitterness of a good man with the life he has led. Jude dies cursing himself saying: "Let the day perish in which I was born." One of Hardy's characters in the agony of his heart exclaims:—

God's not in his heaven,
All's wrong with the world.

In "Tess", a "pure woman" is hanged. Hardy thus teaches that man is not the ruler of his fate. The idea that life is a bitter farce is constantly emphasised by him. Hardy sometimes goes even to the extent of scorning life altogether. He refers to death as "a dignified closing of

the lips". Nature too is often indifferent to the petty struggles and sufferings of man.

But there is a peculiarity in Hardy's presentation of the tragedy of life. His tragedies do not begin in the persons concerned. He makes us conscious of the general tragedy of existence which puts itself forth in living symbols.

Hardy's attitude to life may, therefore, be termed pessimistic. To him life is a lost, inglorious and bloody battle. The word 'hope' seems to be absent from his vocabulary. His peculiar gift as a writer seems to consist in an unparalleled power to present before us pictures of gloom, which sometimes reach relentless heights, as in the description of Fanny Robin's 'Journey to Casterbridge' in "Far from the Madding Crowd".

Though Hardy is a pessimist, he is not a real cynic like Swift. His pessimism is the outcome of an abnormal sympathy for all forms of creation. He seldom scorns his characters. If he paints the helplessness and the littleness of man, he sees also the greatness of man. In the very midst of stress, darkness and doubt, he shows human life heroically grand. The passionate heart of humanity is infinite in its aspirations though pathetic in its doom. Human will, though doomed to failure in the long run, is not contemptible. The true pessimist is one who, like Swift, represents man himself as degraded, mean, loathsome. On the other hand, in Hardy we have some of the noblest specimens of humanity. The figures of Tess, Jude, Sue, Oak and Henchard are really admirable. His women especially are irresistibly attractive. This boundless sympathy for his characters stands out as a relief to his supremely dark representation of life.

Hardy has been often condemned for his constant and relentless satiric flogging of the gods. At the unforgettable close of Tess, he says: "Justice was done and the President of the Immortals in Aeschylean phrase had ended his sport with Tess." This is not an original sin of Hardy. Shakespeare has put the same idea in his 'Lear' when he makes one of his characters say:

As flies to wanton boys are we to the gods,
They kill us for their sport.

But when Hardy speaks of God, he seems to think of an impersonal Deity who is capricious to the extreme. Destiny is whimsical rather than definitely malicious. The idea of a supernal fate enjoying its leisure by deliberately wrecking human happiness is far from him. At the same time we do not find the moralised destiny of the Greek tragedy ready to avenge any violence to the prescribed symmetry of things. Hardy's tragic fate is something, "labouring all—unknowingly, like one whom reveries numb".

Let us now turn to the poems of Hardy and to that unique work of his "The Dynasts" for the final and explicit expression of his philosophy. The Wessex Poems "unlike the novels strike an unmistakable note of optimism. But scattered throughout his poems, there are passages which are a natural complement to his novels. In some of his poems, he expresses his dissatisfaction of life:

O life, with the sad seared face,
I weary of seeing thee.

In his early poems Nature is thought of as being responsible for the sorry state of things. Then the responsibility is transferred to God; but in his last poems the blame is thrown upon a vague,

all-comprehending "It". The presence of something vaster than Nature, more impersonal than God which is felt in all Hardy's works, becomes more conspicuous, bold and striking in the poems of the last years.

His implication of the cosmic "It" receives its full expression in the "Dynasts". He speaks of the "Inscrutable, the Hid", "The immanent Doer that does not know". That unique work of art the Dynasts is generally accepted as the climax of all his works. In this work the doctrine of the "Immanent will" is set forth most prominently. That will, says Hardy,

... Works unconsciously as heretofore
Eternal artistries in circumstance.

Again, he says:

The Will heaves through space and moulds
With mortals for his fingers. [the times]

We may finally ask: "What is the moral value of Hardy's work? He prepares us for the ironies of fate. After reading his novels, one builds no scheme or hope without infinite caution and scepticism. The follower of Hardy is at all times prepared for the worst. He is emboldened to face the realities of life. But Hardy does not ask us to shrink from persistent striving.

In the midst of darkness and doubt, he exhorts us to strive nobly and heroically. He believes that nobler men and nobler women may yet redeem our clay. There are no purer examples of Tragedy in modern literature than Hardy's mature stories. In them we have all the majesty, the grandeur, the sublimity, which we associate with some of the greatest of Shakespeare's Tragedies. They are destined to thrill mankind in all ages.

TWO LEGAL PUBLICATIONS

I. THE LAW OF TORTS

MR. RAMASWAMI IYER'S treatise on the Law of Torts* is a book of outstanding merit. Being the outcome of years of special study and research, this book will be found useful not only to the Bar but also to the Bench. His wide and deep knowledge of the principles of English Common Law, his comparative study of the Law of the United States, and his intimate acquaintance with the Indian decisions have enabled him to state the principles with lucidity, clearness, and precision and to suggest ways in which the Law should develop. His statement of the principles is accurate and authoritative.

"He knoweth not the law who knoweth not the reason of the law," is an old maxim. In no branch of the law is the maxim applicable with so much justification as in the law of Torts, for the rules of law have been evolved according to the needs and conditions of the Society and have changed with the changing times. The Law of Torts in India has been largely borrowed from the English Law which has its roots in the distant past. Mr. Ramaswami Iyer's familiarity with the historical development of the rules and the peculiarities of the procedure and remedies of the English Common Law have enabled him correctly to appraise the value of the rules themselves and offer enlightened criticism on several branches of this law. It was this which drew from no less an authority than Sir William Holdsworth, the greatest

exponent of the History of the English Law, very high and well deserved praise in the Preface to the first edition. He spoke of the author as the learned English Lawyer who in modern times passed on the essential spirit of the English Law and by so adapting it to the changing needs and conditions of India made of it an instrument of developments, stable and permanent, ever as the learned Civilians and Canonists did in mediæval times with the great principles of Roman Law.

The rules of law have undergone many changes even in conservative England in recent times. The archaic rule of 'Actio Personalis Moritur Cum Persona,' (i.e., a personal action dies with the person) has been abrogated by the Law Reform (Miscellaneous Provisions) Act 1934. So again, was abrogated the rule in *Baker v. Bolton*, that the representatives of a deceased are prevented from suing in their own right for loss resulting to them from his death, a rule propounded by Lord Ellenborough in 1808. The Author rightly points out the need to alter the provisions of the Indian Succession Act in this regard. The right of contribution amongst joint tortfeasors was denied till 1935 when the Law Reform Act, 1935, remedied it. In India we followed the old rule though with considerable hesitation and many inroads. It is time that we followed England's latest laws in this regard. What was then regarded as a revolutionary principle was laid down in *Donoghue v. Stevenson*, 1932, A.C. 562, by the House of Lords when they laid down that a manufacturer was liable in damages for an injury sustained by the ultimate

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consumer, though there was no privity of any kind between the two. It has since been so well recognised as to have become a settled rule of law. The doctrine of common employment first enunciated in *Priestly v. Fowler* by which the master was absolved from liability for damage sustained by the servant from the wrongful act of a fellow servant was found to be illogical and not to be extended. Kenny says of this: "Lord Abinger planted it, Baron Alderson watered it, and the Devil gave it increase." The Author rightly criticises this doctrine and suggests that it should not be applied in India.

A claim for damages for shortened expectation of life caused by an accident

is of modern growth and recent decisions have recognised the validity of the claim. The various acts like Workmen's Compensation Act, Air Navigation Act etc. have either created fresh grounds of liability or stressed and adapted the old grounds to suit the modern times. The Author has examined them in the appropriate places and his comments are illuminating. It is needless to multiply references to suggestions thrown out by the Author, which will require serious consideration.

We commend this book as a useful and necessary contribution to the legal literature and indispensable alike to students, Lawyers and Judges.

II. ENTERTAINMENTS AND THE LAW

The author of this book* deserves congratulation. The topics and the treatment are original. As the Foreword puts it, the subject relates to the activities of our leisure moments. The theatre and the music hall are not unfamiliar. They may be said to have been long with us. The Cinematograph and the Radio are new entertainers. Clubs, Billiards, Race and Golf course are not exactly ancient friends but are not so new as the Radio and the Cinema. The appeal to the law whether in connection with entertainments old or new may always arise. Every possible aspect of right infringed and liability incurred is considered by the author. The actor's right to privacy, libels in the words used in the performances, unlawful bettings and gambling and lotteries and the penalties incurred by the violation of the law, the

need to obtain licenses and liabilities for injuries are all considered in detail. Not merely Indian but other laws like those of America, England and the European Continental countries are drawn upon and stated. The author is justly entitled to claim that his book is a vade mecum for the lawyer, the artiste, the proprietor and others having the management of the places of entertainment. Every one of these might find extremely useful information for their respective purposes. It will help them a great deal in the regulation of their conduct. If it be added that no one should attempt to deal with an actual case when it has arisen, it may be hoped that it will not be misunderstood as conceived in the interests of the legal profession as even a lawyer does not conduct his own case. Nor is that warning one which in any way detracts from the value of this eminently readable book.

The last 500 pages collects all the relevant Acts of England, of British India including Burma and the Indian States, feature of great value to the legal profession.

* THE LAW OF TORTS. By S. Ramaswami Iyer, B.A., B.L., Advocate, High Court, Madras. With Preface by the Rt. Hon. Sir Tej Bahadur Sapru, P.C., K.C.S.I. The Madras Law Journal Office. Can be had of G. A. Natesan & Co. Second Edition. Price (India) Rs. 10. (Foreign) £1.

* THE LAW RELATING TO PLACES OF ENTERTAINMENT AND AMUSEMENT. By K. Venkoba Rao, M.L., Advocate, High Court, Madras. Available of G. A. Natesan & Co., Esplanade, Madras. Price Rs. 15.

THE NEW INSURANCE ACT

BY MR. BHIKHALAL B. KAPASI, B.A.

THE enormous growth of insurance notwithstanding the present depression has made the insurance companies in India the custodian of a large part of the country's savings. India is an agricultural nation and industrial activity is essential to agricultural prosperity. Indian insurance ought to pave the way for industrialisation and the village masses ought to be acquainted with the benefits of insurance.

An attempt is made in the following few lines to explain the salient features of the New Insurance Act which is designed to minimize the abuses usually found with insurance business. It seeks to control at the same time insurers who seek business at maximum commission; policy holders who must have security first and yet flutter like moths to the candle of high business; companies that work for the benefit of policy holders under mutual constitution; and those that work for a few shareholders; policy holders that have assigned and yet seek the right to revoke at will; managing agents that are fully equipped technically and those that are not; insurers dealing with persons only and insurers dealing with things.

Section 6 requires that there shall be at least a working capital of Rs. 50,000 in case of life insurance companies. Section 7 relates to deposits which ought to be kept with the Reserve Bank of India on behalf of the Central Government cash or approved securities estimated at the market value of the securities on the day of deposits.

1. For life insurance only Rs. 2,00,000.
2. For fire insurance only Rs. 1,50,000.
3. For marine insurance only Rs. 1,50,000.
4. Accidents, motor car and miscellaneous insurance including workmen's compensation Rs. 1,50,000.
5. Life insurance and any one of 2, 3 and 4 Rs. 3,00,000.
6. Life insurance plus any two of 2, 3 and 4 Rs. 4,00,000.
7. Life insurance plus 2, 3 and 4 Rs. 4,50,000.
8. Any two of 2, 3 and 4 Rs. 2,50,000.
9. 2, 3 and 4 Rs. 3,50,000 and
10. Marine insurance relating to country craft or its cargo Rs. 10,000.

Sub-sections 3, 4 and 5 provide for payment by instalments. While there are other Sub-sections for the utilisation of the present deposits, replacement of security, etc.

Section 14 requires the registration of policies and claims and it is obligatory for an insurer established in India to keep both the registers.

The Superintendent of Insurance is given wide powers to control the working of insurance companies. Sections 18, 20, 22, etc. relate to furnishing reports, submitting returns, etc. Section 22 empowers the Superintendent to order re-valuation of the concern which does not properly indicate the condition of the affairs of the insurers by reason of the faulty basis adopted in the valuation, Section 27

provides that insurance concerns doing life insurance business in India must maintain assets in British India equal to at least 55 per cent. of the sum of liabilities to policy holders in India including matured claims and reserves for outstanding policies in India less any claim an insurer has against such policies. Of these 25 per cent. ought to be in Government securities and the remaining 30 per cent. in approved securities. Section 32 refers to the policy of bringing about the abolition of the Managing Agency system and the present managing agencies shall cease to hold office on the expiry of three years from the commencement of this Act and no compensation shall be payable to him by the insurer by reason only of the premature termination of his employment as managing agent.

Section 35 relates to the amalgamation and transfer of insurance business and before asking the Court for the sanction of such a scheme, notice of such an intention should be sent to the Central Government at least two months before, and the insurer shall keep open during the two months the relevant documents for the inspection of the members and policy holders at the principal and branch offices and chief agencies of the insurers concerned. When amalgamation takes place between two or more insurers and where there is a transfer of business, the insurers concerned shall furnish to the Central Government the relevant documents within three months from the date of the completion of the amalgamation or transfer. This is the substance of Section 37.

Section 42 empowers the Superintendent of Insurance to issue licenses for insurance agents which the agent will have

to renew from year to year on payment of a fee of one rupee. Section 43 requires every insurer to maintain a register of insurance agents. Section 40 deals with the prohibition of payment by way of commission or otherwise for procuring business in India to any person except an insurance agent licensed under Section 42 or a person acting on behalf of an insurer who, for this purpose of insurance business, employs licensed insurance agents. Section 41 refers to prohibition of rebates. Section 48 enables the policy holders to elect their own directors, which must be not less than one-fourth of the whole body. Section 49 prohibits the payments of bonuses or dividends except out of the surplus to be ascertained after the actuarial valuation. Section 52 prohibits the business on dividing principle. Section 54 refers to the voluntary winding up of a concern which can only be effected for the purpose of amalgamation or reconstruction of the company or on the ground that by reason of its liabilities, it cannot continue its business. Section 62 empowers the Central Government to impose reciprocal disabilities of non-Indian companies which reads as follows:--

Whereas, by the law of practice of any country outside India in which an insurer carrying on insurance business in British India is constituted, incorporated or domiciled, insurance companies incorporated in British India are required as a condition of carrying on insurance business in that country to comply with any special requirement whether as to the keeping of deposits or assets in that country or otherwise which is not imposed upon insurers of that country. Under this Act, the Central Government shall, if satisfied of the existence of such special requirement, by notification in the official Gazette, direct that the same requirement, or requirements as similar thereto as may be, shall be imposed upon insurers

of that country as a condition of carrying on the business of insurance in British India.

This clause is a very important one and specially for insurance companies incorporated in Indian States who will have to apply to the Central Government for permission to transact business in British India on an equal basis with Indian companies and the respective States will also have to move in the matter.

Sections 65 to 94 relate to the working of Provident Societies, and Sections 95 to 101 relate to the Mutual Insurance Companies and Co-operative Life Insurance Societies. Sections 102 to 123 refer to miscellaneous items of penalty powers of Central Government to make rules, exemptions, etc.

Sir Purshottamdas Thakurdas, Chairman of the Board of Directors of the Oriental Government Security Life Assurance Company, at the last annual general meeting stated that "it is as a whole a very great advance on anything of the nature we have had before towards improving the practice of insurance business in this country and with a sympathetic understanding by the Superintendent of Insurance to lay the foundation of its administration and to supervise its operation during the initial years of its existence. I feel sure that it will come to be generally acknowledged that the benefits derived from it far outweigh any disadvantages of such of its coming into operation". While agreeing with Sir Purshottamdas one has to say that the New Insurance Act will revolutionise the outlook of insurance in India and inspire confidence amongst the people to look to insurance as a noble profession shorn of the present ignoble practices of unfair

competitions, very high rates of commission and rebates, and the autocratic methods of the Managing Agency System. The New Insurance Act protects the interests of the policy holders and would surely act as an impetus to the healthy growth of insurance business in India, especially in the villages of India.

The funds of the insurance concerns are at present in one way or other helpful to the industries, but the new legislation restricts their use because the major portion of the funds have to be invested in securities as aforesaid. Therefore the pioneers of Indian insurance ought to find a way out to invest as much funds as possible in smaller industries and thus give an impetus to the advancement of subsidiary occupations in rural areas. This would also enable them to increase the nature and scope of insurance business because the villages are as yet unexplored fields, and the granting of loans at easy terms to advance the cause of small industries would help the concerns to capture insurance business from the rural areas; for the hand that gives aid can extend its activities amongst the masses. All this depends on the liberal ways of drafting rules by the Superintendent of Insurance, who ought to take into consideration the appalling poverty of the masses of India, as he is fresh from the liberty loving country—England—where the minimum liberty has been the *sine qua non*, he is expected to realise the growing political sentiments of people to help the Indian masses and to formulate such rules and regulations in order to advance the cause of insurance business in India, which may be a guidance to his successors.

THE INDIAN WORKER

BY MR. N. M. JOSHI, M.L.A.

'WORKERS of the world, unite,' is the slogan of the International Labour Movement and for such unity a complete understanding of the social and



MR. N. M. JOSHI

economic position of the workers of different countries is the first essential. Workers of the world over belong to the freemasonry of companionship in misery. True, under the impact of the new social ethics, some of the injustices of the past have been done away with; nevertheless, their exploitation still persists and the results are writ large in the conditions of life of the workers.

If there are differences in the standards of life of the different classes of people in the same country, with workers occupying the lowest rungs of the ladder, the differences between the standards of living of the workers in different countries are even greater. Such differences become more and more pronounced between industrially advanced countries like the United States of America and Great Britain on the one hand and an industrially backward country like India on the other.

The dominant factor in the determination of the standard of living is, of course, wages. Authoritative comparative wages figures for the same occupational groups in the three countries are difficult to obtain. The following wage statistics relating to operatives in the textile industry may, however, be taken as furnishing some useful data. In the United States, in the cotton industry in August 1933, the average weekly earnings of all workers, male

and female, was 13'17 dollars (Rs. 38-10-3), the hours actually worked being 35'5 in a week. In Great Britain, the average weekly earnings of all workers, male and female, in the cotton industry in the week ending 12th October 1935, was £1-13-8 (or Rs. 22-4-0) and average hours worked per week was 47'3. In India, in July 1937, the weighted average weekly earnings of different categories of workers in the textile industry in Bombay City was Rs. 5-12-6, the weekly hours being 54. These illustrative figures show that in the cotton industry, the British Operative gets nearly four times and the American operative nearly seven times the wages of the Indian operative.

The term standard of living is intended to cover the sum of the consumption of the goods and the services which are obtainable from the income of a person or family. It is not a sum of money but a sum of goods, which must be taken into account for purposes of valid comparison.

STANDARDS OF LIVING

I shall confine myself generally to a comparative study of the standards of living in the U. S. A. and India. The first point that strikes the enquirer is the great disparity in the income levels of the workers of the two countries. We have already seen that the wages of the American textile worker are broadly speaking seven times the wages of the corresponding textile worker in India. An even more correct gauge for determining the standards of life in the two countries is to find out the average income of a member of a working class family. For the purpose of comparison, we may take for the U. S. A., Atlanta—a city in the south with a large negro population, and for India, Madras.

In Atlanta, the yearly income of a member of a family of a White American is found to be 600 dollars (or Rs. 1,715), and for a member in negro family 300 dollars (or about Rs. 867), the corresponding figure for the annual income of a member of an industrial worker's family in Madras being only Rs. 91-2-0.

Let us now try to see what income per member of a family means in terms

of food consumption and adequacy of nutrition, in the U. S. A. and India. Food is a primary necessity, and the beneficial effect of higher incomes should be most perceptible in this sphere. In New York 50 per cent. of the families with a food expenditure per year of 195 dollars and over per member of a family are in a position to get a good diet and an adequate nutrition for a member of a family, and since the average income in the average family in New York ranges between 700 dollars and 800 dollars, it may be taken for granted that a high percentage of working class families are well-nourished.

The conditions in India in respect of diet adequacy are totally different. In the first place, there is the general poverty of the country and the pressure of an increasing population on the soil. The diet surveys of several South Indian villages carried out in 1936 only serve to confirm the conclusion that the food of an Indian worker is insufficient. These diet surveys covered both agricultural and non-agricultural families having varying incomes from Rs. 50 to over Rs. 500 per year. Judged by the standards of minimum requirements, it appears that all the families, except for a few in the higher income groups, had an insufficient diet. The investigators stated that it was probable that from one-third to one-half of all the families did not consume enough food.

INDIAN WORKER HEAVILY HANDICAPPED

Secondly, the Indian worker is heavily handicapped by a nutrition insufficient in quality. The average daily energy requirements of an Indian industrial worker per day has been estimated at 2,800 calories and the model diet drawn up to furnish this minimum has been estimated to cost Rs. 6 per month. The 1935-36 enquiry into the family budgets of industrial workers in Madras City, however, showed that the average amount spent on food by a member of a working class family per month was only Rs. 3-10-8. There is little prospect of working class families in India being able to afford in the near future the model diet costing Rs. 6 per month.

Next to food in order of importance, so far as the standard of living is

concerned, comes housing. A comparison between housing conditions of workers in the U. S. A. and India shows that India lags far behind. Housing and other amenities of life are conditioned by National wealth, and in a country like India where the per capita income is very small, the workers who are least able to fend for themselves, and who are denied equitable share in the national dividends, have necessarily to live under sub-normal conditions.

For an appraisal of housing in the U. S. A., it may be noted that six million non-farm houses and five million farm houses in the United States, or over a third of all the houses in the country are estimated to be sub-standard. But what is considered sub-standard in America will, according to Indian standards, be considered highly satisfactory. Housing in U. S. A. is considered sub-standard if each family is not furnished with an ample and pure supply of running water, with an indoor flush toilet for its exclusive use and with a bath-tub or shower.

The contrast can best be brought out only by an actual reference to conditions in Indian industrial centres. In the busiest industrial centres, houses are built close together and frequently back to back in order to make use of all available space. In Bombay City, there are 244,121 occupied tenements of which 197,516 or 81 per cent. consist of one room only and they are occupied by 791,762 persons or 71 per cent. of the population of the city. The average number of persons per room in this class of tenements is 4/33 per cent. of the population lives in rooms occupied by more than five persons and 15,000 persons live in rooms occupied by 20 persons or more. Only 4 per cent. of the population lives in conditions which ensure reasonable privacy and domestic seclusion.

Further, conditions of sanitation, ventilation, light and water supply leave much to be desired in the housing of the working classes. During an enquiry covering 5,363 families in Bombay City in 1930, it was found that 59 per cent. of all the buildings had only one window. In regard to latrine accommodation, it was found that only one latrine was

provided for the use of 1 to 8 tenements in 89 per cent. of the buildings. Similarly for water taps, the report shows that one water tap was provided for the use of 1 to 8 tenements in 26 per cent. of the buildings: for 9 to 15 tenements in 40 per cent. of the buildings and for 15 tenements and over in 33 per cent.

Hours of work in the textile industry were already incidentally mentioned as being 35½ in U. S. A., 47½ in Great Britain and 54 in India. U. S. A. during the last five years has made a very rapid advance towards reduction of hours. Not only 40 hours a week is generally achieved but the aspiration of American Labour to have 30 hours a week has come within the range of practical politics. Great Britain has not yet accepted the principle of 40 hours a week and India is far behind.

Social insurance providing for protection during sickness, unemployment and old age is the most essential need of the industrial workers. Great Britain is more advanced in this respect than almost any other country with a statutory and wide-spread system of the health insurance, unemployment insurance, and Old Age pensions. As a part of the new economic policy of President Roosevelt, Old Age pensions and unemployment relief are being given on large scales in U. S. A. But the system still lacks firm statutory recognition. In India, there is hardly a beginning of social insurance except that we have a meagre Workmen's Compensation Act and some of the provinces have also Maternity Benefits Acts.

HOW TO RAISE INDIAN STANDARD

We have next to consider how to raise Indian standards to a higher level and thus bring about at least an approximation to the higher standards obtaining in the progressive industrial countries of the West.

The existing low standards in India are attributable partly to inadequate legislation for regulating conditions such as hours of work and for the establishment of a system of social insurance and partly to weakness of the Indian Labour Movement and the resultant inability of Indian worker to use their collective strength effectively in the fight for higher wages and better standards of living.

It is instructive to study American conditions in this respect and see how the right of combination and collective bargaining has tended to improve the economic position of the American worker. It is surprising that till as recently as 1933 trade union conditions in America were not dissimilar to those in India. Whatever collective bargaining based on trade unionism existed till then was confined to the highly skilled crafts, that is to say, to a very small fraction of America's working population. The unskilled workers were largely unorganised. When President Roosevelt launched his world-famous New Deal Programme, unionism was almost moribund in the States. The President realised that unless higher standards of living could be enforced, his scheme had no chance of success. Exerting for higher standards was obviously labour's task. Labour organisations had, therefore, to be strengthened and encouraged, and provisions to subserve this purpose were incorporated in the National Industrial Recovery Act or N. I. R. A. A National Labour Board has also been set up to make collective bargaining the normal method for settling working conditions and to prevent victimisation of unions and unionists by the employers. Since then, American Trade Unionism is becoming an increasingly effective force in securing higher wages and better conditions of work for American Labour. The British Trade Union Movement is the oldest and has grown from within. It is united and strong. The Indian movement is only 20 years' old. Though younger it is ideologically more advanced than the movement in U. S. A.

A powerful and effective trade union movement is a sheet-anchor for Indian workers in their fight for better conditions. The struggle that is being carried on at present for recognition of trade unions has to be pursued to a victorious conclusion. Representative, strong and efficient trade unions will not only serve as jealous custodians of the workers' incontestable right to certain minimum decent standards of living but will enable the Indian workers to reach some day the higher standards attained by the workers of U. S. A. and Great Britain.

THE GANGES AT HARDWAR

STORY OF THE CANAL: THE SACRED GAP

THE headworks of the Ganges at Hardwar have a gap in the weir.

To many this may be of no significance, but to the devout who in their millions come to Hardwar to have their dip in the sacred flow, this means a deal; for through this gap pass unfettered the holy waters of the Ganges.

When the new headworks, situated nearly two miles above the existing head of the canal, were built, it was originally intended to provide a regulator so as to enable all regulations to be done at the new works. Strong objection was, however, taken to this by the Hindus on the ground that the water passing the sacred bathing ghats on the supply channel should be allowed to flow down free, unfettered by mechanical obstacles, and a head bridge without gates was substituted, regulation being effected, as before, at the old head of the canal.

One of the grandest sights in Nature is where the river, flanked by masses of mountains on either side, debouches into the plains and rushes down over stones and boulders, crystal clear with a sound as rich in volume as majestic in effect.

The devout believe that the sacred waters give purification.

The peasant in the plains knows that the waters are life-giving.

LARGEST IRRIGATION SYSTEM

The two Ganges Canals, the Upper and the Lower, together form the largest irrigation system in the world, the length of channels being no less than 7,777 miles and irrigate more than 2,500,000 acres. They cost Rs. 867 lakhs to construct and the accumulated surplus revenues, after paying interest charges and the working expenses, amounted in 1937-38 to Rs. 1,540 lakhs.

The first great wholly artificial canal constructed in Upper India, the Ganges Canal draws its supply from the Ganges river at Hardwar, where it emerges into the plains. It was originally designed to carry 6,750 c. ft. per second, but can carry 8,000 when required, the width at the head being 200 feet and the depth at full supply nearly 11 feet.

When the Upper Ganges Canal was first constructed, no permanent weir was built across the river to divert the water into it. There was a natural channel on the right of the river, flowing along the face of Hardwar town, and it was found possible to direct practically the whole of the cold weather supply into this channel by the construction of temporary obstructions across the other branches. From this right bank channel, the canal has its off-take the channel being dammed by means of a small weir and sluices at the canal head.

The obstructions placed across the river consisted of lines of wooden crates, filled with boulders and faced with grass mats and shingle to reduce percolation at the head of each channel to be closed, and for more than 50 years from the opening of the canal this system remained in force. There were facilities at Hardwar for the execution of these temporary weirs, both wood and boulders being readily available, while the members of the establishment in charge were experts in the execution of the class of work required. As may well be imagined, their construction was an engineering feat of no small magnitude in a river having a surface slope of 10 feet or more in the mile and in water from 10 to 20 feet in depth, the two longest weirs being each upwards of a quarter of a mile in length.

WEIRS SWEEP AWAY ANNUALLY

There were, however, serious objections to the arrangement. As the weirs were swept away annually by the floods, they had to be completely reconstructed every year and since the work could not be commenced till the river fell at the end of September and took six weeks to complete, there was a period at the beginning of each cold weather when water was urgently required for the canal, but no control of supply had yet been obtained. Once constructed there was always a danger of the weirs being breached and their repair, in such an event with a strong current swirling through the gap, was a matter of the utmost difficulty. Further, the weirs were apt to be washed away by an early flood

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with the result that, if a period of short supply followed, the bulk of it was lost down the river. With an ever-increasing demand for water on the Ganges Canal, the necessity for permanent arrangements for securing its supply became more and more marked.

The permanent headworks by which these arrangements have now been replaced consist essentially of a masonry weir 1,800 feet long, fitted with falling gates six feet high, six undersluices with their floor six feet lower than the weir crest, each of 50 feet clear span, a head bridge of 10 spans of 20 feet and a training bank faced with boulders extending for some three miles along the right bank of the river above and below the headworks, which two miles above the existing head of the canal divert the water into the old supply channel whence the canal takes off.

FEAT IN IRRIGATION ENGINEERING

The head reach of the canal from the point where it leaves the river to the twentieth mile may fairly be classed among the greatest feats of irrigation engineering in India. The alignment traverses the main drainage lines of the tract and the arrangements for disposing of this drainage are complicated by the fact that the canal-bed is at places far below and at others far above the general level of the surrounding country. Four large torrents have to be crossed in this reach while several smaller ones are admitted direct into the canal. The rapid slope of the country, moreover, necessitates the negotiation of over 60 feet of bed fall in these first 20 miles.

Up to the twelfth mile the canal is in deep cutting. In the sixth mile it encounters the Ranipur torrent, which is carried over it on a masonry superpassage, 200 feet wide and capable of taking a flood 14 feet deep; combined with this work is a nine feet drop in the bed of the canal. Two more drops of the same height combined with bridges are provided in the eighth mile, and at the tenth mile the Pathri torrent is passed over the canal on a second superpassage, 300 feet wide and 14 feet deep. At Ranipur, this work is combined with a nine feet vertical drop in the canal-bed. The declivity

of the bed of the Pathri torrent above the superpassage is 25 feet a mile and enormous forces have consequently to be dealt with when the torrent is in flood. At the thirteenth mile the Ratmau torrent is passed across the canal, being admitted directly into the channel on one side and escaped again through a weir consisting of 57 spans of 10 feet width fitted with falling shutters built into the downstream bank. A regulator of 10 spans, each of 20 feet, prevents excess water from flowing down the canal when the torrent is in flood.

THE SOLANI AQUEDUCT

At the nineteenth mile comes the Solani aqueduct, which is indubitably the finest work on the canal. The aqueduct proper consists of 15 arches, each of 50 feet span, supported on massive masonry piers, which carry the canal over the Solani river, the waterway provided for the canal being 10 feet deep and 164 feet in clear width excluding the roads on either side. The up and down stream continuations of the aqueduct take the form of an enormous earthen embankment across the valley of the Solani, over two and a quarter miles long and 36 feet high from the ground to the canal roadway. The sides of the canal are revetted with masonry throughout the length of the embankment and for some distance below it, giving a total length of revetment of over three miles. Even viewed in the light of modern development, the Solani aqueduct and its approaches must still be accounted as one of the most magnificent irrigation works ever constructed.

It cannot, of course, be pretended that the design of the Ganges Canal was by any means perfect in every respect. Indeed no sooner was the full supply of the channel first admitted than it became apparent that there were several serious defects. The bed slope was in many places too great, the masonry falls were of a type which generated excessive velocities below them, causing heavy scour in both bed and banks, and the general lay out of the distributary system was much inferior to that adopted in modern practice. A considerable amount of remodelling was necessary before these

defects were removed, but in other respects the work remains today substantially as it was built.

LITTLE SHORT OF MARVELLOUS

When it is remembered that at the time it was constructed, experience of artificial canals was limited to works of only about a third the size of the Ganges Canal, the mistakes made appear insignificant compared with the enormous advance in hydraulic engineering which the scheme represented, and the general soundness of its author's judgment was, considering the state of knowledge in his day, little short of marvellous.



One of Cautley's lions. The Ganges Canal is guarded by a pair of these magnificent lions, one on either side of the Canal just upstream of Roorkee.

It is to Colonel Sir Probyn Thomas Cautley of the Bengal Artillery, that India owes the conception of this great canal. The surveys were commenced in 1836, the first project was substituted in 1840, and the ground was broken in 1842. Construction was, however, delayed owing to the wars which were then prevailing and the canal was eventually opened for irrigation in 1854, though a good deal of work still remained to be done, especially on the distribution system. The full supply for which the canal was designed, was first admitted during the famine of 1861-62 which

may be said to mark the completion of the work, though much remodelling and many additions have been made since then.

The Lower Ganges Canal, which was opened in 1878, was constructed to increase the irrigated area in the Ganges-Jumna water-shed. It intersected two of the main branches of the upper canal, the Etawah and Cawnpore Branches, and the tail portions of these are now officially included in the Lower Ganges system. In their place three important new branches: the Deoband, Mat, and Hathras Branches, have been added to the upper canal, which now comprises of 568 miles of main canal and

branches and 3,386 miles of distributaries or 3,954 miles of channel in all and irrigated nearly 1,420,000 acres in 1937-38 and yielded a return of 12.75 per cent. on a capital outlay of Rs. 446 lakhs.

Although the Upper and Lower Ganges Canals are regarded as distinct as a matter of administrative convenience, they in fact form a single system, and the Ganges Canal, Colonel Cautley's monumental work, still ranks among the largest in the world and has served in many respects as a model for those which have since been built.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Lord Zetland on British Imperialism

It is natural, perhaps inevitable, that a British Secretary of State for India should speak of the achievements of British imperialism at the Empire Day Celebrations in London. But Lord Zetland would seem to have over reached the mark. Some allowance must, indeed, be made for after Dinner exuberance on ceremonial occasions, but His Lordship's glorification of British imperialism cannot be said to have had the desired effect. It has evoked wide-spread criticism in this country. He deprecated what he called "the tendency to speak of British imperialism as if it was something evil—a thing to be fought and, if possible, destroyed".

Unfortunately the record of imperialism all the world over, of whatever brand, is so black that any good that might have accrued from it is lost, like a needle in a bushel of hay. There is a wise old Sanskrit saying that we should not pry too closely into the beginnings of either empires or fortunes. Experience of imperialism everywhere confirms this tragic view. It is no comfort to Indians to be told that we would be worse off under Fascist or Nazi imperialism. For nobody in India is anxious to exchange one kind of imperialism for another. His Lordship evidently ignored the fact

that Indians do not think in terms of what foreign domination they should subject themselves to but place before themselves the goal of political freedom. All imperialism whether democratic or authoritarian is anathema to them, and they will not cease their efforts at destroying British imperialism on the ground that other imperialisms can be worse.

The A. I. C. C. Decisions

Several important and far-reaching amendments to the Congress Constitution have been suggested by the Constitution Committee appointed by the Calcutta meeting of the All-India Congress Committee. These have since been approved by the Working Committee. It is anticipated that the proposed amendments will go a long way to stamp out "corruption and malpractices" within the Congress organization.

The All-India Congress Committee, which met at Bombay on the 24th June, adopted the Sub-Committee's report on the Congress Constitution as approved by the Working Committee. There was an unexpected trial of strength between the Right wingers and the Leftists which resulted in the victory of the former. The Committee also adopted an amendment not proposed by the Sub-Committee, the effect of which is to make the primary Congress members eligible for voting in Congress elections only after 12 months probation. The amendment was strongly opposed by the Left leaders and Mr. Jawaharlal Nehru, but a poll showed 119 for and 87 against it.

Two other resolutions on the plight of Indians abroad referred in particular to the acute situation in Ceylon and South Africa. With regard to Ceylon, the A. I. C. C. decided to depute Mr. Jawaharlal Nehru to study the question on the spot and try to bring about an amicable settlement. With regard to South Africa, the Committee contented itself with extending its moral sympathy and support to the Indians in their struggle. A suggestion, in the resolution, advising the forming of a united front with other non-European races in South Africa was later withdrawn under Gandhiji's advice.

The Simla Conference

Maintenance of law and order is a pressing problem common to all Provinces, and the Simla Conference of Home Ministers did well to come to an understanding as to the ways and means of achieving administrative efficiency. Under Autonomy, the Provinces are apt to drift apart, and Sir Reginald Maxwell's attempt to create a "common front" in regard to matters of defence and of ensuring peace have evidently met with warm approval among the Home Ministers. Two aspects of the problem arise out of such discussions—one is the co-ordination of province with province and the other is the co-ordination of the provinces with the centre. From the Home Member's speech and the *communiqué* published subsequently, it would appear that there was general agreement as to the desirability of a "new and non-statutory form of machinery for the co-ordination of policy and practice".

The Conference recommended a concerted campaign and exploration of the possibility of reciprocal help. It urged the Central Government to inquire into the working of Section 153 of the Penal Code to make the Press Act more drastic and revise the Criminal Procedure Code.

People cannot be unaware of the insane abuse of liberty in connection with the anti-Hindi agitation in Madras. But Congress Governments should be wary of entrenching upon the liberty of citizens, and the way to civil liberty is not to augment Sections of an Act that is notoriously all comprehensive. We have so often complained of the long arms of the Press law and the Criminal law that it would be a pity if the Congress itself should be party to any conscious curtailment of individual liberty.

Mahatma Gandhi and the States

Mahatma Gandhi has enunciated his new "technique" regarding Indian States according to his "new light" in a statement he issued on Travancore on June 4. The statement *inter alia* says that the suspension of mass civil disobedience should be indefinite; there should be the will among the State Congress people to open a way to honourable negotiations with the authorities; there should be no anxiety about those *satyagrahis* who are in prison or new ones, and if the spirit of *satyagraha* is rightly assimilated, these imprisonments and disabilities should hearten the people.

The statement adds that the pitch of the immediate demands should be lowered, if necessary, in order to quicken the progress towards the final goal, and that the condition precedent to any civil disobedience is the fulfilment by the general mass of the constructive programme as a test, if nothing more, of their coming under the discipline of the State Congress.

This is a complete recantation of the aggressive campaign in the States which apparently has proved fruitless. In his latest advice to Travancore Congressmen and others, Gandhiji pursues the new method of direct approach to State authorities which he has of late adopted in Rajkot. This in some quarters, not excluding ardent State Congress quarters, is considered a confession of failure and surrender. Pandit Jawaharlal himself is not quite happy over the advice, though he could suggest no alternative nor question Gandhiji's competence to give such an advice. But Gandhiji holds that a *satyagrahi* knows no failure and that the cause stands to gain by methods of self-introspection and purification. While wishing success to the efforts made to woo the State authorities into granting an appreciable measure of responsible Government to their people, followers and friends alike are suspending their judgment.

The Plight of Indians Abroad

The passing of the Asiatic Bill in South Africa in spite of the united opposition of Indians at home and abroad has naturally created a sense of helplessness akin to despair in many minds. While it is obvious that the Government of India is one with the people in their protest against this wanton insult to a great people, the feeling is irresistible that our helplessness arises mainly out of our subordinate position in the Empire. Would South Africa dare to behave in this manner if only India were a self-governing and independent unit in the Commonwealth or outside? Pandit Nehru has given expression to this deep feeling of humiliation in a message to South Africans:

There seems to be a dead set at Indians overseas, more especially in the British Dominions and Colonies. In Belgian Congo, Indian merchants are being harassed and crushed; in the Italian colonies Indians are gradually being squeezed out. In Mauritius, where our countrymen form a great part of the population, they have no position; in Jamaica a recent report has told us of their helpless and miserable condition. Our own cousins in Burma and Ceylon have turned against them and are pursuing an ill-conceived and narrow-minded policy, which is sowing the seeds of bitterness between them and India.

In East Africa, a fresh insult has been heaped at us. And now, in the Union of South Africa, the pledged word of the Union Government has deliberately been broken and an attempt is being made to segregate Indians.

Political rights have been denied us for long; now even human rights are being withheld. This is the Empire to which we have the misfortune to be tied. The sooner this Empire ends, the better for humanity; the sooner we cut away from it, the better for us.

India is weak to-day and cannot do much for her children abroad, but she does not forget them, and every insult to them is humiliation and sorrow for her. And a day will come when her long arm will shelter and protect them, and her strength will compel justice for them. Even to-day, in her weakness, the will of her people cannot ultimately be ignored.

A set back to Federation

The most important subject discussed at the recent Princes' Conference in Bombay was the revised draft of the Instrument of Accession. The Princes have long been known to be unwilling to part with any of their present privileges. Their opposition to the federal scheme was, however, expected to be rather guarded and cautious. But having been given a sufficiently long time to deliberate among themselves, they were asked to give a categorical answer: their final answer is a definite 'No'. While the Congress and other progressive parties in the country will not touch the scheme with a pair of tongs, the Princes' Chamber, for wholly different reasons, is now definitely against the scheme. This is a circumstance of a case where extremes meet. It reminds one of the dual opposition to the White Paper at the Round Table Conference, the opposition of Gandhiji and Sir Tej Bahadur Sapru on the one hand and of Mr. Winston Churchill and his group of reactionaries on the other.

The *Manchester Guardian* describes the Princes' decision "as the most serious set back the federal scheme has yet received". The paper adds that their refusal was not unexpected. All the same, their hesitation would seem to be short-sighted, for although the situation in British India to-day is admittedly unsettled, it will not necessarily change to the Princes' advantage. Not all the treaties in the world are going to save the Indian States unless they will make considerable efforts to save themselves.

This is the most serious set back the federal scheme has yet received: for it is the first official answer the Government has had from the Princes; it is true that even had they accepted it, the Provinces might have made federation ineffective, but since the Provinces will in theory join federation automatically and the Princes only by consent, it is with them that the Government of India had first to deal.

FOREIGN AFFAIRS

BY "CHRONICLER"

Herr Hitler's Way of Non-Intervention

AN admission that Germany had been assisting General Franco since July 1936, was made by Herr Hitler in Berlin on June 6, when he addressed German legionaries lately returned from Spain. The Fuehrer exclaimed:

All General Franco's important victories were obtained with the help of German volunteers, and for the first time since the World War, the young German air force was able to show that it knows how to fight and conquer.

So this is the way that Hitler was carrying out his pledge of non-intervention in Spain! Hitler's silence on the subject during all these years is now explicable. If Franco had failed, we would hear of no German exploits in Spain; now that he has got through, Hitler rushes to share the honours of victory!

Any way, Hitler has not enhanced his reputation for candour by his exultation!

Referring to German intervention in the conflict, Herr Hitler declared:

The Spanish civil war threatened to set all Europe aflame with a Bolshevik revolution.

In July 1936, we decided to join in the struggle to assist a country which, in spite of all the blackmailing attempts of Britain and France, was determined to fight for its independence.

In this struggle we stood shoulder to shoulder with the new Italy. For years British and French newspapers lyingly stated that we wanted to conquer Spain. These ideas naturally occur to a country which is accustomed to stealing colonies.

This is the kind of soap box oratory to which hoards of Germans in schools and factories are drilled to listen. Fancy the 'Kettle calling the Pot black'.

Germany and Brazil

The German and Brazilian Governments have reappointed Ambassadors at Rio de Janeiro and Berlin, thus making the end of the diplomatic differences which culminated in October 1938 in the recall of the respective Ambassadors.

Russia's Terms

London and Moscow are still haggling over the terms of the Anglo-Russian alliance. This is much to be regretted. For by the time the binding treaty with Russia is concluded, Hitler, it is feared, will become well-nigh formidable.

In his speech in the Soviet Parliament, M. Molotov explained that the Anglo-French proposals contained several reservations which might render the agreement ineffective. He insisted that a guarantee should be given to the Baltic countries. As regards the creation of a United Front against aggression, M. Molotov declared:

Russia wants an effective pact of mutual assistance against aggression—a pact of an exclusively defensive character between Britain, France and U. S. S. R.; guarantee against attack by aggressors on the part of Britain, France and U. S. S. R. to the States of Central and Eastern Europe including all European countries bordering the U. S. S. R. without exception; and the conclusion of a concrete agreement by Britain, France and the U. S. S. R. regarding the forms and extent of the immediate and effective assistance to be given to each other and the guaranteed States in the event of an attack by aggressors.

The Status of Danzig

Now that Danzig is threatening to become the storm-centre of Europe, it is good to recall a bit of her history:

Under Articles 100 and 102 of the Treaty of Versailles, the City of Danzig with the surrounding territory was set up as a Free City under the protection of the League of Nations, Poland undertaking to conduct her foreign affairs. The Free City was constituted on November 15, 1920, with an executive Senate of 12 members and an elected Legislature of 72 members. The harbour is administered by a mixed board of Poles and Danzigers under a neutral President, and the League of Nations is represented by a resident High Commissioner.

JULY 1939]

FOREIGN AFFAIRS

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The Tientsin Blockade

The grave situation created by the Japanese blockade of Tientsin still continues unrelieved. If the issue is not localised, there are all the possibilities of a tremendous international conflict.

The *Financial News* commenting on the Tientsin blockade says that it raises the whole question of the extent to which Britain is prepared to go to protect its Far Eastern interests. The difficulties regarding action in economic sphere seem to be insuperable. The co-operation of India, Australia and the United States would be needed and, finally, economic sanctions would almost inevitably require to be backed up by force.

Japan seems to be forcing the decision on us. Either we must be prepared to hold our long imperial and commercial line, or we must shorten it. There is no third course.

Italian Claims in Suez Canal

A vigorous retort to Italian claims for a bigger share in the control of the Suez Canal was made by the Marquis de Vogue, Chairman of the Suez Canal Company at its annual meeting in Paris on June 5.

He declared that Italian claims were based on inaccuracies and errors, which denote extreme bad faith if they are deliberate, and extreme ignorance if they are not.

It must be borne in mind, he added, that Britain is the largest shareholder of the Company, and most of the capital belonged to the French.

Hence the obligation of the British and French Governments to defend on the one hand their own interests and on the other the interests of their nationals.

The Marquis paid a tribute to the firmness with which the French and British Governments were devoting themselves to the defence of their interests, and added—

Everything, therefore, invites us to continue on our road without any change in our course of action, deaf to unjust criticisms and empty threats.

U. S. A.'s Neutrality Programme

Mr. Cordell Hull has outlined a six-point programme to revise the Neutrality Act:

Firstly, to prohibit American ships to enter combat areas;

Secondly, to restrict travel of American citizens in combat areas;

Thirdly, to provide that exports of goods destined for belligerents shall be preceded by a transfer of the title to the foreign purchaser;

Fourthly, to continue the existing legislation respecting loans and credits to nations at 2—4.

Fifthly, to regulate solicitation for collection in the United States of funds for belligerents; and

Sixthly, to continue the National Munitions Control Board and the system of arms export and import licences.

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The Corporation of Certified Secretaries, England.
The Institute of Book-keepers, London.
The London Chamber of Commerce.
The Indian Merchants' Chamber (Bombay), etc. etc.

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Sept. '39,

DIARY OF THE MONTH

- May 28. A deputation of Bengal Hindu leaders waits on Sir Robert Reid with a memorandum on the Public Services of the Province.
- May 29. The U Pu Ministry tenders its resignation.
- May 30. New Burma Ministry is formed.
- May 31. M. Molotov, Soviet Premier, deplores reservation in Anglo-French draft and defines Soviet foreign policy.
- June 1. Mahatma Gandhi leaves Rajkot for Bombay.
- June 2. The Asiatics Bill passes the third reading in the Union Assembly to-day.
- June 3. Ninety-nine lives are lost in a Submarine mishap in Liverpool Bay. Attempts to save *Thetis* fail.
- June 4. Gandhiji's statement on Travancore embodies the new plans adopted in connection with Rajkot.
- June 5. Mr. Chamberlain makes a statement in the Commons on the *Thetis* disaster.
- June 6. Lt.-Col. Muirhead announces in the Commons that negotiations are in progress between the Indian and the Union Governments touching the S. A. Indian grievances.
- June 7. Germany signs non-aggression pacts with Latvia and Estonia.
- June 8. King's Birthday.
—The King and Queen are welcomed at Washington by President Roosevelt.
- June 9. Sir M. Venkatasubba Rau is appointed Agent of the Nizam at Nagpur.
- June 10. Their Majesties are entertained at the President's Estate in New York.
- June 11. Lord Halifax warns prospective aggressors.
- June 12. The S. A. Senate passes the Third Reading of the Asiatic Bill.
—The Joint Conference of Princes and Ministers at Bombay declares the revised draft of the Instrument of Accession as unacceptable.
- June 13. Japan proclaims blockade of Tientsin.
- June 14. Maharaja of Gwalior announces new reforms at a Durbar.
- June 15. Their Majesties the King and Queen bid farewell to Canada.
- June 16. Tokyo refuses negotiation with British concession authorities in Tientsin.
- June 17. Dr. Goebbels, speaking in Danzig, utters a warning to Britain.
- June 18. Herr Hitler receives Khalid Alhud, special emissary of King Ibn Saud at Berchtesgaden.
- June 19. Britain applies for Consulate at Prague.
—Mr. Chamberlain makes a statement in the Commons on the Tientsin blockade.
- June 20. The death has occurred of Lord Inchcape.
- June 21. Congress Working Committee, meeting at Bombay adopts the report of the Constitution Committee.
- June 22. Their Majesties King George and Queen Elizabeth return to London after their Canadian and American tour.
- June 23. Congress Working Committee in Bombay adopts a resolution sympathising with Indians abroad and deputing Pandit Nehru to Ceylon.
—Franco-Turkish agreement is signed at Ankara.
- June 24. The All-India Congress Committee meets at Bombay.



The WORLD of BOOKS



CATALOGUE OF THE LIBRARY OF THE INDIA OFFICE. Revised Edition. Sanskrit Books. By Prema Natha, M.A., Ph.D., D.Sc., and Jitendra Bimala Chaudhuri, Ph.D. Section I (A-G) His Majesty's Stationery Office, London. £1 1sh. net.

Lovers of Sanskrit literature ought to feel grateful to the India Office for this magnificent publication. In the volume which covers nearly a thousand pages is embedded the record of the great cultural heritage of India. The student of Sanskrit who wishes to acquaint himself with the literature in any branch of that sacred language will not refer to this volume in vain. The wealth of material herein collected for his edification is not only copious and exhaustive but is presented in a way admirably calculated to facilitate easy reference.

The book under review is the first of four volumes designed to register upwards of 26,000 separate works and editions. It would be a mistake to regard this impressive compilation as a mere catalogue of books. It is in form "a dictionary catalogue in which titles of works are the main entries, cross references from authors, editors and series being included in the same alphabetical sequence". Translations into an oriental language are registered in the catalogue of the language of translation unless the Sanskrit text is printed with the translation. Commentaries in Sanskrit with their sub-commentaries are also entered in the alphabetical order of their titles under the title of the basic work. But this is not all. A singular feature of this publication is

that parts of larger works which have a recognised separate individuality are registered as independent works. Thus the Bhagavad Gita is registered *in loco* and not under the heading Mahabharata in which it is but an episode though a significant one.

Some idea of the wide scope and exhaustive character of this publication may be gauged from the fact that no less than 631 titles of separate books and editions in various languages are brought under reference under the heading—Bhagavad Gita—a classic that fully deserves all the diligence and care that the learned editors have brought to bear upon this sacred scripture of the Hindus.

We congratulate Mr. H. N. Randle, the Librarian of the India Office, to whom it must be no small satisfaction to be associated with the production of this monumental volume. The scholarly manner in which it is executed whets one's appetite for the complete series which, we trust, will be issued in rapid succession.

LIFE'S FANTASIA. By Ram Asray Misra. Kitabistan, Allahabad & London. Re. 1-8.

As may be expected of an author who is a lecturer in English literature in a University College, this miscellany of poems on Life and Love, and God and Nature, has a distinctly literary flavour inspired by a scholarly criticism of the stark and unlovely actualities of the present-day world. The author's aim in his own words is to provide an artistic homoeopathic purgation. Ancient and modern are here mingled in a strange medley and provide an interesting and stimulating reading.

YOUR NUMBER, NAME AND COLOUR AND WHAT THEY MEAN. By Madeline Kelland. L. N. Fowler & Co., London.

Ever since the days of Pythagoras, people have believed in the magical significance of numbers. It has been claimed by those who attach occult significance to numbers that "by a careful study of numbers we can know what we are, what we can expect of life, what obstacles lie before us to hinder our success, and what forces are concealed within us to facilitate our progress". The author claims that one can command success in life by making a serious study of the "symbology and fatality of numbers" and "the mysticism of the figures".

Though people talk about the science of numbers, the theory that they hold has no scientific basis. This volume is by no means a scientific treatise. The book will appeal to those who believe in occultism or astrology. Madeline Kelland has given an interesting presentation of her theory. The book is attractively bound and contains many illustrations.

WITH THE SWAMIS IN AMERICA. By a Western disciple. Advaita Ashrama, Almora. Price As. 12.

This compact volume provides interesting reading about the adventure of the Swamis of the Ramakrishna Mutt. It stands to the credit of the Ramakrishna movement to have promulgated the doctrinal truths of Hinduism all over the world. The volume under review gives us a history of the happenings of the Vedanta movement in America. Materialistic America with its highly industrialised centres has been sufficiently awakened to admire the grand ideal of the East as envisaged in the Vedanta of Sri Sankara.

THE SPIRIT OF INDIAN CIVILIZATION. By Dr. Dhirendranath Roy. Publishers: University of Calcutta.

This is an able exposition of all that is fundamental and everlasting in Indian civilization. The central characteristic feature of the Indian civilization is its spirituality. The Greek and the Roman civilization perished of spiritual anemia. Patriotism is the disease that killed the Greek. The Hebrew civilization was extremely rigorous and basely utilitarian, demanding an eye for an eye and a tooth for a tooth. The glory of Indian civilization consists in its reconciliation of social efficiency and salvation. Individual salvation was not opposed to disinterested social service.

KNOW THIS OF RACE. By Cedric Dover. Secker and Warburg, London. 2s. 6d. net.

Definitions of race are as bewildering as the races themselves. According to our author, cultural assimilation has been inexorable though always slower than physical blending. "How closely would a composite picture of a man 'as blond as Hitler, as long headed as Rosenberg, as tall as Goebbels, as slender as Goering and as manly as Streicker' resemble the ideal Teuton?" Our types are all compound types and not at all static. It is also foolish to assert the superiority of mixed races or of sane kinds of mixed races.

VICTORY WITHOUT VIOLENCE. Compiled by A. Ruth Fry. Price 2d. (To be had of the author.) Thorpeness, Suffolk.

This pamphlet offers concrete illustrations of the potency of non-violence and of the technique of the pacifist. It shows how the pacifist and anti-militarist need courage and can claim success in a number of cases.

ANCIENT INDIA. Vols. I & II. By Tribuvandas L. Shaw, L.M.& S., Baroda.

Dr. Shaw has offered considerable food for thought and study in his book on "Ancient Indian History". He proposes to lay bare the ancient history of our Motherland in four volumes from 900 B.C. to 100 A.D. The books under review are the first two volumes of the series.

Dr. Shaw attempts at an orientation of ancient Indian history in the light purely of Jainistic sources, which hitherto either have not been available to or cared for by scholars. With the characteristic zeal of a medical man, he dissects and vivisects the sources in such a way as to present to his readers "bomb-shell-like and astounding theories", either quite new or presented with a new garb.

One admirable feature of the book, is the inclusion of innumerable art plates of the architectural achievements of the epoch and the facsimile of the coins.

THE BESANT SPIRIT. Vols. I, II and III. T. P. H., Adyar. 1s. 6d. the Set.

These three books are collections of those pronouncements and speeches of Dr. Annie Besant which deal with the reorientation of ideas in the principal departments of human life. The Besant spirit is held to mean building from the foundations upwards and Indianising (fully nationalising) every department of human life in India. It is also held to mean equality, patriotic service, and reconstruction of society in the best manner possible. Hindu-Mussalman harmony is held to be the most important issue to be realised, taking priority of Khadi, Prohibition and other matters. Thus the first book deals with Mrs. Besant's views on questions of politics and religion, the next with educational ideals and the last with other Indian problems like *Swaraj*. The culled extracts form very informative matter.

BOOKS RECEIVED

REPORT ON THE REVENUE ADMINISTRATION OF THE U. P. for the year 1936-37 ending 30th September 1937. Published by the Superintendent, Printing and Stationery, Allahabad.

ANNUAL REPORT ON THE WORKING OF THE HOURS OF EMPLOYMENT REGULATIONS IN RAILWAYS during the year 1937-38. By Khan Bahadur K. M. Hassan, Superintendent of Railway Labour. Manager of Publications, Delhi.

MOSES AND MONOTHEISM. By Sigmund Freud. Hogarth Press, London.

A HISTORY OF SOCIALISM. By Sally Graves. The Hogarth Press, London.

INDUSTRIAL LABOUR IN INDIA. International Labour Office, Geneva.

PHILIPPINE SUGAR INDUSTRY with a plea for Research and Consolidation in Indian sugar industry. By Chandra Prakash Gupta. Published by the Association for the Development of Swadeshi Industries, Chandni Chowk, Delhi. Available of G. A. Natesan & Co. Re. 1.

THE BLACK PRINCE OF WARDHA. By Pulakesh De. Pragati Sahitya Bhawan, 70, College Street, Calcutta.

THE PERMANENT SETTLEMENT AND ITS ABOLITION. By An Advocate, High Court, Calcutta. With a Foreword by Mr. M. N. Roy. Pragati Sahitya Bhawan, 70, College Street, Calcutta.

PROCEEDINGS OF THE SECOND MEETING OF THE CROPS AND SOILS WING OF THE BOARD OF AGRICULTURE AND ANIMAL HUSBANDRY IN INDIA held at Lahore in December 1937. With Appendices. Manager of Publications, Delhi. Rs. 4.

WHERE THEOSOPHY AND SCIENCE MEET. A collective work. Edited by D. D. Kanga, I.E.S. (Retd.) The Adyar Library Association, Adyar.

THE MODERN GIRL LOVES TO BE JULIET TO HALF A DOZEN ROMEOS. By T. K. Datta. Doaba House, Mohan Lal Road, Lahore.

A PLAN OF PROVINCIAL RECONSTRUCTION. By Dr. Syed Mahmud. Kitabistan, Allahabad. Available of G. A. Natesan & Co., Madras. Rs. 3.

BHOPAL IN 1936-37. Publicity Officer, Government of Bhopal. The Times of India Press, Bombay.

THE GOSPEL OF ZOROASTER. The Iranian Veda. By Bhui Manilal C. Parekh. Sri Bhagwat Dharma Mission, Mansion House, Rajkot.

MODERN CAREERS ENCYCLOPEDIA. By M. C. Mohan. Modern Times, Lahore.

Hyderabad

NIZAM'S AGENT IN C. P.

A *communiqué* issued by the Government states that His Exalted Highness the Nizam of Hyderabad and Berar has been pleased to appoint Sir M. Venkatasubba Rao, retired Judge of the Madras High Court, as the Agent of the Nizam at the seat of the Government of the Central Provinces and Berar.

The appointment, the *communiqué* adds, is in pursuance of Article 11 of the Agreement concluded between His Imperial Majesty the King-Emperor and His Exalted Highness.

The functions of the Agent will be to represent the views of the Hyderabad Government with reference to any matter which is of common interest to the Central Provinces and Berar and to Hyderabad, or which directly affects the interests of Hyderabad, but save that the Agent shall not have concern with any internal affairs of the Central Provinces and Berar.

AUTOMATIC TELEPHONE

The Rt. Hon. Sir Akbar Hydari, President of the Executive Council, in a broadcast speech inaugurating the automatic telephone system at Hyderabad on May 25, declared:

"With the scheme now under consideration to spread a network of trunk telephones all over the State, and the possibility brought nearer by the establishment of the new system of entering into telephonic communication with other important centres in India, indeed all over the world, one great gap in our system of communications of which the railways, air, navigation and wireless are parts, has been removed and the world has been made so much smaller for us."

He added:

"I am sure this will prove a great public utility and bring our friends and relations in the district nearer the capital city."

Mysore

MAHARAJA'S 57TH BIRTHDAY

His Highness Sri Krishnarajendra Wadiyar Bahadur, Maharaja of Mysore, entered his 57th year on May 29, and the birthday was celebrated with typical Oriental splendour and pomp throughout the State. Mysore was *en fête*, a holiday having been declared throughout the State.

The Maharaja held a Special Durbar in his palace. All the State officials and the distinguished guests who had come from all parts of India, witnessed the magnificent and impressive Durbar scenes and the connected religious functions.

TANK IMPROVEMENTS

That the Mysore State is adopting a planned policy of well digging and tank improvements is revealed in the report issued by the Mysore Government on Tank Improvements in the State.

The State has 23,401 tanks and nearly Rs. 13 lakhs have been spent on their repairs during the last triennium, besides about Rs. 4 lakhs representing the value of earthwork done by the villagers. During the last year 276 major tanks and 64 minor tanks were repaired at a cost of Rs. 2,97,414. During the last triennium, 2,429 wells were constructed at a cost of Rs. 7 lakhs and of these 507 have been set apart for the use of Adi-Karnatakas.

TRIBUTE TO MYSORE'S PROGRESS

"I think the State of Mysore represents in its development one of the most encouraging signs of the future development of India, because the best interests of the people of the State are the primary aim of Government," observed Dr. H. E. Robertson, Professor of Pathology of the Mayo Foundation, United States, who visited Mysore recently.

Baroda

STATE AID TO BANK

The Baroda Government have granted a cash credit of Rs. 50,000 to the Navsari Co-operative Bank for three years. They have also made a present to the Navsari Municipality of two-thirds of the total expenditure to be incurred on the installation of a bust of H. H. the Maharaja in a garden near Navsari station and have advanced the remaining third as a loan.

SPINNING IN BARODA

The Government of Baroda have decided to continue the grant of Rs. 1,000 a year to the All-India Spinners' Association to work the scheme for the extension of cotton spinning and weaving at suitable centres in Mehsana Prant, to be selected with the approval of the Department of Industries of the State.

RENT REGULATION ACT

The Baroda Rent Regulation Act, 1934, which protects tenant cultivators of the backward classes in forest areas and elsewhere who have cultivated the same piece of land continuously for five years against eviction and any excessive demand by the landowners is to be amended so as to extend its benefit to a wider class of tenants.

Kapurthala

KAPURTHALA REMISSIONS

H. H. the Maharaja of Kapurthala has accepted the recommendations of his Revenue authorities and granted remissions of Rs. 28,180 from the land revenue to be collected for Rabbi 1939. The remissions will be made in the tehsils of Kapurthala, Sultanpur, Bholath, Phagwara and Bhunga.

Travancore

GANDHIJI'S NEW TECHNIQUE

"I have had," says the Mahatma in a statement issued on June 5, "prolonged conversations with Messrs. Pattam Thanu Pillai, T. M. Verghese and E. J. Philipose over the situation in Travancore. My rich experiences in Rajkot show me that civil disobedience in Travancore was suspended at the right time.

The Rajkot recantation teaches me that it is not enough to have withdrawn the charge against Sir C. P. Ramaswami Ayyar. But it is necessary to recognise that Travancoreans have to reckon not only with the Maharaja but also with his Dewan.

I also observe that several Travancorean critics have asserted that suspension has led to greater repression. These critics do not know that suspension was not advised in order to avoid repression, nor even in the expectation of its being stopped.

It was advised in order to avoid popular violence, no matter how caused or by whom instigated, if it was instigated. It was also stopped in order to avoid brutalisation of human nature.

These two objects may be said to have been attained in a fair measure. It was also suspended in order to pave the way for an honourable understanding with the authorities and to educate the people in the true way of *ahimsa*.

The Working Committee of the Travancore State Congress meeting at Trivandrum, on June 10, decided to accept Mahatma Gandhi's advice.

Indore

DIWAN DINA NATH

Sir Seraymal Bapna, Prime Minister of Indore, has retired and Wazir-u Dowlah Col. Diwan Dina Nath has been appointed Prime Minister.

Kashmir**THE WARDHA SCHEME FOR KASHMIR**

Mr. K. G. Saiyidain, Director of Public Instruction, Jammu and Kashmir, in the course of an interview to the Press, said:

"The view that the Wardha Scheme of education would ultimately produce unemployed artisans is based upon a misunderstanding. While the Scheme involves the introduction of the craft element in education, it does not aim at producing artisans. On the other hand the scheme aims at removing illiteracy and ignorance prevailing in the country and bringing education into closer touch with the existing socio-economic conditions so as to make it more useful and practical."

Mr. Saiyidain added that since Kashmir was primarily an agricultural country, the Wardha Scheme would prove very useful to village students as side by side with academic instruction, they would receive instruction in the art of agriculture in the basic primary schools. The Director seemed to be optimistic about the success of the Wardha Scheme in Jammu and Kashmir.

Rampur**A NEW CONSTITUTION**

An announcement that a new constitution for Rampur State is to be drawn up was made by the Chief Minister of the State in a statement to the Press.

It has been His Highness's constant desire to give his people political training in order to enable them to co-operate in his Government and take an increasing share in the administration of the State. The Rampur legislature was established in 1938 with nine official and six non-official members. Its term expired, but His Highness has been pleased to extend it until November 15, 1939. In the meantime a new constitution will be drawn up which shall provide for legislature with an increased number of elected representatives and wider powers to legislate.

Bhopal**SOCIAL LEGISLATION**

Two important measures of social reform are published in the *Bhopal State Gazette* in order to elicit public opinion. The first which prohibits the marriage of girls under the age of 14 or of males under the age of 18, closely resembles the Sarda Act of British India and prescribes similar penalties. The second Bill restricts the expenditure on ceremonials and festivities in connection with births, marriages and deaths. It provides that no State subject shall spend on any such occasion more than his average income over two months. The penalties for infringement of this provision are imprisonment for one month or a fine of Rs. 100. These two Bills will be introduced in the next session of the State Council which will meet in September.

Gwalior**GWALIOR REFORMS**

His Highness the Maharaja Scindia of Gwalior, at a Durbar held on June 14, announced important constitutional reforms intended to make the administration respond to the growing political consciousness of the people.

The Majlis-i-Am and the Majlis-i-Kanoon, the existing assemblies, will be replaced by two new Houses, the Praja Sabha and the Samant Sabha, each with a normal life of three years. The Praja Sabha, the Lower House, is to have 85 members, 50 elected and 35, including not less than 15 officials, nominated.

There will be direct election to both Houses and the constitution of a franchise committee. The franchise will be to 20 per cent. of the adults.

INDIANS OVERSEAS

South Africa**THE ASIATICS BILL**

The executive of the South African Indian Congress at a special meeting unanimously adopted a resolution protesting against the Union Government's Asiatics Transvaal and Trading Bill.

The Executive protested against the principle of segregation and described the Bill as a violation of the letter and spirit of the "Uplift Clause" of the Capetown Agreement, while Clause 2 of the Bill was a breach of the Smuts-Gandhi Agreement of 1914.

The Bill, however, has passed through all the stages in both Houses of Legislature in the Union and awaits ratification from the Home authorities. Will the united protests of India and South African Indians be brushed aside as of no consequence?

PANDIT NEHRU'S MESSAGE TO S. A.

"I would rather we had faced extinction than submitted to dishonour," declares Pandit Jawaharlal Nehru in a message to Swami Bhawani Dayal, President, Natal Indian Congress. The message states: "India is weak to-day and cannot do much for her children abroad but does not forget them and every insult to them is humiliation and sorrow for her, and a day will come when her long arm will shelter and protect them and her strength will compel justice for them. Even to-day in her weakness her people cannot be ignored. To our countrymen in South Africa, I say we are with you in every act of courage you perform in honour of India and her dear name. It is never right to submit to evil and national humiliation and every attempt to impose these must be resisted, whatever be the consequence."

West Indies**MR. TYSON'S MEMORANDUM**

The urgent needs of Indian settlers in Jamaica, British Guiana and Trinidad in the matter of housing, education, land settlement and employment are set forth in detail by Mr. J. D. Tyson in the memorandum submitted by him to the Royal Commission on West Indies. An important point urged in the memorandum is the revival of the post of Protector of Immigrants for Jamaica and the appointment of an Agent to the Government of India in British Guiana and Trinidad combined.

Mr. Tyson stresses that the more important and urgent needs of Indian settlers in these colonies are proper provision of housing, education, land settlement and employment.

According to him, Indian settlers in Jamaica who number 17,380, are comparatively more backward and helpless than those in British Guiana and Trinidad. Except for a few scattered store-keepers, the community is still an agricultural and labour one; as such they are suffering along with rest of the island population from the general wave of unemployment.

Mr. Tyson refers to two requests made on behalf of Indians in Jamaica, namely, the reopening of repatriation for destitutes and the restoration of the post of Protector of Immigrants with adequate staff and funds, and suggests that the best remedy for the amelioration of the present unemployment in Jamaica is in land settlement schemes in which Indians would make good and which will be an effective counter-attraction to the lure of repatriation. He also suggests suitable amendment of the Municipal Marketing Law.

S. Africa, Ceylon & Burma

THE EMIGRATION COMMITTEE

The Standing Emigration Committee at its last meeting in Simla gave general approval to steps so far taken by the Government of India in handling Indian problems in South Africa, Ceylon and Burma. As regards South Africa, particularly Transvaal, where the problem is most acute on account of Asiatic Bill, demand has been put forward for judicial tribunal to determine the correctness or otherwise of allegation as regards the Indian penetration into European proclaimed areas.

If this only course now left for normal method of negotiation is not found acceptable to South African Government, then the future of relation between India and South Africa would become very strained necessitating drastic remedies.

As for Ceylon, it was revealed that the number of Indians who were employed after 1934 is only 1,000 and it is this number which would be immediately affected under repatriation scheme of Ceylon Government. No doubt the question of hitting Ceylon through heavier duty on copra was raised, but no conclusion was reached, especially in view of the fact that trade negotiations are impending between India and Ceylon.

As regards Burma, the main point considered was the obtaining of compensation to Indians who suffered in recent riots. It is gathered that Burma Government is not disposed to entertain any claim of compensation to Indians, but the Government of India have made out very strong case for it. Here again, we are told that something definite may be anticipated before trade negotiations between India and Burma commences,

Burma

INDIAN PENETRATION IN BURMA

The appointment of a Commission to enquire into alleged Indian penetration into Burma is announced in a Press *communiqué*. The enquiry has been entrusted to a sole Commissioner, namely, Mr. J. Baxter, Financial Adviser to the Governor of Burma, assisted by one Burman and one Indian Assessor. The enquiry will be directed to ascertaining

1. The volume of Indian immigration.
2. To what extent it is seasonal and temporary and to what extent permanent.
3. In what occupations Indians are mainly employed and the extent to which they are unemployed or under employed.
4. Whether in such employment, Indians either have displaced Burmans or could be replaced by Burmans, due regard being paid to both the previous history of such occupations and their economic requirements.
5. Whether in the light of statistics obtained and other relevant factors, any system of equating the supply of Indian unskilled labour to Burman requirements is needed.

Kenya and Tanganyika

NO CLOSER UNION

The East African Indian National Congress, says a Press Note, recently represented to the Government of India that it had reason to believe that His Majesty's Government had under consideration a proposal of closer union between Kenya and Tanganyika. Inquiries were made from His Majesty's Government by the Government of India and it was learnt that the rumours were without foundation.



TOPICS From PERIODICALS



INDO-MUSLIM ARCHITECTURE

"The glory of Medieval India is best reflected in its architecture. It is the truest index of the assimilation of Hindu Muslim art and culture of that period. It is the faithful mirror of medieval Indian History," says Mr. R. N. Nagar, writing in the June number of the *Twentieth Century*.

But the most interesting question in this connection is what approximately is the contribution of Hindus and Muslims respectively in the domain of architecture? Mr. Nagar answers as follows:—

"Fergusson first set the ball of controversy rolling. It has now been accepted on all hands that it will be a misnomer to call the medieval Indian architecture as purely Sarcenic. Fergusson was certainly mistaken in seeking out the entire source of inspiration to outside India. Havell was right in pointing out the mistake. But he stressed all his energies in proving that every phase of its activity derived its source from the ancient Hindu traditions. Marshall checked the swing of the pendulum to the other extreme and called it "Indo-Islamic architecture". He makes his proposition clear:

On the one hand, examples might be adduced of Muhammadan architecture so closely resembling the Hindu as to be all but indistinguishable from it, or, on the other of monuments entirely devoid of any indigenous influence, that they might equally have been erected in Samarcand or Damascus.

He concludes:

Broadly speaking, Indo-Islamic architecture derives its character from both sources, though not always in an equal degree.

But, we may agree with Havell when he says that the craftsmen whether Hindus, or converted Muhammadans, were mostly Indians.

Whether it be the brush, the pen, or the chisel, India's superiority in the field of art and architecture has remained unchallenged. Its ancient edifices elicited unstinted admiration from foreign travellers. Alberuni, who came with Mahmud Ghazni, observed:

Our people when they see them, wonder at them, and are unable to describe them, much less to construct anything like them.

Abdurrazzak, when he visited the city of Vijayanagar, confessed that the eye had not seen, and the ear had not heard, the like of that magnificent city. Not only was the ancient tradition rich and varied, but the extent of its influence was spread over other countries, specially the Buddhistic tradition. Hence, when the Muslims came they found India equipped with the highest standard of architectural skill.

Upon these traditions, exalted as they were, the Muslims put their own stamp of originality. The foremost factor which guided them was their religion. Every feature of Muslim architecture—the arch, the mehrab, the leewan and so on was interpreted in terms of religion."

The Taj is the product of Indo-Muslim architecture. The downfall of Indian architecture was due to Aurangzeb's persecution and the want of state support to Indo-Muslim architecture during the later period.

CHRISTIAN AND MUSLIM CONVERTS

Christians and Muslims, the two minority communities in India, depend on proselytizing for the propagation of their faiths and yet there is wide difference in their outlook. Prof. Hari Charan Mukerji, explaining this difference in the course of an article in *Modern Review*, says:

Christians are not distinguishable from educated Hindus either by their dress or by their names, or by their mode of life or culture or mental outlook. All Christians have got a Christian name, but those who belong to higher classes drop those names and never use them. As regards the surname they always stick to those their forefathers had before conversion. This is no mean help in building up a united Indian nation where all differences will be merged in one common identity.

Unfortunately it is not so with Muslims. As soon as a person embraces Islam, he is expected to sever all connections, as it were, with his former friends and relatives, and to identify himself wholly with his brothers in faith by adopting an Islamic name. Secondly, a Muslim is to be known by the dress he wears. This uniformity in dress serves only to keep up in him a sense of aloofness from the children of the soil though it may foster a sense of oneness with his co-religionists.

In China or Japan, Muslims do not adopt the peculiar Islamic dress but stick to the national costume. So also it is the case with the handful of British converts to Islam like Lord Hadley.

Then, thirdly, as regards their culture and traditions, the Indian Christians, unlike the Muslims, have not entirely broken with the past but have assimilated all that is best in Indian traditions and culture as modern Hinduism too has not hesitated to assimilate all that is best in Christianity and Western civilization. But it is above all on account of his mental outlook that the Indian Christian is differentiated from the Indian Muslim.

INDIA AND WESTERN THOUGHT

"India's influence on Western thought is a part of the larger fact of her intercourse with the West," observes Dr. Radhakumad Mookerji in *Aryan Path*.

The usual belief, he continues, is that isolation rather than intercourse with foreign countries has moulded India's history. The isolation is to some extent the product of her geography. Nature shut off India by mountain-barriers in the north and seas on the south. Yet, India has had constant and vital communication with the world outside by both land and sea.

"In earliest times, India had developed in the Indus Valley a chalcolithic civilisation intimately associated with its contemporary in Mesopotamia and Asia Minor. Commerce in commodities brought in its wake commerce in ideas. The Indus seals marked by the humped bull and other specifically Indian products have been unearthed at Ur and other sites.

In 330 B.C., Darius III indented upon India for soldiers to fight for him at Arbela against Alexander; some of them fought under the Satrap of Bactria, others 'the mountainous Indians' were led by the Satrap of Arachosia. Thus the Persian Empire greatly facilitated Indian contact with the West."

HONG KONG

Mr. G. C. Moxon, an old resident of Hong Kong, writing in the April number of the *Asiatic Review*, observes that possibly of all British feats of colonization, the conversion of this barren sea-girt isle into a modern city in less than a century will ever rank as one of Britain's most marvellous achievements.

One hundred years ago Hong Kong (the "place of fragrant lagoons") was a barren rocky islet with a few Chinese fishermen pirates or pirate fishermen as its sole inhabitants. Ninety-six years ago Great Britain acquired this little island and its deep land-locked harbour as a *pied a terre* for her harassed traders for whom Canton and Macao had become extremely unhealthy owing to the xenophobia of the Chinese. From that moment Hong Kong began to grow in size and in importance.

Today Hong Kong stands possessed of two fine modern cities—Victoria on the island and Kowloon, its opposite number, just across the narrow waters of its beautiful harbour. Universal electric light, huge rain water reservoirs, electric trams, a first-class bus service, magnificent roads, cinemas, dial telephone service extending to Canton (80 miles distant), up-to-date hotels, a funicular railway to the cool heights of the Peak, and their residential garden city, great docks and wharves, and the terminus of a railway system that in a sane world would daily despatch a long train marked: Hankow, Moscow, London—all these factors contribute to create a modern well-equipped city. The social amenities of this little colony also are not inconsiderable. Many clubs, social and sporting, cater for all creeds and classes in this miniature world where Briton and German, American and Frenchman, Parsee and Portuguese, Indian and Japanese, rub shoulders with the preponderating Chinese, and all jog along together with a minimum of friction. Banks of different nations provide finance for this great trade depot; chief amongst them is that great British institution, the Hong Kong and Shanghai Banking Corporation, whose recently erected sixteen storey, air-conditioned palace towers impressively over the business centre of the city of Victoria.

We are told that Hong Kong has been blessed with a sheltered harbour and deep water—the only natural harbour in all South China suitable as an entrepot for ocean borne trade. For many years the Chinese have endeavoured to create a port to rival Hong Kong, but have always failed. The writer avers that the colony of Hong Kong is not merely an outpost of British trade in the Far East, but undoubtedly it is a symbol of the far-flung interests of the British Empire.

It is a living and visible monument to those Britons who have carried the flag of our Empire into far distant realms in order to cover the world trade without which we must perish.

Its retention is of the utmost importance not only to the people of the British Isles, but also to those of Australia and New Zealand, and the course of the war of aggression now lapping at Hong Kong's very threshold must be watched with tense interest.

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Authorised Capital .. Rs. 60,00,000

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Reserve, Contingent and other Funds .. Rs. 17,76,148

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N. GOPALA IYER.

Secretary.

July, '39.

CHARACTER AND STATESMANSHIP

The *Indian Journal of Education* gives the place of honour to a paper prepared by Rev. E. L. King for the All-India Educational Conference. Mr. King pleads that character-making on a national scale to an agreed pattern should be the first obligation and primary task of any Government which hopes to endure. He says:

"No nation dare be oblivious to the quality of the material out of which it seeks to carve its destiny. The first, the most inescapable responsibility of a nation is the making of the basic character of its peoples, both individually and collectively. The function of the school and the teacher is clear, and within these categories must be included all educative agents and agencies—the home and parent, the community and civic leader, the place of worship and the spiritual leader.

In some senses, perhaps only tentatively until all classes can be made to see and assume these responsibilities, the teacher in the day school bears a peculiarly heavy responsibility. Ill-trained though he may be, he is better trained, man for man, than any of the other agents referred to, and also potentially most capable to receive further training. General techniques with which he is at least supposed to be familiar can easily be adapted to this more specialized task. He has the most continuous daily contact with young life, surpassed only by that of the parent who is alive to his duties. He seems, therefore, to be marked out as the primary agent of the state in this program, the one on whose foundations most of the more general agencies must be built.

WORKING HOURS IN INDIA

A suggestion lately made by the Director of Public Health in Bengal for a better adaptation of our working hours to our climate, deserves serious attention. Commenting on this, the Editor of the *New Review* observes in the June number that these long stretches of continued labour in a warm climate are neither hygienic to the labourer nor even economical to the employer.

The best work in India, both for quality and for quantity, is done in the morning. Our peasants, who have behind them the experience of centuries, get up very early and do most of their field work before noon. They then cook and eat their principal meal and rest till about 3 o'clock. It is only after this that they go back to the field or garden again. The Indian Army, too, follows a similar time-table: early exercises, a long rest in the middle of the day, and work again (or play) in the late afternoon. In the Netherlands Indies, every court, school, shop, etc., is closed between 1 and 4 p.m. Travancore has recently adopted the same system of early (and also shorter) hours of work.

Observation has shown that the output of work has become greater and better in all these cases. The heat and humidity of a tropical midday enervate and weaken even when fans seem to mitigate this effect. Besides, the want of sufficient time for a midday meal obliges the office or factory hand to snatch a hasty half-cooked or cold breakfast prepared out of far from fresh provisions early in the morning to work for eight or ten hours in dust-laden, ill-ventilated surroundings on a hungry stomach, and after a weary day trudge home late in the evening to sit down with a deadened appetite to the only real meal of the day.

Apart from the cruelty and insanitariness of these hours there is the waste of human material which impoverishes the country. The reform which Lt.-Col. A. C. Chatterji has suggested implies many others; but the difficulties are worth overcoming to find a system that shall be adapted to the climate.

JAPAN AND THE WAR

While Japan is waging a relentless war against China, it is a mistake to think that the Japanese people as a whole are in any way reconciled to this hazardous enterprise. Bruce Allen, writing in the *New Republic*, points out that they are really sick of the war and that anti-war sentiment, driven underground, is finding increasing expression in various forms.

"The great sufferers are the peasant and fisher folk of the backward northern district of Japan, who get none of the warboom wages and must pay exorbitant prices for their manufactured articles, many of which are now made of substitute materials. The extreme poverty of these regions has forced thousands of peasants to sell their daughters to the Yoshiwara quarters of the large cities, where an attractive girl-child of thirteen or fourteen brings 200 to 300 yen (U. S. \$54 to U. S. \$81), often enough to keep the whole family supplied with rice for a year. Last year three times the usual number of little girls were sold. Many of them have been organized into "hostess corps" and sent to China where they serve the Japanese troops in areas where Chinese women are not too plentiful.

The underfed, overworked Japanese peasant has always been an easy mark for tuberculosis, but this year, because the largest and best part of the nation's food supply has gone to the army, epidemics of trachoma, cholera, Weil's disease (akin to typhoid) and tuberculosis are running through the rural population.

The chief target of most Japanese complaints is the National Mobilization Law, most sections of which are now in effect allowing the Government to regiment the production and consumption of the nation to its own desires. Under this law the import of raw materials necessary for commercial production—leather, wool, iron, rubber, etc., is prohibited in order to save foreign exchange for the purchase of war materials. As a result, the industries engaged in making peace time products have had to shut down or curtail operations.

It is estimated that when all the reserve stocks or raw materials for peace time goods are

used up, 1,300,000 workers will be out of jobs. About half of these can be assimilated into munitions and war time industry, but seven or eight hundred thousand will still be unemployed."

Inside Japan the activities of the labouring groups have taken a more militant form. A wide-spread series of strikes and protests by the mine workers of the Japanese territory of Formosa was quickly smashed by the police.

"Word recently sent from Japan is that during the first half of 1938 alone more than 35,000 workers took part in 593 strikes, 120 of which the workers won by gaining concessions regarding working conditions, but most of which were suppressed. All these strikes are directly concerned with wage increases, shorter hours and better conditions of work, but indirectly they are a criticism of the army campaign in China. The most spectacular and bloodiest outburst against the war took place a year ago on the wharves of Kobe, where dockers and laborers, backed by hundreds of Kobe citizens, took to the streets with placards demanding "Stop the War with China." Scores of heads were cracked before the police got the situation in hand."

A strict press censorship is maintained, but the papers sometimes get out of hand and slip in items unfavourable to the Government. In the past year nineteen papers in Tokyo alone have been suppressed at one time or another.

INDIA IN PERIODICALS

HINDU IDEAS AND TAOIST TEXTS. By Hari Prasad Sastri. [The Aryan Path, June 1939.]

THE PROBLEM OF THE KATHAKA UPANISHAD. By Betty Heimaun. [The New Review, June 1939.]

STUDY OF ANGLO-INDIAN LITERATURE IN INDIA. By Prof. Amaranath Gupta, M.A. [The Calcutta Review, May 1939.]

INDIA TODAY. By Jean Herbert. [Prabuddha Bharata, June 1939.]

INDIA FACES EAST. By Albert E. Kane. [The Modern Review, June 1939.]

THE RELIGION OF THE HINDUS. By Swami Vividishananda. [The Vedanta Kesari, June 1939.]

KEY-NOTE OF EASTERN CULTURE

Bhikshu Vajrabuddhi, a Buddhist monk of Ceylon belonging to German nationality, writing on the distinctive features of Eastern culture especially that of India in the June number of the *Vedanta Kesari*, draws an interesting contrast with the culture of the West. The writer says that the soul of the Western culture is disintegrated and unorganic and naturally became materialistic, violent and practically soulless. Whereas the East and India especially had from the very outset its own original hereditary religion and organic culture in a straight descent. He continues:—

In India, the great illuminators and reformers, in most cases, found suitable conditions awaiting them. The generation to which they came were prepared to respond to their teachings. Indian culture has its foundation in this primeval spiritual wealth which has an unbroken history. Sheltered under the immortal tree of Vedic thought, the Indo-Aryans saw nations and culture coming and going. There is nothing in the world like the creative and dynamic Sun of Hindustan, the eternal fountain-head of all light, wisdom and love for all. The golden thread of Vedic idealism runs not only right across Hindu and Buddhist cultures but also the whole of Asiatic thought.

We can almost say that India's civilising power dates, comparatively speaking, not from time but from eternity; India is very ancient and yet young. India is modern and also creative. At present India is passing through a period of revival. For me, as an European, it is very interesting to see. Very often in Ceylon, and generally in the East, I am gladly reminded of the time-honoured, every-day life and its characteristic features as described plainly and simply in the Christian Bible. It is my firm belief that India and Ceylon preserve great values; they are not without a deep root; they do not live exclusively on the superficial aspects of the modern life. The best men in the East are not dazzled by the more material glitter of the West. The whole undivided culture of the East cannot be uprooted so long as it is rooted firmly in the eternal Dharma, which comprehends the modern also. Hence in

every century, with no exception of our modern age, the vigorous life of Vedic culture has produced spiritual geniuses, not to speak of leading men in secular fields. The Vedic genius seems to stand in symbolic relation to the high snow-capped giant-like peaks of the Himalayas from whose silent heights the supreme vision of the Oneness of Truth or ultimate Reality has spread throughout the land as the lofty revelations of the Vedas."

NATIONALISATION OF LAND

Writing in the June issue of the *Current Thought*, Mr. Sachin Sen opines that in our country the cry for the nationalisation of agricultural land is becoming insistent and it is being thrust upon the arena of practical politics, although the Indian National Congress (or even the Muslim League Party) has not yet officially adopted the programme of nationalisation. On analysis it is found that the demand for the nationalisation of agricultural land is being pushed not in pursuance of any ideology against the acquisitive order of society, nor in obedience to any clear-cut principle of the extinction of "passive property" or "illegitimate property" or "improperty", as suggested by Mr. Hobson.

Those who are arguing loudly for the nationalisation of land do not stand for a "classless society"; those who are attacking private property in agricultural land are in fact leaving out of account property in pure interest, property in profits of luck and good fortune quasi-rents, property in monopoly profits, property in urban ground rents, property in royalties. If the landlords of agricultural land are functionless owners, the owners of the incomes referred to are guilty of the same crime, that is, the crime of separating property from creative activity and dividing society into a propertyless proletariat and a capitalist plutocracy.

Continuing, Mr. Sen sets out that nationalisation is advocated with a view to broadbasing the land-system on sound principles.

The cry of nationalisation, unless coupled with the specific demands of control and management, is deceptive. The State, as is well-known, acts through a body of people, and "power has the habit of corrupting even the noblest of those who exercise it". The socialisation of land enunciates the policy of control and management; it is, it may be said, the epilogue of the nationalisation of land, and as such the one should not be confused with the other. Agricultural land, as distinct from non-agricultural land, exists not for its tillers nor for its landlords; it exists for the nation. As such the policy should be fashioned with due regard to the interests of land. The fundamental principles of land-tenure are valid both in the categories of collective economy and capitalist economy; those categories are only relevant, in respect of agricultural land, to the distribution of its incomes.

VILLAGES UNDER PROHIBITION

Writing of a typical village in the Madras Presidency where prohibition has been carried out, Sri M. G. Ramakrishnan observes in the *New Review*:

With the advent of prohibition, there has been a great improvement in the standard of living of at least seventeen families.

More money is spent on the necessities of life and debt liquidation too is facilitated. It is computed that between October 1937 and June 1938, the money saved by the people of this village was about 75 lakhs of rupees. That is, after prohibition 7 lakhs of addicts have had a *per capita* increase of income of Rs. 11 for a month.

There has also been a diversion of expenditure from unwholesome to fruitful channels. Money-lenders who were supplying loans, report a fall in the demand for loans. Crimes too are on the decline, for the average man is not a wilful addict but only drifts into the habits through sheer pressure of circumstances,

THE U. S. A. IN THE FAR EAST

America's role in the Pacific has been marked by an abundance of polemical literature bearing on recent events; a writer in the *Political Science Quarterly* doubts if America's relationship in the Pacific is inherent in her world position and international constitution; or merely factitious or episodic in origin. Her first recognised commitment in the Far East was her sponsorship of the Open Door Policy in China; and in germ every aspect of America's policy and action in the Far East down to the Stimson doctrine and the warning against the Japanese tripartite bloc a few months ago was latent in her first formal act in her relation with China. The main claim was that there should be no infringement of America's equality of opportunity in trade. "As Webster in 1844, so Hay in 1899, Stimson in 1932 and Hull in 1938." No power should be permitted to appropriate the Chinese market to its own use and the U. S. A. has only broadened this principle to enjoin against the establishment of such hegemony and thus to insist on the territorial and administrative integrity of China. This consistency is clear except when history is studied in segmentation. From 1890 the expansionist movement took force and enjoyed a momentum in the Spanish-American War. The aggressiveness of industrial interests has grown *paripassu* with the aggressiveness of the American Government. America's pulling British chestnuts out of the fire is only a myth, but a myth that dies hard. The root of the problem lies in America getting unimpeded access to China's markets for American exports and assuring the integrity of China.

AS MANY FAITHS SO MANY PATHS

The editor of *Prabuddha Bharata* has a thoughtful disquisition in its June issue, pointing out the underlying link of unity in the bewildering variety of apparently contradictory systems of thought. He shows how the founders of the great religions of the world were ever conscious of this fundamental unity of thought.

The Brahman of the Vedantins, the Ahura-Mazda of the Zoroastrians, the Buddha and the Law of the Buddhists, the Jehova of the Jews, the Father-in-Heaven of the Christians and the Alla of the Muslims are different names of the same Eternal Principle. The Vedas have declared: "The Truth is one; sages call it by various names" (*Rig-Veda*, 1.164.46). In the *Qur'an* it has been said: "Rivile not those whom they call on beside God, lest they, in their ignorance, despitefully rivile Him" (Sura 6, verse 108). "Our God and your God are one God and after Him we all strive" (Sura 29, verse 45). Similar is the case with Christianity. St. Peter also accentuates the same thing when he says: "Now of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted by Him." "There is one supreme God without natural offspring," wrote Maximus of Madaura to Augustine about 390 A.D., "Who is, as it were, the God and mighty Father of all. The powers of the Deity, diffused through the universe which He has made, we worship under many names, as we are all ignorant of His true name" (Dr. E. Carpenter: *Comparative Religion*, p. 35). Even in Virgil's *Æneid* VI, we find the same spirit of unity eloquently expressed in a magnificent verse.

Thus when properly studied, comparative religion increases our confidence in the universality of truth and our respect for all forms of religions extant in the world. And Swami Vivekananda, no mean exponent of comparative religion, is quoted as having declared:

I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship Him.

I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic Temple, where I shall take refuge in Buddha and his Law; I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one. . . . I shall keep my heart open for all that may come in the future. . . . The Bible, the Vedas, the Koran and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. . . . We take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future.

This synthetic vision of the great Swami, we are told, raised him far above the ordinary limitations of human nature and enabled him to proclaim unto the world the ideal of religious harmony received as a sacred legacy from his great Master, Sri Ramakrishna, the unlettered Saint of Dakshineswar.

THE MYSTERY MAN OF POLITICS

It was at Calcutta in 1920 that Gandhiji established his supremacy in the Congress after a tussle with Mr. Das, writes "I. D." in the *Twentieth Century*. "Nineteen years later, it is again at Calcutta that he has re-established his supremacy in the Congress after another and more serious tussle with his chela, Mr. Bose. During this period his politics have undergone diverse manifestations and wrought many a change in the political scene. Jails were filled and emptied. Councils were boycotted and bombarded. Office was shunned and accepted. The constitution was cursed and worked. It is an incomplete story.

To-morrow—what happens to-morrow? Who can prophesy? But whatever will happen will depend on the Mahatma, the mystery man of Indian politics."

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

HOME MINISTERS' CONFERENCE

The text of the resolution passed by the Home Ministers' Conference held at Simla to deal with communal writings and propaganda, is given in a *communiqué*. The Resolution reads:

On a general discussion, it was found that in all provinces inflammatory utterances in the Press and the public platform tending to incitement to violence are increasing; that matters having a tendency to create communal hatred and bitterness between sections of the community are published as from one province to another intensifying tension; that unless these utterances and publications are effectively controlled in all the provinces simultaneously, violent outbreaks are bound to increase and that inter-provincial co-operation is necessary for the effective control of such propaganda.

CONCERTED CAMPAIGN

This Conference resolves as follows:—

1. It is recommended to all Provincial Governments that they should undertake a concerted campaign against propaganda of a communal nature and against incitement to violence of any kind whatever.

2. The possibility of reciprocal help between provinces in controlling such propaganda and incitement should be explored by the Provincial Governments and stricter control enforced over the offending section of the Press by the Provincial Governments assisting one another in suppressing such propaganda and incitement.

3. It is recommended that the Provincial Governments should supply one another with details of their 'riot schemes' so far as these have been prepared for areas where communal or other disturbances are likely.

AMENDMENT OF INDIAN PENAL CODE

4. It is recommended that the Central Government should undertake a review of the working of Section 153 of the Indian Penal Code in the light of concrete instances of difficulty, in regard to which the provinces will supply any material in their possession. If possible, the Central Government with the assistance of its legal advisers should suggest any amendment of this Section of the Indian Penal Code, which may be likely to meet the difficulties experienced and any proposals which may so emerge should be circulated to the provinces after consideration before further action is taken.

5. It is recommended that the Central Government should similarly consider with its legal advisers whether Section 4 (b) of the Indian Press (Emergency) Powers Act could suitably be strengthened by the addition of an explanation, to make it clear that the promotion of feelings of enmity between different linguistic areas falls within the scope of that Sub-section.

ABUSE OF GOVERNMENT OFFICERS

6. It is recommended that as a remedy against the abuse of the officers of Government from public platforms or in the Press, an amendment of the Criminal Procedure Code should be considered in order to make such offences cognizable. The resulting proposals should be circulated to provinces.

It is, however, the opinion of the Conference that the protection afforded to Government officers in this manner should be against false statements only, in order to avoid any suspicion that the object is to protect dishonest officers.

7. It is recommended that the Provincial Governments should in executive action relating to law and order explore the possibilities of mutual arrangement and co-operation.

PRINCES AND FEDERATION

The Joint Conference of Princes and Ministers concluded its deliberations at Bombay after having passed the following Resolutions:—

The Conference of Princes and Ministers assembled at Bombay having considered the Revised Draft Instrument of Accession and connected papers resolves that the terms, on the basis of which Accession is offered are fundamentally unsatisfactory in the directions indicated in the report of the Hydari Committee of Ministers and confirmed by the recommendations of the Gwalior Conference and are therefore unacceptable.

At the same time the Conference records its belief that it could not be the intention of His Majesty's Government to close the door on an All-India Federation.

A *communiqué* issued by the Secretary of the Chamber of Princes on June 12, says:

The resolution drafted by this Committee was first considered by a meeting of rulers, who unanimously supported the resolution which was placed before the Conference and unanimously carried.

THE KING'S FAREWELL TO CANADA

"Our minds and hearts are full. We leave your shores after some of the most inspiring and illuminating weeks in our lives," declared the King in his farewell broadcast to Canada. The King proceeded:

I return to England with a new sense of the resources and responsibilities of our British Empire. I go home with another thought, which is a comfort and inspiration. From the Atlantic to the Pacific and from the Tropics to the Arctic lies a large part of the earth where there is no possibility of a war between neighbours, whose peoples are wholly dedicated to pursuits of peace—a pattern to all men of how civilised nations should live together. It is good to know that such a region exists; for what man can do once, he can do again, by God's grace. Yours may yet be an example which all the world will follow.

I am confident that Canada has before her a development far beyond the most optimistic dreams of her pioneers. Her growth in material wealth is fully assured for her sons and daughters. I wish her even a greater growth in the stature of mind and spirit.

You have given a welcome, the memory of which will always be dear to us. We hope we have made many friends amongst you. We also had the opportunity of crossing your border and paying an all-too-brief visit to Canada's great friendly neighbour to the south.

LORD HALIFAX'S OFFER TO GERMANY

During the debate in the House of Lords on foreign affairs, Lord Halifax said:

"So far from wishing to embarrass Germany in the economic field, we know that a prosperous Germany would be good for Europe. Our one desire is to throw all our weight into the scale for a peaceful settlement. But the day is gone by when the independence of European nations can be destroyed by unilateral action and it is clear that any attempt to do so will meet with wide and resolute resistance. But provided the independence of nations is recognised, the Government is not only willing but also anxious to explore the whole economic field for the benefit, not only of Germany but all European nations."

BRITISH IMPERIALISM

The Secretary of State for India chose the Empire Day Dinner to make a vigorous defence of British Imperialism against its critics in India.

I sometimes think that it would be an interesting and profitable speculation for those in India who inveigh against British Imperialism to consider how their lot under the Imperialism of any of those who in these days have raised aloft the standard of power politics would compare with their present lot as citizens of the British Empire.

After explaining that the attainment of Dominion Status within the British Commonwealth was the goal of India, Lord Zetland expressed satisfaction over the fact that the Congress should be in power in eight provinces with the encouragement and active co-operation of the agents of British Imperialism.

Is it nothing that in the eleven great provinces of British India, in spite of formidable difficulties arising out of the diversity of race, religion, language, civilisation, social outlook and tradition, parliaments of their peoples with governments of people responsible for policy and administration to them have been brought into being?

Is it conceivable that under any form of imperialism other than British Imperialism the political party in India which most vocally and at times vehemently is critical of it would be in power in eight of the eleven Provinces, with the encouragement and active co-operation of the agents of British Imperialism, the Governor-General and the Governors of the Provinces?

STATES AND BRITISH INDIA

The Jam Sahab of Nawanagar, Chancellor of the Chamber of Princes, in the course of his address to the joint conference of Princes and States' Ministers at Bombay, said:

I have no desire to be involved in purely British Indian questions or controversies, but I feel that Mahatma Gandhi's recent statement recommending suspension of mass civil disobedience in the States and the recent public utterance of the Hon'ble Sir Sikandar Hyat Khan emphasizing the need of respecting the integrity of the States are steps in the right direction which, if acted upon in a genuine spirit, should assist in improving the relations of the States and British India, which must be the desire of every patriotic Indian.

CONGRESS CIVIL SERVICE

The building up of a Congress Civil Service and the establishment of provincial tribunals for deciding election and other Congress disputes was advocated by Pandit Jawaharlal Nehru at a recent Press Conference. Pandit Nehru said that one of the chief defects at present was the enormous amount of time taken purely on the organisational side of Congress work particularly because there was such a scramble for offices, and elections had become very complicated proceedings. In the last four months in the United Provinces, there was a sort of paragon of executive and judicial actions. Election petitions and questions of disciplinary action were dealt with separately by a tribunal of three persons called the Subha Adalat. The U. P. Congress Committee also tried to build up a kind of Congress Civil Service. It consisted of paid men who were engaged as paid secretaries, clerks, auditors and instructors. The condition of service was that they should not be connected with any party politics though they must be Congressmen. The maximum salary was Rs. 50.

RELEASE OF POLITICAL PRISONERS

In a statement on a letter received by him recently from Mr. Sarat Chandra Bose, Gandhiji says:

"It would be unfortunate if a hurricane agitation were to be restarted on the issue which does not warrant any such agitation and which is capable of being decided by mutual accommodation. I hope that my appeal to the Government of Bengal not to abandon the policy of conciliation they had adopted on this very important question of the release of political prisoners will not go in vain."

NEW BURMA MINISTRY

The Ministry in Burma, which resigned on May 29, was reappointed the next morning with the exception of U Tun, who was Commerce Minister. The Hon. U Pu, Premier, has taken over the Commerce portfolio.

The Ministers are: the Hon. U Pu (Premier), the Hon. U Ba Pe (Minister for Home Affairs), the Hon. Sir Paw Tun (Minister for Revenue), the Hon. U Htoon Aung Gyaw (Finance Minister), the Hon. U Saw (Minister for Agriculture), and the Hon. Saw Po Chit (Education Minister).

COMMUNAL RATIO IN SERVICES

Says a Government *communiqué* announcing the decision of the Bengal Ministry on the question of revision of the communal ratio in Public Services:—

"The policy of future recruitment to the Public Services of the Province will be directed to the attainment and maintenance as far as possible of parity in each of the services between Muslim and non-Muslim communities in the province. It follows that the basic percentage of reservation for Muslims in direct recruitment will be 50 per cent."

TEMPLE-ENTRY LEGISLATION

Opening the 2nd Madura District Harijan Conference at Kilayur, a village near Melur, on May 25, the Hon. Mr. B. Gopala Reddi, Minister for Local Administration, declared that the Government of Madras proposed to introduce temple-entry legislation for the whole of Tamil Nad and Andhra districts in October.

Temple-entry, the Minister declared, was a practical proposition, and the Government of Madras hoped that their aim would be realised before the end of 1940 or the beginning of 1941.

EDUCATION IN INDIA

In his report on Education in India in the year 1935-36 published by the Government of India, the Educational Commissioner expresses gratification at the increasing amount of attention now given to education by the provinces, educational bodies and individuals. This is a prominent feature of the year under review.

But the prevailing discontent against the present system of education is finding wide expression and all are agreed, the Educational Commissioner observes, that stagnation and wastage is appalling, that the administration of primary education by local bodies shows no improvement and is thoroughly inefficient, that compulsory primary education appears as remote as ever, that the annual increase in the percentage of literates is disconcertingly small, that the universities contain many students who are unfit to profit by higher academic studies, that unemployment amongst the educated classes is common and that provision for the education of girls is ludicrously inadequate.

Statistics are given to show the amount of wastage in primary schools, which is appalling. In the whole of British India it is as high as 73 per cent. in the case of boys and 86 per cent. in the case of girls. This appalling wastage is undesirable, says the Educational Commissioner, and the system which allows it is inefficient. Fortunately there is discernible some marked improvement in certain provinces. Between 1935 and 1936, the percentage in the output of the literates has risen in Madras from 31 to 33; in Bombay from 41 to 45; and in the United Provinces from 25 to 26. Thus there are hopeful signs that even if this steady, though slow, progress is maintained, the situation will greatly improve.

BASIC EDUCATION

"Root out the inferiority complex from the minds of our children. Tell them that they were not the progeny of a down-trodden and dishonoured nation. Teach them that it was not a crime to be born an Indian but an honour and a blessing. Impress upon them that they were the descendants of noble and honoured ancestors and that there is no reason why they should regard themselves as helpless and down-trodden. And when this trait is cultivated in them, there is no reason why the Indian nation should not rise and advance." Thus spoke the Hon. Mr. Sampurnanand, Minister for Education, United Provinces, while addressing the 250 pupil teachers of the Meerut Educational Circle, who are receiving instruction at the Basic Refreshers' Centre on the principles of Basic Education as contemplated in the Wardha Scheme.

Basic education is a novel thing said the Minister. We are making experiments in it. We had no clear-cut path before us but we have carved our own way. Though nothing can be definitely said about the outcome of the new scheme, yet we on our part are quite confident that it would be a grand success.

OXFORD READERSHIP

It is proposed to create a Readership in Greater Indian History and Archaeology in the University of Oxford. While a private donor has promised to contribute the cost of the Readership, it is expected the Governments of the Straits Settlements and Malaya will make annual contribution towards the recurring expenditure. The first incumbent to the Readership will be Dr. Quaritch Wales, who has been conducting explorations in Malaya.

WAR AND NEUTRALITY

If the King is at war, no country in the Empire can be neutral—that is the opinion expressed by W. F. O'Connor, Parliamentary Counsel of the Canadian Senate in his report on the operation of the British North America Act and the judicial decisions of the Privy Council.

"Whenever the common Sovereign of the British Commonwealth is at war, whether on the advice of his Imperial advisers or otherwise, the whole British Empire is at war by the law of nations which is recognised as part of the common law of England," the report says.

"Consequently, in such event, neutrality on the part of any one or more components of the Empire is unrecognisable in law and impossible in fact; for, neutrality would entail a declaration by Order in Council, running in the King's own name or by his authority, that he stands neutral in relation to his own war."

THE DIVORCE BILL

Four Provincial Governments—those of Bombay, the Central Provinces, Sind and Bihar—have expressed themselves in favour of the Hindu Women's Right to Divorce Bill according to Dr. G. V. Deshmukh, the sponsor of the measure.

The Governments of Bengal, Orissa and the North-West Frontier Province are against it.

THE LATE SIR JWALA PRASAD

A memorial marble bust of the late Sir Jwala Prasad, Judge of the Patna High Court, was unveiled on the 10th May last in the Patna High Court by the Hon'ble the Chief Justice. The bust was presented by Mr. B. P. Verma to the Advocates' Association, and the Association in its turn made a present of it to the Court.

A NATIONAL BAR FOR INDIA

Need for the reform of the legal profession and the creation of an All-India National Bar was stressed by Sir B. L. Mitter, Advocate-General of India, at a meeting of the Rotary Club of Delhi-Simla. Mr. U. N. Sen presided.

After giving a history of the legal profession in India, the Advocate-General suggested measures for the reform of the profession. The first thing necessary, he said, was to abolish the various gradations in the profession and create a homogeneous all-India national bar in this country. He suggested the immediate abolition of touts and the creation of two wings in the profession—one to remain in touch with clients and the other with courts. In this way alone the present evils could be eliminated and the profession could come into its own.

PANCHAYATS IN THE PUNJAB

The amount of confidence enjoyed by the village panchayats in the Punjab is evidenced from the fact that civil suits amounting to Rs. 37,205 were referred to them for arbitration during the year 1936-37, says the Punjab Government review on the Village Panchayats for the year 1936-37. The total number of criminal cases tried by the Panchayats was 3,655 of which 930 ended in conviction as compared with previous year's figures of 2,974 and 651 respectively. The number of civil cases also increased from 12,126 to 13,136. The total number of panchayats in the province during the year was 1,142 as against 1,083 of the previous year. During the period under review, 109 panchayats were established and 50 were abolished.

PUNJAB INSURANCE CONFERENCE

The grievances of the employees of insurance companies and the banks were voiced at the Second Conference of the Punjab Insurance Companies and Banks Employees' Union, which met at Lahore in the 2nd week of June. Dr. Suresh Bannerjee, President, All-India Trade Union Congress, presided.

The Conference stressed that in pursuance of the Karachi Session Resolution of the Congress, officers and directors of banks and insurance companies should not draw a higher salary than Rs. 500 per mensem and that they should not travel in the first class.

The Conference appealed to employees of banks and insurance companies in other provinces to form unions and affiliate them with a central organisation.

Government were asked to bring in legislation to regulate the working hours, salaries, etc., for employees of banks and insurance companies.

THE UNITED INDIA

The United India Life Assurance Co., Ltd., can very well claim to be by far the largest insurance concern in Southern India.

During the year 1938, 10,185 proposals were received for Assurances amounting to Rs. 1,92,70,796 as against 10,858, proposals for Assurances aggregating to Rs. 1,70,85,750 in the previous year. The remainder were either declined or accepted on terms which were not agreed to by the proponents or were awaiting completion. The total Assurances in force in the books of the Company as on 31st December 1938 including bonus additions amounted to Rs. 5,72,70,587-14-4 of which Rs. 1,06,200 is reassured.

INDIAN AND FOREIGN COMPANIES

Most of the Indian Companies carry on life insurance business only, while most of the non-Indian companies carry on insurance business other than life. Indian companies carrying on life assurance business only are 185 in number; 28 others combine life assurance with other insurance business; but 19 carry on insurance other than life.

Out of the 147 non-Indian companies, 122 carry on insurance business other than life, 12 carry on life business and 13 combine the two kinds of business. Of the latter 25 companies, 16 are constituted in the United Kingdom, 7 in the British Dominions and Colonies and 1 each in Germany and Switzerland.

Of the total new life assurance business effected in India in 1936, the share of British companies is Rs. 4,50,00,000; the Dominions and Colonies Rs. 5,12,50,000; Germany Rs. 1,00,00,000, and Switzerland Rs. 12,50,000.

MR. S. C. RAY

Mr. S. C. Ray, M.A., B.L., Manager, Aryasthan Insurance Co., Ltd., and Editor, *Insurance World*, has been elected President of the Indian Insurance Institute for the Session 1939-40. Mr. Ray is already well known in the insurance field. He had been a member of the Insurance Consultative Committee of the Government of India in the year 1936.

WAR RISKS

Following the London lead, leading underwriters in New York dramatically reduced the war risk on marine insurance rates. The new rates are almost at pre-crisis levels with the differentiation between American and Foreign flags eliminated.

CEYLON PRODUCTS IN INDIA

A big trade drive to popularise Ceylon products in India, it is understood, is being contemplated by the Ceylon Government.

A scheme prepared for the purpose on proposals made by the Ceylon Trade Commissioner in India in the light of his study of Indian conditions is now before the Ministries of Industries and Commerce. It is intended to launch planned campaigns in selected areas which promise to offer good markets for Ceylon's products. Coconut will form the bulk of the exports. But a strenuous effort will be made to popularise and create the demand for other products also.

FINANCIAL SETTLEMENT

The India-Burma Financial Settlement Order providing for the payment by Burma to India of annual instalments of about Rs. 2½ crores to liquidate Burma's liability of about Rs. 50 crores. The operative part of the Order says:

(1) Subject to the provisions of subparagraphs (2) and (3) of this paragraph, there shall, in each year, of a period beginning on April 1, 1939 and ending on March 31, 1962, be paid, in equal instalments on September 30, and March 31, respectively, to the revenues of the Governor-General-in-Council or the Federation out of the revenues of Burma, a sum of Rs. 2,24,55,964 being an annuity calculated to redeem in 23 years a capital liability of Rs. 49,72,86,558 outstanding on March 31, 1939.

In addition to the sum payable in each year, there shall be paid to the revenues of the Governor-General-in-Council or the Federation out of the revenues of

Burma in respect of the liability of the Government of Burma in connection with the payment of certain pensions by the Government of India.

(1) In the year beginning on April 1, 1939, the sum of Rs. 71,00,000.

(2) In subsequent years, such sums as His Majesty in Council may hereafter determine.

Any sum payable under this Order shall be charged to the revenues of Burma.

BRITISH TRADE IN INDIA

A friendly warning to the British trading interests in India that they could no longer carry on their business in this country without the co-operation and sympathy of Indians was uttered by Sardar Vallabhai Patel while declaring open the Lalji Naranji Memorial the Indian Merchants' Chamber Building, Bombay, on May 19.

Sardar Patel said that if the Indo-British Trade Agreement was sought to be implemented in spite of the opposition of the country, and the adverse vote of the legislature, the consequences would be serious.

INDO-BRITISH TRADE AGREEMENT

The Indo-British Trade Agreement, consequent on receiving Royal assent, came into effect recently.

The agreement, which was the result of nearly three years' negotiation between the Indian and British trade delegations, was signed on March 21. It was rejected by the Indian Legislative Assembly on March 28 but was passed by the Council of State on March 30. It was then certified by the Governor-General,

MRS. ROOSEVELT

America marvels more than ever at the untiring energy displayed by Mrs. Roosevelt, the wife of the President.

Her travelling mileage exceeds that of most commercial travellers, averaging 40,000 miles a year, mainly by car. This in itself is no small achievement, as commercial travellers generally agree that travelling is work in itself.

Every third day, Mrs. Roosevelt delivers a lecture varying the topic for each audience as she barn-storms around the country. The finding of subjects for more than 100 lectures a year indicates considerable versatility and the amount of work involved in working up such lectures must be enormous.

She writes six newspaper articles a week for a syndicate. This work began on New Year's Day, 1936, and the announcement was received with justifiable scepticism by professional journalists, who considered it impossible for her to keep up a daily stint of about 1,000 words, having regard to the many other demands on her time. However, the articles have appeared regularly ever since. They are more diary than commentary, but Mrs. Roosevelt manages to sift a fair amount of comment (not always favourable to her husband's politics) into them. She writes them all personally in hotel rooms during odd moments between engagements, even in taxi-cabs, but they are produced with unfailing regularity.

GERMAN WOMEN AND WAR

The wives of Germans who are liable to be called to the colours are now being mobilised in Germany. They have received notices telling them to report at specified factories for national defence service.

THE WOMEN OF INDIA

Mrs. Violet Alva, Advocate, Honorary Professor of English, Karve's Indian Women's University and Vice-President of the Nationalist Christian Party, Bombay, in her public lecture on "The Position of the Indian Woman To-day" under the auspices of the Nasik Citizens' Committee organizing the Spring Lecture Series, declared:

"The Indian Christian woman, especially the city Catholic woman, forgets all her surroundings, even the colour of her skin. The Parsi woman is, perhaps, a confusion of both the East and the West; the Muslim woman rotting under the *purdah* would, one day, come out with a vengeance and destroy the communalist leaders, and the Hindu woman, subjected for centuries, is inclined at times to drink deep at the fountain of freedom. However, all of them owe an imperishable debt of gratitude to Mahatma Gandhi for breaking their shackles in the Civil Disobedience campaign, who exalted the simple peasant woman and taught simplicity to the society woman."

MRS. RAMESHWARI NEHRU

Mrs. Rameswari Nehru, delivering the presidential address of the Tamilnad Temple Entry Conference held at Madras, observed:—

"There are many among the caste-Hindus as well as the Harijans who feel that temple entry is an unnecessary luxury, which can be easily dispensed with. Their idea is that all efforts spent on securing temple entry for them would be more useful if devoted towards their economic and educational uplift. I am afraid that those who think this way miss the real point."

SIR C. Y. CHINTAMANI, Kt.

Journalists are pleased to find the name of Mr. C. Y. Chintamani, Chief Editor, the *Leader*, Allahabad, among the recipi-



SIR C. Y. CHINTAMANI

ents of Knighthood. Sir C. Y. Chintamani is a veteran journalist who, for three decades, has given of his best to the province of his adoption. He belongs to the Madras Presidency, was educated at the Maharaja's College, Vizianagaram, and has been editor of the *Leader* since 1909 except for a brief interval when he was Minister of Education and Industries in the U. P. Government under the Montford Scheme. He was a member of the United Provinces Legislative Council from 1916 to 1923 and again since 1927. A Liberal in politics, he was the General Secretary of the National Liberal Federation of India. We congratulate the new Knight on his well deserved distinction which has come to him none too soon.

H. E. H. THE NIZAM'S AGENT



SIR M. VENKATASUBBA RAO
who has been appointed H. E. H. The
Nizam's Agent at the seat of Government
of the Central Provinces and Berar.

MR. M. D. SHAHANE

Mr. M. D. Shahane, formerly Editor-in-Chief of the *Hitaradu* of Nagpur and till recently a member of the Servants of India Society, has been appointed Publicity Officer of the C. P. Government. Mr. Shahane is an experienced journalist. He recently resigned his life membership of the Servants of India Society.

SIR R. VENKATARATNAM NAYUDU

We regret to record the death of Sir R. Venkataratnam Nayudu, at the age of 77, on May 26, at his residence in Cocanada.

A distinguished educationist and an ardent social worker, Sir R. Venkataratnam Nayudu was one of the most progressive leaders of Andhra Desa.

He was a Fellow of the Madras University and Vice-Chancellor in 1925-28. He also served as Chairman of the Inter-University Board in 1927-28.

In recognition of his memorable service to the cause of education, both the Madras and Andhra Universities conferred on him the Honorary Degree of Doctor of Letters, and Doctor of Laws.

A GREAT BRITISH DISCOVERY

The interest which the discovery of M & B 693 awoke amongst the medical profession six months ago shows no sign of abating. At a recent medical exhibition in Glasgow, this new drug was the centre of interest and was acclaimed by all present to be one of the outstanding discoveries of recent years, in that it has given the medical profession for the first time an effective weapon against pneumonia.

M & B 693 is believed to owe its remarkable anti-pneumococcal activity to its power of destroying the outer capsule of the pneumococcus, thus rendering it more vulnerable to the attack of the white corpuscles. Considerable interest was displayed at the stand of the manufacturers, Pharmaceutical Specialities (May & Baker) Ltd., Dagenham, in two enlargements of micro-photographs which depicted pneumococci in the bloodstream of infected animals some hours after treatment with M & B 693, showing how the capsule had entirely disappeared as compared with normal pneumococci in which the capsule was quite distinct.

CLAIMS OF NON-I.M.S. MEN

Dr. Jivaraj Mehta's proposal to Provincial Congress Governments that they, in future, nominate non-I.M.S. men to the Indian Medical Council, finds strong support among Indian Medical men in Madras. There is a consensus of opinion that I. M. S. men, most of whom have had little or no experience of medical education in India, should not be nominated to the Council, whose function it is to regulate and advise on medical education in India.

So far in practically every Province, the head of the Medical Department has been nominated to the Council by the Provincial Government, and in the majority of cases he happens to be a European I. M. S. officer. The convention was broken by the Bombay Government on the last occasion when they nominated Dr. Jivaraj Mehta.

BENGAL GOVERNMENT'S SCHEME

It is understood that the Bengal Government have worked out a scheme for the establishment of medical units, one in each district to render medical relief to the people of the locality.

MINIMUM RATIONS

What is the basic minimum diet which man should eat in order to stay alive?

A Sub-Committee of the League of Nations' Technical Commission on Nutrition which undertook this inquiry, because of the thousands of deaths by starvation in besieged Madrid and war-torn China, in its report published in the *Lancet* suggest the following:—

Eighteen ounces of whole wheat a day for carbohydrates; two-fifths of an ounce of salt for maintaining the water balance in body tissues; the same quantity of brewers' yeast for vitamin B; one-twelfth of an ounce of cod-liver oil for vitamin A and half a lemon juice weekly for vitamin C. If two ounces of dried skim milk powder are available, brewers' yeast can be omitted.

For growing children they suggest a little more of cod-liver oil and skim milk powder and less of salt. If lemons or oranges are not available, the Committee suggests that scurvy can be avoided by steeping any non-poisonous green leaves in boiling water and making tea.

HYGIENE: BASIS OF NATIONAL HEALTH

"A man's health depends very largely, if not almost entirely, on what he eats and how he lives. Better food and better housing are essential for healthier living," writes *National Reconstruction* and adds:

Both will be impossible without a simultaneous improvement in the economic condition of the individual and a broadening of his outlook through education together with soil, crop and livestock improvement; and the economic condition of the individual can also only improve by better organisation of agriculture and industry.

Hygiene, therefore, practically embraces the whole life of man, and a programme for improving the health of the rural people must include simultaneous attempts to advance their economic and social life.

THE QUALITY OF MILK

The common belief that the colour of the cow determines the quality of her milk has recently been put to the test and to some extent justified in an investigation undertaken at the Imperial Dairy Institute, Bangalore.

PROTECTION FOR DEPOSITORS

No real protection to the depositing public is afforded by the provision in the Reserve Bank Act requiring scheduled banks to maintain certain minimum balances with the Reserve Bank and the existing position needs urgent remedy. This plea is urged in a letter, dated May 18, from the Governor of the Reserve Bank to the Finance Department, Government of India. The Governor says:

I am directed to say that following on the failure of the Travancore National and Quilon Bank Ltd., the Central Board have had under consideration the manner in which Section 42-F of the Reserve Bank of India Act has been found to operate. This section *inter alia* requires a scheduled bank to maintain daily with the Reserve Bank a minimum balance equal to five per cent. of the scheduled bank's demand liabilities and two per cent. of its time liabilities and provides a penalty for banks which default in the maintenance of these deposits by enabling the Reserve Bank to charge them interest at penal rates on the amount of the default. It is to be observed that the charging of this interest is the only sanction which it is open to the Reserve Bank to enforce and a defaulting scheduled bank finding itself in an ill-liquid position and unable to provide cash to meet its deposits in any other manner, is enabled to withdraw funds which should properly be maintained intact with the Reserve Bank so long as it is willing to pay interest at the rates prescribed.

This position is clearly unsatisfactory and it will be necessary to remedy it as early as possible. This will probably be best accomplished, however, by means of such amendments of or additions to the law as are appropriate in order to regulate the business of scheduled banks as a whole.

BRITISH EXCHEQUER RETURNS

The exchequer returns show the total ordinary revenue amounts to £97,729,524 against £91,887,636 a year ago. Customs have yielded £38,772,000 compared with £34,498,000 in the same period of last financial year. Total expenditure less self-balancing items is £170,725,470 against £184,791,676 at corresponding date of 1938.

COMMERCIAL LOANS

The Bengal Legislative Assembly by 86 votes to 17, accepted the Government amendment excluding commercial loans from the purview of the Bengal Money-lender Bill. The Congress Party and three members of the Coalition Party remained neutral.

TRIBUNAL'S REPORT ON E. I. R. ACCIDENTS

"We have not the slightest hesitation in finding that the cause of the derailment in each of the three cases was malicious tampering with the track by the disconnecting of a length of rail." This is the conclusion of the Tribunal that was appointed to inquire into the recent accidents on the East Indian Railway. The Tribunal sat in Calcutta and began its work on March 20.

The Tribunal consisted of Mr. Justice Broomfield, Judge of the High Court, Bombay, President; Dewan Bahadur M. V. Vellodi, Collector, South Kanara, Madras; and Khan Bahadur Shaikh Din Muhammad, Sessions Judge, Punjab.

Inquiry was made into the causes of, and circumstances leading to, five recent incidents on the East Indian Railway, three of which were inquired into by the Senior Government Inspector of Railways.

In three instances, on June 7, 1938, between Muthroopore and Sankarpur; on October 16, 1938, near Bhadaura; on January 12, 1939, between Chichaki and Hazaribagh Road, derailments occurred which were attended by loss of life. In two subsequent cases, near Jamooee on January 23, 1939, and between Kyghat and Chunar on February 15, 1938, serious disaster was prevented only by the timely discovery of damage to the track.

The report says that there is no evidence worth the name that the rolling stock was defective. There was no distortion of the track before the point of derailment and, therefore, no hunting or other peculiarities of the engines could have been the cause of the accident.

BRITISH LOCOMOTIVES FOR INDIAN RAILWAYS

Two firms of British locomotive manufacturers have been given orders for 48 superheated boilers to the value of Rs. 1,000,000 from the North-Western Railway, Lahore. This makes nearly £2 millions worth of locomotives, boilers and engine parts, ordered for Indian Railways from British manufacturers in the past five years.

THE LAND OF FINE ARTS

"Of all the fine arts, poetry, music and dance seem to have found the most congenial home in ancient Kashmir," writes Dr. P. Srinivasachari in *Triveni*.

Kashmir, he continues, was the land of real 'rasikas' and it was Kashmir that gave us the first clear and scientific explanation of Bharata's principles of dance and music, and for the enunciation of sound canons of criticism in poetry and literature we turn again to this beautiful land.

The pandits of Kashmir have been proverbial down the ages for their learning and wisdom. The Kashmiri of the olden days was the master of the fourteen branches of learning. Even founders of religion, like Sankara and Ramanuja, had to obtain the sanction of acceptance by Kashmiri pandits before they could publish their masterly treatises on philosophy and found new schools of thought.

RADIO PICTURES

According to *Reuter*, a Glasgow newspaper published on its front page recently a picture in full colour showing President Roosevelt welcoming Their Majesties at Washington. The picture itself was transmitted by radio over 3,000 miles in separate colour sections. Photographs sent by wire are by now more or less common in the West, several newspapers in Europe and America making a feature of such pictorial news. That colour photographs also could be transmitted by radio would indicate the great progress made in making use of radio waves for the greater delectation of mankind.

DOON SCHOOL ARTS AND CRAFTS

Begum Hamid Ali presided over the prize giving function of the Doon School Arts and Crafts Exhibition held recently, says a Dehra Dun message. She remarked that it was the most encouraging feature of the education imparted in the Doon School, that so much attention was being paid to the development of arts, crafts and music, which fulfilled the most vital requirements of cultural education.

INDIA AND THE OLYMPIC GAMES

The Maharaja of Patiala has issued a statement to the Press in reply to an article, "I. O. A. and the Next Olympiad" by Mr. G. D. Sondhi.

In the course of his statement, His Highness says: "I am strongly in favour of India's participation in the Olympic Games. Mr. Sondhi's article, therefore, has caused me no little surprise and disappointment. This is due largely to the sentimental but common plea that India's defeat in the Olympic Games is a source of national humiliation. This argument has been used more than once before now and is typical of what a good many people think of the matter. These have neither knowledge of the extraordinary standard attained by athletes in countries that have practised athletics for long, nor conception of the ideal for which the Olympic Games stand.

"It is obvious that the ideal the Olympic Games are intended to propagate is sport for sport's sake and not for the sake of personal gain or national glory. Neither of these considerations can be introduced without sacrificing the main object of the Olympic Games and doing them damage."

WORLD HIGH JUMP RECORD

At Brentwood, Miss Dorothy Odam of Mitcham Athletic Club, Empire Games high jump champion, beat the world record with a jump of 5 feet 5½ inches. The previous record was 5 feet 5 inches jointly held by Jean Shirley, Mildren Didrikson of America, and Dora Ratjen of Germany.

HOCKEY INTERNATIONALS

In the Men's Hockey International, Ireland beat England at Edgbaston by one goal to nothing and Scotland beat Wales at Inverness by two goals to one.

In the Women's Hockey International, Scotland beat Wales by five goals to nothing at Edinburgh, and England beat Ireland by three goals to two at Belfast.

A FOUR YEAR COURSE IN RADIO

A department of radio will be established by New York University in its Washington Square College in September offering a four-year radio leading to a Bachelor of Arts degree. Robert S. Emerson, assistant in production at the Columbia Broadcasting System, will resign from CBS to direct the department.

Dr. Charles Maxwell McConn, Dean of Washington Square College, reports that the programme will be designed to give young men and women the combination of a broad, liberal education with an introduction to radio techniques which, according to leaders of the radio industry, constitutes the best preparation for employment in this field.

NEW TELEPHONES

The India-made streamlined telephones designed by the Calcutta factory of the Posts and Telegraphs Department will be brought into use shortly. The new type has a number of novel features.

The projecting hand-set cradle has been eliminated and thus a part which was constantly liable to breakage, is removed. The dial has a device which prevents its revolving as long as the hand-set is not removed from its cradle. The provision of an elastic wire attaching the hand-set to the base is another feature.

INDIAN INSTITUTE OF SCIENCE

An extraordinary meeting of the Governing Council of the Indian Institute of Science, on June 12, unanimously reiterated its own previous resolution, recommending to His Excellency the Viceroy the appointment of Dr. Ghosh of Patna University as Director of the Institute on a salary of Rs. 2,000 per month and sanctioning a non-recurring grant of Rs. 10,000 and an annual recurring grant of Rs. 3,000 for research work.

PROF. JHA'S DISCOVERIES

Successful experiments in distinguishing genuine ghee from adulterated one have been made by Prof. J. B. Jha of the Agra University, who claims that the process discovered by him is the quickest and most effective. Prof. Jha has also discovered a process for the manufacture of liquid gold for which he has recently been granted a subsidy by the U. P. Government.

MOTION PICTURE CONGRESS

The Indian Motion Picture Congress is to hold the next year's Sessions at Calcutta. Between now and the next meeting has to be done the important constructive work that will transform the Congress from the unique demonstration that it was this year into a permanent organization to safeguard the interest of the Film industry, to help its growth into an international force and to make it of the utmost possible service to the country.

The Bombay meeting of the Congress has established the framework of this organization. A Board of Governors has been established with Mr. S. Satyamurti, M.L.A. (Central) at its head with representative provincial boards. The leading figures in the Film industry all over the country have found places in the various Provincial Boards, and there is no doubt that with their co-operation the Motion Picture Congress as a permanent organization will be as much a success as its first meeting was.

It is hoped that all branches of the industry, including the very active Film Press, will unite in keeping the industry active and prosperous.

FILM STATISTICS

To-day the capital invested in the production, distribution and exhibition branches of the film industry has been conservatively estimated at about Rs. 17 crores. The industry now directly employs about 40,000 people. Producing companies now number 75, which annually produce 200 feature films of an average length of 11,000 feet each at an estimated cost of Rs. 2 crores. The principal centres of production are: Bombay, Poona, Kolhapur, Calcutta, Madras and Coimbatore. There are about 250 distributors mainly in Bombay, Calcutta, Delhi, Madras, Lahore, Bangalore, Karachi and Bhusawal to supply pictures for exhibition. The number of cinema theatres has now increased to 996, of which 532 show purely Indian films, 266 show both Indian and foreign pictures, while 198 show exclusively foreign pictures. Exclusive of the above, there are about 500 touring cinemas.

MOTOR TRANSPORTATION IN INDIA

Railways, bullock-carts, coolies, camels, and donkeys stand in India and adjacent countries for those forms of traction power that have until comparatively recent times been looked upon as the sole and indispensable means of transporting goods and people from one place to another. But since Time and Progress march together, it is the high powered motor truck and bus that is fast taking first place as the one inescapable transport medium that has so many undeniable advantages over any other.

So many men to whom Time, after all, meant Money, found that speed, economy and despatch, in the true sense of the word, were vital to profits and could be best secured by using motorised transport instead of other media. They found that the demand and the habit spread with amazing rapidity. This demand was enormously accelerated when General Motors established their great assembly plant in Bombay, from which to eventually distribute thousands of truck and bus chassis throughout India, Burma and Ceylon, and it has grown infinitely more rapidly than any other mechanical haulage method.

The masses, too, outside of the comparative handful who live on the outskirts of the big cities and who go and come by train, now depend enormously on the vast numbers of passenger buses in service all over the country. All this travel, all this road transport of goods is part and parcel of the growth of Indian trade and commerce.

RADIO IN MOTOR CARS

Wireless sets and gramophones installed in cars have been banned in Calcutta. The Governor has approved of the inclusion of a new rule in the Calcutta and Howrah Motor Vehicles Rules, prohibiting the playing of radios and gramophones in motor vehicles in Calcutta.

The new rule, which followed a recommendation by the Calcutta Advisory Traffic Board, is understood to have been introduced owing to fears that the attention of motorists is liable to be distracted from the road by the music with resultant danger to other road users.

BOMBAY-MADRAS AIR SERVICE

A big speed-up in air travel is indicated by the end of the year on the Bombay-Hyderabad-Madras-Colombo route.

Orders for three new aeroplanes having a top speed of 200 miles an hour have been placed with America by the Tata Air Lines, Bombay. When these planes are put into service, a big reduction in the flying time between stations on the Tata air route is expected.

Bombay to Hyderabad in two and a half hours instead of the present three and a quarter hours; Bombay to Madras in five hours; and Madras to Colombo in two hours and 40 minutes is calculated to be the timings after the introduction of the new Beechcroft planes.

It is expected that the night stop at Hyderabad will be eliminated and that planes will fly from Karachi to Madras in one day in each direction. This will make air travel between Bombay and Madras really attractive to passengers, as the time for the Bombay-Madras trip will not exceed five hours including the stop at Hyderabad.

The new machines are all low wing monoplanes with twin engines and have accommodation for six passengers in addition to mails.

OVERSEAS AIRWAYS

In the House of Commons, the British Overseas Airways Bill was introduced by the Under-Secretary of State for Air, which provides for the establishment of a corporation to be known as the British Overseas Air Corporation designed to facilitate the acquisition by the Corporation of certain air transport undertakings and to make better provision for the operation of air transport services.

NEW AEROPLANE FACTORY

Sir Kingsley Wood, the Air Minister, has announced in Parliament that a new factory for making aeroplane engines is to be built at a cost of several million pounds near Glasgow, one of the hardest hit of Britain's distressed areas. He said that the new factory would probably employ 10,000 men. The announcement has caused a wave of relief and satisfaction in Clydeside.

ORISSA-MADRAS HYDRO-ELECTRIC PROJECT

The Governments of Orissa and Madras, it is learnt, contemplate the joint undertaking of a huge hydro-electric scheme, which will serve a considerable area in both provinces from Cuttack to Bezwada. Power will be obtained from the gigantic waterfalls stated to be bigger than the famous Niagara falls in Jeypore estate, Koraput district, Orissa, the harnessing of which will, it is hoped, yield energy of 98,000 horse-power.

The project, it is estimated, will cost Rs. 4 crores, which will be met by financial adjustment between the Governments of the two provinces. The scheme was first investigated by the Madras Government nearly seven years ago when Koraput district, now ceded to Orissa, was included in the Madras Presidency.

JAGGERY FROM TODDY

Mr. S. R. Bhise, Principal of the Hakimji High School at Bordi, has been evolving methods for preparing jaggery from toddy. Forty students have been undergoing special training at Bordi, Kudan and Borigaon in the methods of preparing jaggery from toddy.

A palm tree, it is said, yields on an average 45 gallons of juice per season, which lasts from October to January. Each gallon of juice can yield 1lb. of jaggery. A toddy tapper who can easily tap 50 to 60 trees will have an income of about Rs. 70 per season. The scheme will, therefore, provide relief to the tappers after the enforcement of prohibition.

BENGAL INDUSTRIAL RESEARCH BOARD

The Bengal Government have constituted an industrial research board to comprise 10 members. The Director of Industries is Chairman of the Board.

The functions of the Board will be to advise the Industries Department in matters relating to industrial research, to co-ordinate existing work, to indicate new lines of research, and to advise the department where particular lines of industrial research can best be carried out and endeavour to secure the active co-operation of the universities and technical institutions.

FULL TIME WORK FOR FARMERS

"The farmer's time can wholly be utilised for the land by giving him better equipment and methods for his main job—that of farming," says Mr. Naini in *Twentieth Century* and adds:

It is possible to spread the farmer's work over a much longer time by the adoption of better implements. The introduction of better irrigation facilities will make possible the growing of crops during the hot weather as well as during other seasons.

Diversification of crops and the keeping of animals such as really producing dairy cows and chickens will give a longer agricultural year for the farmer in his own job and far more profit than any handicraft he can take up as a spare time occupation.

SIND'S THREE-YEAR PLAN

Development of nearly a quarter million acres of cultivable land mostly in non-barrage area by an improved irrigational system, which is expected to enrich the cultivators to the extent of Rs. 40 lakhs, forms the basis of a three-year plan drawn up by the Hon. Mr. N. C. Vazirani, Minister for Public Works. The scheme is expected to increase Government Revenue by Rs. 10 lakhs. At a cost of Rs. 10 lakhs, improvements in the irrigational system have brought nearly 10,000 acres under cultivation in the past year.

The Minister hopes to complete the scheme within the next two years. When complete, it will provide work for at least 25,000 families.

IRRIGATION IN BHOPAL

With the completion of the 150 million cubic feet, Lotia irrigation tank near Sehore, 22 miles from Bhopal, the first of the three large-scale tank irrigation projects undertaken by the Bhopal Government will be ready.

The scheme which was started on 15th November 1938, when complete, will have a catchment area of 4.5 square miles and a capacity of over 980 million gallons.

INDUSTRIAL DISPUTES IN INDIA

The highest number of industrial disputes in British India yet recorded in about the last two decades was in 1938. There were 399 disputes involving 401,000 workers as against 379 disputes with 648,000 workers in 1937. The total number of working days lost was 9,199,000 as compared with 8,982,000 in 1937.

In all, cotton textile mills and jute mills accounted for 39 per cent. of the strikes, 70.8 per cent. of the workers involved and 71.1 per cent. of the loss of working days. In 212 of the strikes or 53 per cent., the chief demand related to wages or bonuses. The number of strikes in which the workmen were successful in gaining concessions was 181 or approximately 46 per cent. of the total.

SKILLED LABOUR

"Factory labour is often called skilled labour, but this is a misnomer. Skilled labour is one which creates; the factory labour does not create, but merely nurses the machine," writes Sri J. C. Kumarappa in *Rural India*.

The dexterity with which the machine attendant looks after the work is wrongly called skilled labour. All that it develops in man is merely alertness and that it does to such an extent as to tell on the nervous system of men.

What the present system of machine production has done is to remove the human part of industry and give only the drudgery part in a concentrated form. It is because of this drudgery that Mill labourers give vent to their nervous exhaustion by finding solace in drinks, drugs and various other habits.

HOURS OF WORK IN INDIA

Mr. S. R. Zaman, I.C.S., was examined by the Bihar Labour Inquiry Committee.

He stated that the hours of work in India should be reduced. This would not result in reduced output, nor would it impose any appreciable burden on the industry. He expressed himself in favour of a minimum wage to be fixed by law and claimed that the minimum rate should be Rs. 15 a month.

WORLD MILITARY EXPENDITURE

Nearly 9,500 million gold dollars were spent on armaments in 1938 by the nations of the world according to the new "Armaments Year Book" recently published by the League of Nations. In 1937, the world spent 8,000 million gold dollars. Out of the 9,500 million gold dollars, which represents the military expenditure of 64 countries in 1938, seven great Powers were responsible for 7,100 million or about 80 per cent. of the whole. Ten years ago in 1929, the same seven countries accounted for only 2,800 million out of a total of 4,200 million gold dollars or about 67 per cent.



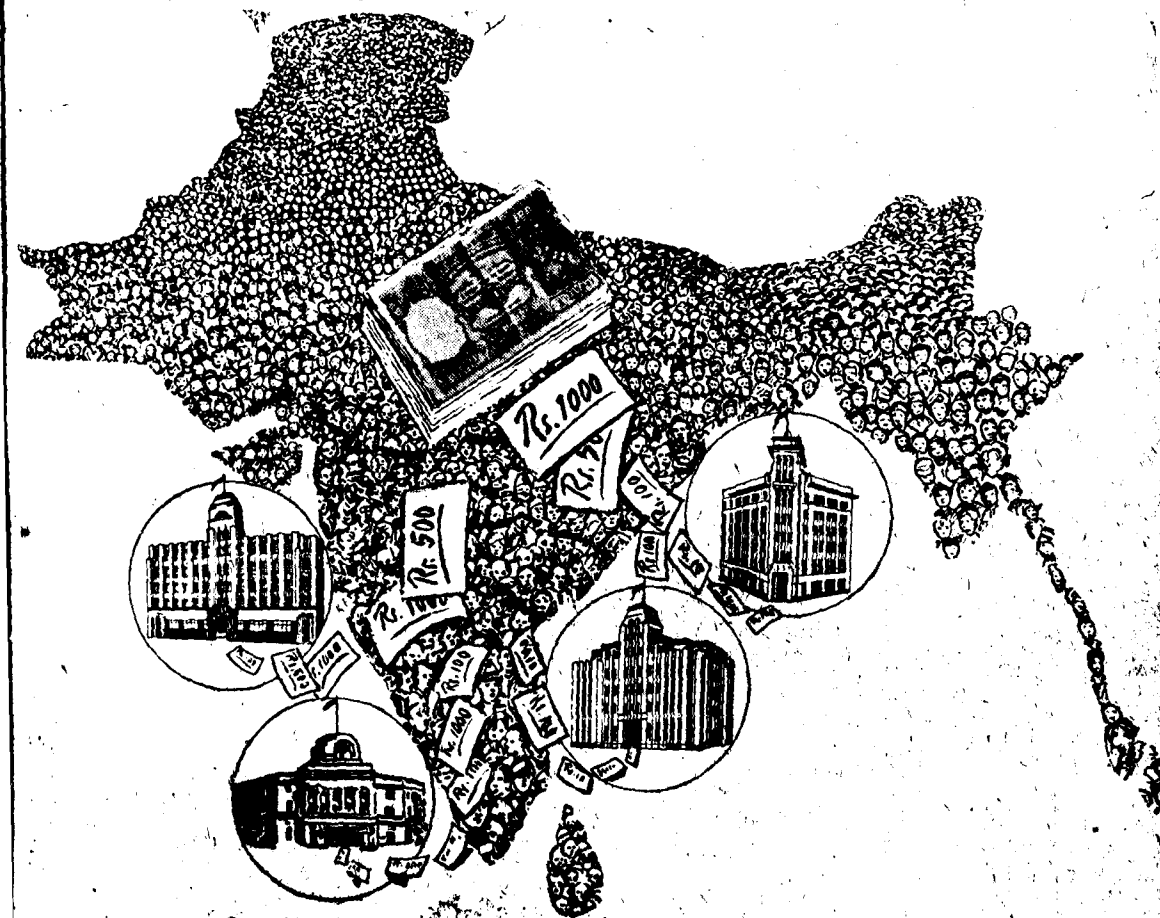
Mr. SURAN MUTHRAY

a well known businessman of Pietermaritzburg, Natal, South Africa, who is now in India. Mr. Muthray has been taking an active part in the social and educational and other public movements of South African Indians. During his brief stay in Simla, he has taken the opportunity to interview members of the Government of India in connection with South African Indian affairs.

THE SERVANTS OF INDIA SOCIETY

The Servants of India Society recently celebrated its 34th anniversary at Poona. The report of the work of the Society issued on the occasion gives an idea of the multifarious activities in which the members of the Society are engaged. The work of the Society covers various fields of activities such as Politics, Local Self-Government, Labour, Rural uplift, Harijan uplift, Co-operation, Education and Social service.

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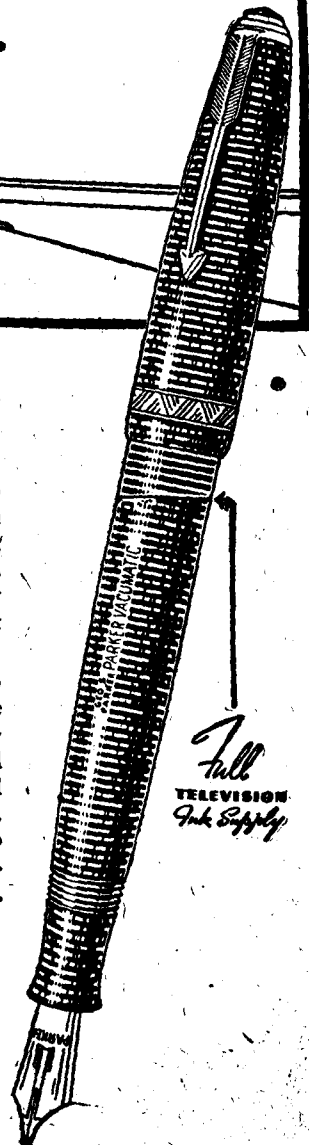
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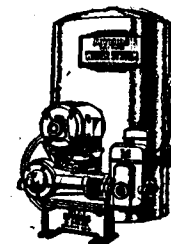
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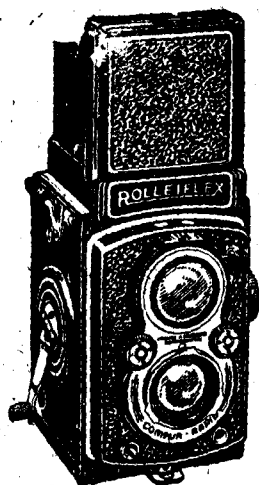
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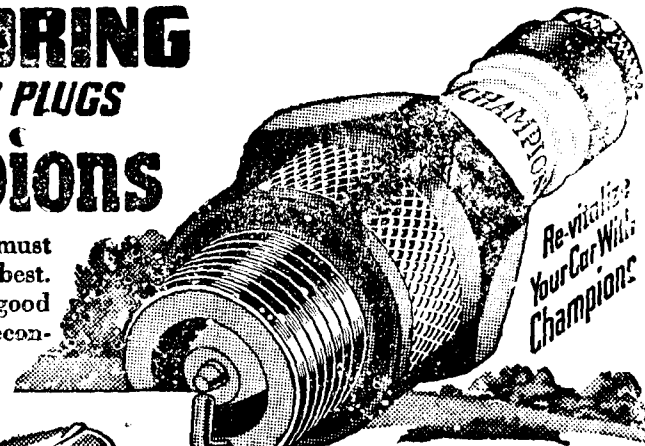
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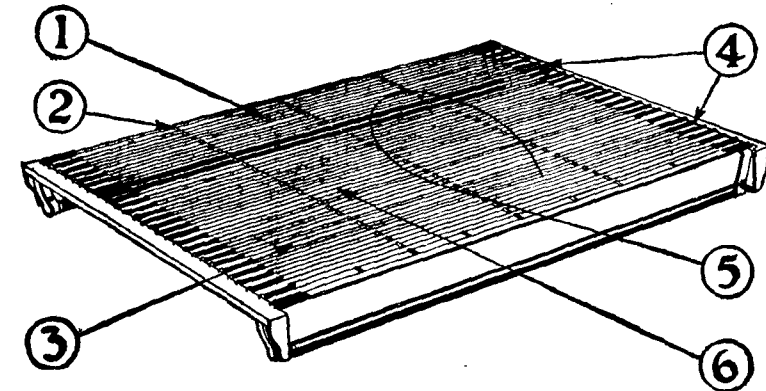
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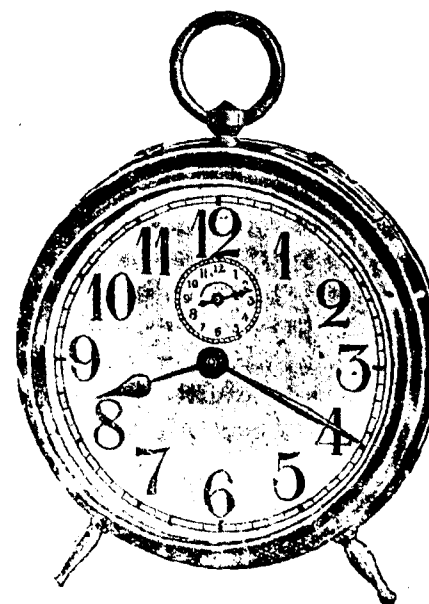
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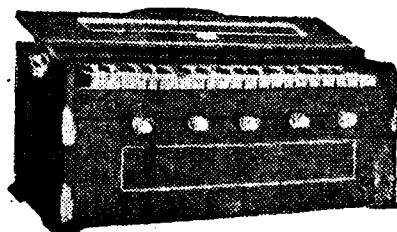
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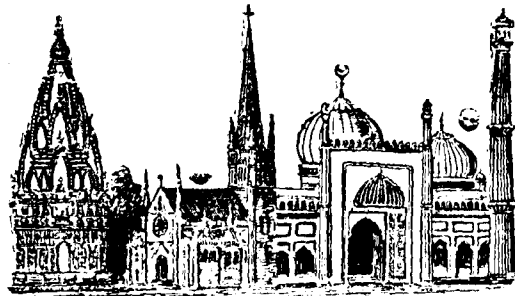
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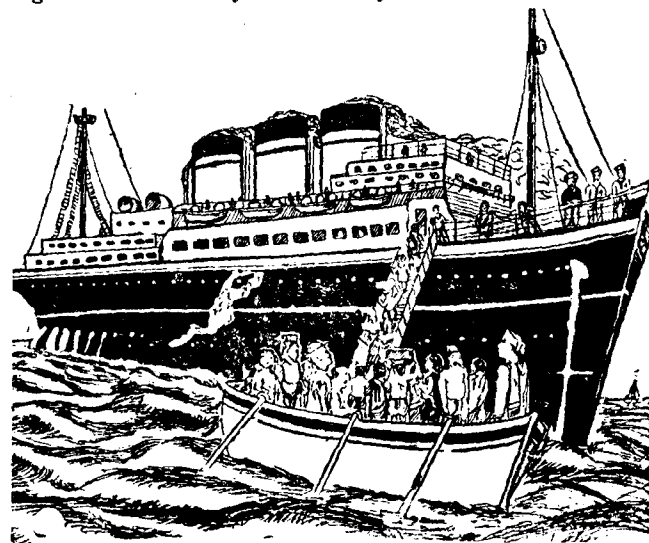
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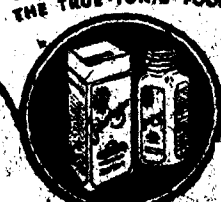
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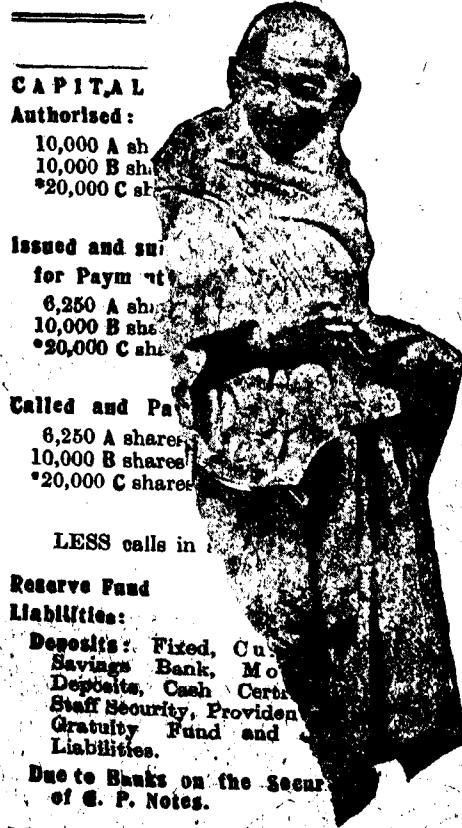
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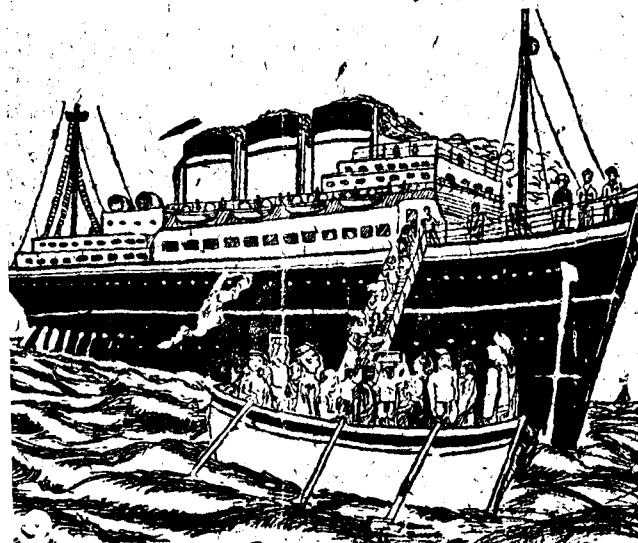
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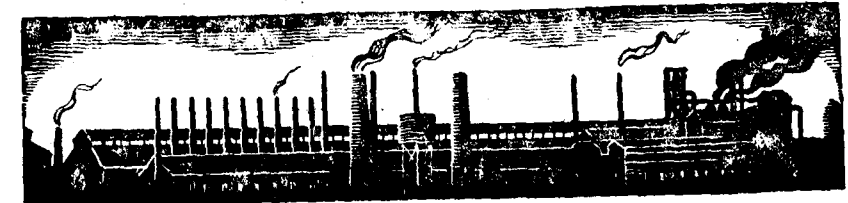
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Vol. XL.]

AUGUST 1939

[No. 8.

INDIA AND THE WAR PERIL

BY SIR JOGENDRA SINGH

AFTER over a century of unbroken peace, India has forgotten that it was a cockpit of internecine conflict and prey to foreign invasions. The enjoyment of perfect security is regarded as a normal condition, the preparation for defence a matter of no importance. Provincial Ministries in their desire to please their supporters have weakened the steel frame of administration. In some provinces the country-side is seething with ill-will between landlords and tenants. In others, foundations of credit have been undermined and streams of trade and business are facing new difficulties. Capital and labour are at war; communities instead of composing ancient rivalries are fostering now hatreds. In short, it seems as if disruptive forces have been unleashed.

Such is India in which Mr. Gandhi is searching for *swaraj* and Mr. Jinnah for the creation of *pakistan*. It seems as if they are unaware of the dangers that threaten the British Empire. They still hope to translate their plans into realities under the shadow of British bayonets.

Have they not witnessed Ethiopians cowering under the heel of the conqueror; Austria and Czecho Slovakia disappearing in a day; Spain and China, and lastly, Albania passing under the subjection of the victors?

The roar of armament factories, the mustering of armed forces in all countries, point only to one conclusion that explosive material may at any moment catch fire and envelope the world. The promise of peace in our time, which Mr. Chamberlain made, has worn sadly thin. The world situation demands that whole populations must be united and ready to defend themselves if they are to live in peace. How can our leaders ignore the gravity of the situation and the clear verdict that in the new world there is no safety except in the power of the people to protect themselves?

It is well that Mr. Asaf Ali, a leading member of the Congress, is giving some attention to the matter. It raises a hope that leaders of Congress may be driven to the conclusion that their first duty is to provide the country with safety. Safety can only be guaranteed by a strong Central Government, that is, by early inauguration of Federation. If Congress concentrates its attention in fishing out of the troubled waters, it may fail to create a united front. It may find that in its desire to attain self-Government, it is determining not only its own end but that of United India.

We have nearly 5,000 miles of land and sea-frontiers. This frontier is defended by the smallest army in the world. Our

Government has been endeavouring to establish a spear-head of defence in the arid regions of Waziristan with hardly any success. It may as well revise its policy and consider establishment of Magonit fortifications on all vulnerable points on the banks of Indus and Jhelum to make our land frontiers impregnable.

As for our sea-frontiers, we cannot dream of a navy that would rule the Indian Ocean, but we can undoubtedly have land defences on all vulnerable points on the coast line made so strong as to withstand an invasion. We must acknowledge our indebtedness to British Navy and the advantages of an Imperial co-operative scheme of defence. The idea that India can leave England alone to fight its own battles does not take into account the clear fact that if England fails, there would be an end to self-Government in India.

Above all, there is an urgent need of clearest and closest understanding between leaders of Indian opinion and those who are directly concerned with the defence problem. A special duty rests on Government to avoid either concealment or ambiguity concerning the nature of the dangers and the means of defeating these dangers.

It was a mistake not to associate Indians with the Chatfield Enquiry. It lent colour to the conviction that Indians' support in the matter of defence was regarded as of no importance by British Government. It may be that the matters under reference were only for experts and no Indians could claim any special knowledge of the problem. It may be that the information placed before the Committee was of a nature which could not be made available to an Indian even though he was sworn to secrecy. There

is no escape from the conclusion, however, in refusing to take India into confidence; Britannia has accepted the entire responsibility for insuring safety of the Indian Empire.

To a layman, it seems imperative that we should have been given an opportunity to study the vital problem of defence in all its aspects; the dangers that threaten, the organisation that exists, and expansion or restrictions of defence forces which the new conditions require.

Even in these days of destructive machines, it is the man power of a country that must bear the brunt. Machines are useless unless there are men who can use them. It is on the patriotism of men, on their readiness to suffer and to sacrifice, on their moral fibre to stand the rigour of bombing from the air, and invasion of poison gases on earth, that the real strength of resistance depends.

If the man power of India is to be organised, it is essential to take into account the effect of political changes on masses as well as on classes which, in truth, mean a study as to the love of the people of their motherland; also their capacity to realise the meaning of a devastating war and their ability to organise all available resources to avert its ravages. If India wants peace, it must be strong spiritually and materially. It is only through spiritual realisation that it can understand the meaning of sacrifice and bring all the people of India, irrespective of caste and creed, to serve a common cause.

The primary need of India's defence is to organise its man power and infuse a spirit of unity; a sense of duty amongst the masses. I have no doubt that in spite of the opposition of the Congress,

recruits will flock to the Colours. The conviction is growing that without the British, India would be at the mercy of any rapacious invader.

The humanity, generosity and justice of the Britisher is finding recognition, even by those who are opposed to the Imperial idea. There can be no doubt that in case of a World War, India will prove its title to an equal partnership in the Empire.

The martial classes have proved their value and must form the first line of defence, but there is no reason why all the people of India should not take their share in the service of their motherland. If there is one thing that history teaches, it is the truth, that it was the failure of martial classes to fight under a single flag that left India at the mercy of any one who could march with a compact force and defeat the martial classes, district by district and state by state.

There is, therefore, need that people of all the provinces should receive military training and be equipped for the defence of their motherland. It is essential that they shall take their share in protecting their vital interests. There are instances in the past when the armies of the East and South fought with courage and determination. There is no reason why these people should not take their share in the defence of their country if the martial spirit in these areas is again awakened.

In my talks with some friends in the Army—and I cannot pass without expressing my admiration for their grasp of our essential needs and the determination to create an impregnable defence out of the resources placed at their disposal, I gathered that they were haunted by the shadow of the Finance Department on the one side and need of machines on the other.

We must see to it that supremacy in machines is not gained at the cost of man power. Our army, if we take into consideration our population, our land and sea-frontiers, is the smallest in the world. India is not like England where a National Register can take the place of conscription, and physical fitness and love of the country can draw almost the whole adult populations into the far-flung flames of war. No such spirit exists in India. India needs a large army, much larger than it has at present, both for training its youth and providing adequate reserves to meet the ravages of war. No less urgent is the need of India having armaments and munitions factories of its own. India ought to be independent in the matter of war material of all kinds.

The modern mechanical equipment depends on establishment of heavy industries, which it is the duty of Government to create without delay. It is said that to keep a single soldier supplied at the front, it is necessary to keep seven men employed in production of munitions, etc. The Industrial Planning Committee appointed by the Congress can help, if it concentrates on a few urgent needs, otherwise it will compile a report which may never emerge out of the faithful keeping of the files.

Factories should be established to meet India's need for armaments and munitions. The money that is spent on the army, on men, machines and munitions will circulate and stimulate production, increasing purchasing power and lifting India out of the economic slough from which it can find no way of escape.

It has been said that the soul and spirit that animates and keeps up a society is mutual trust. It is no less true that the spirit that animates an army is the highest expression of patriotism. An Indian army organised and trained to defend Indian hearths and homes, marching to stem the tide of invasion wherever it is called upon to do so, will kindle flames of patriotism, and in its fire disruptive tendencies will disappear. Preparation for defence is the surest insurance for Peace, as Federation is the gateway of *Swaraj*.

THE PROBLEM OF DANZIG

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

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

AT a time when the attention of the World is turned to Danzig, it may be of interest to discuss the implications of the German demand for the incorporation of the City into the Reich. The Free City of Danzig, which is now a state under the protection of the League of Nations, has had a chequered history. At the end of the 10th century when the importance of Danzig came to be realised, it became a bone of contention between neighbouring states. Till the beginning of the 14th century it was held by states like Pomerania, Poland, Brandenburg and Denmark. From the 14th century till the middle of the 15th century it passed under the rule of the Teutonic Knights. It was then that Danzig became prosperous as one of the four chief towns of the Hansatic League. In the middle of the 15th century, the Teutonic Order became degenerate and Danzig was snatched by Poland. But in the 18th century when the partition of Poland was effected, Danzig came into the possession of Prussia.

At the end of the Great War, the wrongs done to Poland by the iniquitous partitions of the past were righted and an independent Poland was created. During the War, the Poles had carried on a vigorous agitation for access to sea; for without such an access they knew that Poland could not be prosperous. At Versailles, Poland was constituted into an independent state and to give her access to sea, the Polish Corridor was created with Gdynia—a harbour on the Baltic. But the Poles demanded also Danzig on account of its commercial possibilities and strategic

value. The situation of Danzig on the Baltic Coast is most favourable for commerce. Situated at the mouth of the River Vistula, it serves as a port for the Polish hinterland. Besides, it is practically ice free. The strategic value of Danzig is equally great. It cannot better be stated than in the words of Frederick the Great of Prussia when he seized Danzig from Poland: "He who possesses the mouth of the River Vistula and the City of Danzig would be the real ruler of Poland although not in possession of Poland."

The Poles were strongly supported by Clemenceau, the French Premier, who saw in their demand for Danzig an access to sea and an opportunity to weaken Germany. At the Peace Conference Table at Versailles, the statesmen gave Poland the Corridor which, while giving her access to sea, cut the Reich into parts by separating East Prussia from the rest of Germany. With regard to Danzig whose population was 96 per cent. German the statesmen had to reconcile the principle of self-determination with the Polish demand for the town on account of its commercial and strategic advantages. Danzig, therefore, received the status of a Free City and was constituted as a state under the protection of the League of Nations. The affairs of the Free City are administered by the League High Commissioner, who is expected to decide all differences arising between Danzig and Poland. The two parties may appeal to the League Council. The internal administration of the Free City is in the hands of a Volkstag,

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legislative body and a senate. The Danzigers who are in the main Germans, enjoy complete autonomy and cultural freedom.

The rights of Poland in Danzig are exclusively economic. The harbour and waterways are administered by Danzigers and Poles under a neutral President. The administration of the railways in the Free City, with the exception of narrow gauge railways and street tramways, forms part of the Polish railway system, but Danzig's special interests are safeguarded by a representative of the Free City on the Directorate of the Polish Railways. The City is included in the Polish Customs frontier. The foreign relations of the Free City are conducted by Poland, and the protection of Danzig nationals abroad are also left in the hands of the Polish Government.

The arrangements effected by the Versailles Conference are now being questioned by the Nazis. Marshal Foch declared soon after the Versailles Treaty that the Polish Corridor and Danzig would result in another great war. The prophecy of Foch seems to be within the danger-zone of fulfilment. For some time past there has been going on Nazi propaganda and the whole German population has been so completely Nazified that if a plebiscite were taken, Danzig would go back to the Reich even as Saar went back to the Reich in 1935.

It must be noted that the desire of Danzig to go back to the Reich is of recent growth. Poland and Nazi Germany had been maintaining happy relations until last March. Poland's Dictator-General, Rydz-Smigly, and her Foreign Secretary, Colonel Beck, were Hitler's admirers. In 1934, Hitler concluded a

Ten-year Non-Aggression Pact with Poland according to which he agreed to maintain the *status quo* for a period of 10 years. Again with Hitler's benediction, Poland snatched Teschen which had belonged to her in the past, from the post-Munich Czecho Slovakia.

It was only in March last that Poland became aware of the real intentions of Hitler. The annexation of Memelland alarmed the Poles, who feared that Hitler would try the same method in Danzig in spite of his pact with Poland. The Danzigers under Nazi influence openly declared in favour of reunion with the Reich. Poland found herself encircled by Germany along her 1,500 mile frontier. In such a dangerous predicament, she accepted the Anglo-French guarantee to maintain her integrity and independence. Thereupon Hitler denounced his Ten-year Non-Aggression Pact with Poland and proposed the following terms: (1) that Danzig must be permitted to rejoin the Reich; (2) that Germany should be given a road and railway through the Polish Corridor with extra-territorial rights; (3) that Germany would guarantee the Polish frontiers after this arrangement for a period of 25 years; (4) and that Germany, Poland and Hungary would be permitted to form a group to protect the independence of Slovakia.

These terms were rejected by Poland, and the Poles are right in doing so. Danzig's commercial and strategic importance has already been touched upon. Danzig serves as a port for the Polish hinterland, and her possession in the hands of Germany will destroy the prosperity of Poland. It may be said that Poland has got a harbour, Gdynia, in the Polish Corridor, but German Danzig will easily crush the Polish Gdynia. Besides, Danzig in German hands is a danger to the liberty of Poland. Surrender of Sudetenland at Munich gave Germany a strategic position which enabled her to destroy the independence of Czecho Slovaakia six months later and history will repeat itself in the case of Poland. As Herr Rausching, the former President of the Danzig Senate said: "A transfer of Danzig to the Reich

would amount to a fourth partition of Poland." The British Premier has, therefore, declared firmly that a disturbance of the *status quo* at Danzig is a threat to Polish independence and, therefore, an act of aggression, and British guarantee will come into force.

It is true that Danzig is essentially a German town, its population being 96 per cent. German, but it is rather curious that Hitler who has destroyed the principle of self-determination in Bohemia should demand it for the Danzigers. One is reminded of the proverb that "the Devil can quote scripture for his purpose". Again, it should be noted that the Danzigers are not in the position of the Sudeten Germans. It was given out at Munich that the Sudeten Germans had genuine grievances against the Czech State; but the same cannot be said of the Danzigers.

The Danzigers enjoy political and cultural autonomy. The official language that is spoken in Danzig is German.

The problem of Danzig is not a mere Polish problem. It is not the interests of Poland alone that are affected by Hitler's latest move. The Great Powers should regard the problem as of international interest. If Danzig becomes part of the Reich, Germany would become dominant in the Baltic; for she would make Memel Koenigsburg, Danzig and Stettin as Naval bases. From the Baltic to the Black Sea, German hegemony would become unquestioned and the oil wells of Roumania and the wheat fields of Ukraina would fall like ripe fruits into Nazi Germany's mouth.

It is, therefore, the duty of the Anti-Aggression Pact to stop this aggression by *firminess if possible, and by War if necessary.*

RURAL MINDEDNESS AND RADIO

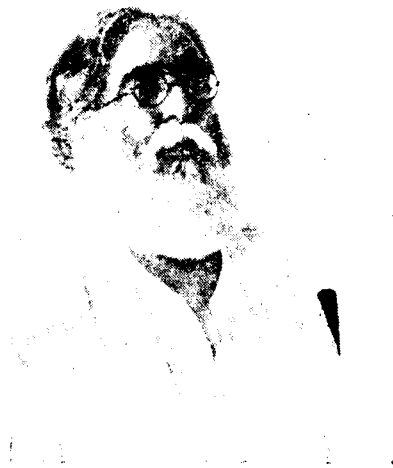
By Mr. ST. NIHAL SINGH

THE "radio-age" has hardly dawned upon rural India. With the exception of villagers who have, by chance,

"wireless" from neighbours who have had such an opportunity, the masses have not even an inkling of that age, much less any expectancy concerning its coming.

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The movement has been slow in India—especially in rural India—for a variety of reasons. Firstly, our people are terribly poor. A comparatively infinitesimal percentage of them can afford to buy a radio set. Secondly, many among those persons who possess the requisite economic capacity lack the education to make them realize the advantage of going in for wireless, or are without the aesthetic sense to make them desire to enjoy the entertainment and instruction that they could derive from the scientific device. Thirdly, comparatively few Indians possess either the zeal or the mechanical ability to make their own wireless sets however



Mr. ST. NIHAL SINGH

come upon wireless sets in towns or at *melas* (fairs), or who have heard of the

rude, or even to be able efficiently to look after the ones they may buy and put them right when they get out of order.

In respect of the Indian rural masses, it may, indeed, be said that if it is to be left to an individual to instal a set at his own expense, the advantages offered by the radio will remain wholly out of their reach for a long time to come. This, I fear, will be the case even if the efforts that are being made in Bombay and elsewhere to produce sets that can be marketed very cheaply are successful. The villagers, as a rule, are so burdened with debt and have already so many obligations to meet that even those cheap products would be beyond their means.

The difficulties do not end there. Villages usually lack men who could effect even the most elementary repairs to a radio set, be it cheap or otherwise, that may get out of order. Their concern has, for ages untold, been for the simplest sort of implements and nothing has been done to develop mechanical genius in them.

Not that the sense is wanting. I have known of a blacksmith unable to sign his name to a document who would produce a rifle beautiful in appearance and perfect in mechanism. Men of the carpenter class, especially Sikhs and men from the Himalayan foot-hills, take readily to the electrical trade. It is only through the inadequacy and grossly defective nature of the educational system and also because of the sharp cleavage between the village and the town, that the opportunity has been denied to the rural masses to add to their efficiency and enjoyment by developing

such latent talent on a scale anywhere near commensurate with their needs.

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The gulf between the village and the town in India, in itself, complicates the radio problem. Physically proximate though the two are, yet, psychologically and culturally speaking, the villager and the urbanite live in distinctive worlds of their own.

In every quarter of the globe it is true that the townsman pokes fun at the "country cousin". A farmer is called a yokel or a clod of earth—in North America a "hayseed". The urbanite prides himself upon his cultivated tastes and refined ways. The "country cousin", on the other hand, tries to get even by accusing the "towny" with being artificial.

The development of rapid transit leading to the commingling of the two elements, the spread of literacy and the habit of reading newspapers in the country-side, and the like, are tending to wipe out the differences between the ruralite and the urbanite in most European countries and certainly in America. This fact is of increasing importance to persons who have to arrange radio broadcasts. Provided that they are not meant exclusively for the "highbrow" or the intellectual classes, they are likely to interest people in the country-side as well as town-dwellers.

Conditions are different here. The population that has been sucked in from the villages to the cities may or may not have developed urbanite taste in music, but the vast masses that cling to the country-side certainly have little appreciation or even understanding of the technique that appeals to the listeners in towns. An experience that I had recently

engraved this fact upon my mind. I motored through a number of villages in the Southern Punjab where a lorry fitted with a radio set had been giving broadcast. I questioned the farmer-folk who, wherever I went, surrounded the Imperial Chrysler in which I was driving and chatted freely with me as to how they enjoyed the entertainment provided especially for their benefit.

"Enjoyed, Sahib," a grey-beard remarked, "enjoyed what?"

"The music," I replied. Didn't you like the music?

"You are townified and have seen the world," he said, "you may call it music. But we don't."

"And you—what do you call it?" I probed.

"I call it," said the old man emphatically, "la-la, le-le, cha-cha, che-che. No music in it at all! No joy—no abandon. It is not even tuneful."

Immediately I understood what he meant. The music was too "hifalutin", as they say in the land of the stars and stripes, for the villager to be able to understand it. He had no ear for trills, no matter how artistically they might be rendered. He considered it, in fact, strained—unnatural.

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The provision of specialised rural broadcasts that is being attempted in places is tackling only a part of the problem. Success can be achieved only if it is supplemented with machinery whereby it can be made possible for the rural masses to "listen in". The cheapest type of

sets individually owned, as I have already noted, are at present and will be for some time to come, beyond the economic capacity of most of the residents of the rural-side. Nor is the spirit of co-operation as yet sufficiently strong in them to provide communally the means of enjoying broadcasts even if such a desire exists—a supposition difficult to imagine.

One of the most noteworthy efforts to get over this difficulty that has come under my observation was personally initiated by the young ruler of Patiala, His Highness Maharajadhiraj Shri Yadavend Singh Bahadur. Knowing that the radio set installed in each motor car that he personally used enabled him to keep in touch with what was happening all over the world and at the same time to derive no small amount of pleasure, he ordered that each medical dispensary on which he had commissioned for rural service be fitted with apparatus that would enable the residents of the particular village in which the lorry was stationed for the time being to have the benefit of radio broadcasting. The plan has worked admirably in practice.

The initial cost is small. Being men to pick up broadcast from a near-station, the set does not have to be powerful, or very elaborate. When power can be had from the engine, it can run without any extra expenditure. In case the travelling dispensary has been stationary in a village for some time the electric impulse is supplied from a generator fitted on one of the footboards and worked with petrol. At a conservative estimate, the cost for manufacturing power from it is only about 6 pies per hour.

MAHARAJA RANJIT SINGH

AN ESTIMATE OF HIS STATESMANSHIP

BY PROF. SYED ABDUL QADIR, M.A.

JUST a hundred years ago (27th June, 1838), Ranjit Singh, "the Lion of the Punjab", died after a protracted illness in the Imperial Fort at Lahore. His earthly remains, a mere handful of bones, were cremated on a huge pile of sandal-wood on the spot where his Smadh stands unto this day. Four of his Ranis and five Kashmiri slave-girls died with him on the same pyre. Among them was the well-known beauty, Kanwal or Lotus as they called her. Though assured of a comfortable living, they refused to survive their lord. The grief of Raja Dhian Singh, the Prime Minister, too, was great. He refused to be consoled. Twice he tried to jump upon the funeral pyre and end his life with his master. But those who stood by him would not let him die. They dragged him away from the flames with great difficulty. Great, too, was the grief of the people for him. Every one felt as if a great calamity had befallen him. There was mourning almost in every home, irrespective of caste or creed. But the reaction on the State was even greater. The kingdom, to raise the edifice of which he had laboured for over 40 years, crumbled to dust with him. His ashes had hardly been 10 years in the earth and his newly constructed mausoleum had hardly lost its freshness and bloom, when, as he himself had prophesied, every inch of his kingdom

was painted red by the master-painter, Dalhousie, who then presided over the destinies of the British Empire in India.

RANJIT SINGH'S EMPIRE SHORTLIVED

Who is to blame for this catastrophe? Ranjit Singh or his unworthy successors? We are told, the sons he left to succeed him were unworthy of his seed, and the men whom he raised to eminence and positions of trust and responsibility were mostly men of humble origin, petty-minded self-seekers and absolutely unworthy of the confidence that he reposed in them. Hence as soon as the Maharaja was removed by the hand of death from the scene of his worldly activities, the self-seeking elements in the country asserted themselves and the forces of disorder and confusion were let loose, assassination to attain political ends became the order of the day, and the empire, which was the fruit of over two centuries of sacrifice and travail, was engulfed in ruin.

There may be some element of truth in this. But this is not the whole truth. The causes of the premature collapse of the Sikh Kingdom are to be looked for elsewhere. They are to be found not only in the worthlessness of Ranjit Singh's sons and in the factions of his self-seeking Sardars, but also in the ever-growing and all-absorbing power of the English and the failure of the Maharaja to cope



MAHARAJA RANJIT SINGH

their power by a combination of Indian States with himself at their head.

THE TREATY OF AMRITSAR

Let us go a little more deep into the details of this aspect of the question. Ranjit Singh was the child of the chaos and confusion that prevailed in the Punjab in the second half of the eighteenth century. He was born in 1780 and, on the death of his father Mohan Singh, became the head of the Shakurchakia Misl in 1792. Six years later, a lucky chance brought to him the sovereignty of Lahore. From this time his future was assured. Aided by the prestige and power of his mother-in-law, Sada Kaur, he began to strike right and left and at friend and foe alike. By 1809, by virtue of his having brought the greater part of the country under his sway, he could reasonably boast of having become the most powerful man in the Punjab.

His activities were so far confined to the country between the Sutlej and the Indus. But the success that attended every undertaking of his spurred him on to fresh activity and seek new fields to measure strength with those who dared to stand in his way. This eventually brought him into conflict with the Phulkian States in the Cis-Sutlej territory—Patiala, Nabha, and Jind. If these States had fallen into his hands, he without doubt would have set himself up as the Maharaja of all the Sikhs, from the Jumna to the Indus. But this was not to be. The Fates willed it otherwise. The English people came between him and his destiny. They told him that they had taken the Cis-Sutlej States under their protection, the Maharaja must abandon the conquest that he had recently made beyond the Sutlej and retire to his own territory across that river.

It was a critical moment in the life of Ranjit Singh. To fight or not to fight the English, that was the question. Ranjit Singh chose the latter alternative. He recognised the right of the English people to take Cis-Sutlej States under their protection and abandoned his conquests on the other side of the Sutlej. This is called the Treaty of Amritsar, 1809. It

was negotiated by Mr. (afterwards Sir) Charles Metcalfe. It fixed the line of the Sutlej as the line of demarcation between the territory of the English and that of Ranjit Singh.

IMPORTANCE OF THE TREATY OF AMRITSAR

The importance of this Treaty cannot be overestimated. It was, of course, a triumph of British diplomacy. The English people got whatever they wanted without promising in return anything substantial to Ranjit Singh. On the other hand, Ranjit Singh lost a great deal by this Treaty. He surrendered to the English his right to be the exclusive Sovereign of all the Sikhs living between the Jumna and the Indus. The English people, on the other hand, permitted him a free hand in the affairs of the territory on the right on Punjab side of the Sutlej. The Sikhs were now split up into two sections, those living under the control of the English and those who were the subjects of Ranjit Singh. This is, of course, the dark side of the picture. The Treaty was not without its advantages for Ranjit Singh too. It made the Eastern frontier of the Maharaja immune from invasion. Being safe on that side, he transferred the whole of his army to other fronts and plunged himself headlong into the work of conquering the whole country as far as the Indus. After having accomplished this, he sent his armies across the river Indus to measure swords with the Afghans, who were already distracted by their internecine quarrels and blood-feuds and, as the result of many a bloody fight, he wrested from them Kashmir, the districts of Peshawar, Bannu, Kohat and the Derajat (Dera Ismail Khan and Dera Ghazi Khan). Most of this work had been accomplished by the year 1828 and in the meantime the English people had also been busy. They had humbled the pride of Nepal, 1816, dissolved the Maratha Confederacy (1817-1818) and wrested Southern Burma from the ruler of that country (1824-1826). After having shaken off these worries, when they looked towards Ranjit Singh they found that he had almost unnoticed by them made himself the master of the whole country from the Sutlej to the Khaibar Pass. This, of course, was

not to their liking and they decided to put a stop to the further expansion of his power in any direction. Accordingly, they took Sindh, which Ranjit Singh had coveted so much under their protection (1831-1836) and occupied Ferozepur, 1835. This was like pointing a pistol at the temple of Ranjit Singh. The Maharaja knew his weakness and he did not so much as protest against these high-handed measures of the British Government. This was not all. After they had circumscribed the territory of Ranjit Singh from the Southern and South-Western side, the English people now found an excuse to interfere in the affairs of Afghanistan as well. They wished to drive the recalcitrant Dost Mohammad Khan from the throne of Kabul and place the crown upon the head of their protege, Shah Shuja. Ranjit Singh, shrewd as he was, saw through the game. In the first place, he had no desire to draw the chestnuts of the English people out of the fire of Afghanistan. Secondly, the intervention of the English people in the affairs of Afghanistan meant the establishment of their military posts at Kandahar, Ghazni, Kabul and Jalalabad. Thus the territory of Ranjit Singh was likely to be encircled from the West and North-West as well as it had already been encircled from its South and South-Western side. Hence Ranjit Singh was not willing to join hands with the English people in their expedition against Afghanistan, and he refused to sign what is called the Tripartite Treaty. But when he saw that the English people were determined to go to Kabul with or without Ranjit Singh, he had no alternative but to sign the Treaty and be a party to the high-handed measures of the English in Afghanistan. The British expedition accordingly started for Afghanistan by way of Sind. But it had hardly reached Kandahar when the Maharaja breathed his last.

BRITISH POLICY OF ENCIRCLEMENT

Ranjit Singh was a far-sighted statesman. His far-sightedness lies in the fact that he saw through the game that the English people wished to play with him. They wished to encircle his kingdom from all sides and establish their military posts all

along his frontiers in order to crumple him up whenever an opportunity offered itself. His statesmanship lay in avoiding a rupture with the English. He yielded almost on every point. He yielded on the question of Shikarpur and Sindh. He yielded on the question of Ferozepur and he yielded on the question of Afghanistan. This he did in his anxiety to save himself from the fate of Tipu Sultan and his kingdom from that of Mysore. There is no doubt that he succeeded in this eminently and for this he deserves a very high measure of praise. It was no easy job in those days to save anything from the all-devouring jaws of the British lion.

But these compromises did not save the Sikh State from being ultimately swallowed up by the English. Hardly 10 years had elapsed since the death of Ranjit Singh, when the English found an excuse to wage war against the Sikhs and as had already been foreseen by Ranjit Singh, to paint their territory red.

WEAKNESS OF RANJIT SINGH'S POLICY

Now the question is, why should this have been so? Could not the Punjab have been saved from the aggression of the English? It is when attempting to answer this question that we are constrained to question the wisdom of the political policy of Ranjit Singh. The English people had by rapid strides established their power all over India. There was only one speck which had so far resisted being painted red by the English. And that was the Punjab. It was clear that before the rising tide of British Imperialism, it could not long escape being engulfed in ruin. There was only one way of saving it. It was by opposing the might of the English people by a combination of the Sikh and non-Sikh States of Western India. If the Punjab had to be saved from the onslaughts of the English, it was necessary that Ranjit Singh should combine with his neighbours and offer a united front to them. Unless a state of balance of power were created, an effective check could not be put upon the advancing power of the English. But that presupposes statesmanship of a very high order, and Ranjit Singh, of course, did not

possess it. He was a creature of the chaotic times in which he was born. He could not see anything beyond his kingdom. He could not rise above old prejudices. He could not forget old feuds and old animosities. The Pathans of Kabul were the enemies of his race and a relentless war must be waged against them. Sher Singh and Chattar Singh rose much higher than Ranjit Singh in statesmanship and political sagacity, when during the Second Sikh War, they sought and obtained the help of Dost Mohammad Khan against the English (1848). In our own days, Mustafa Kamal Pasha of Turkey (Kamal Ataturk) showed statesmanship of the same order when he buried deep the old feuds against Greece and the Balkan States and concluded treaties of amity and friendship with them in defence of a common cause when he not only pardoned the rebels and traitors of 1916, but extended to them the hand of friendship and made them partners with him in the Pact of Sahadabad. Ranjit Singh could have done the same by forgetting old injuries and allowing the Pathans to remain in undisturbed possession of the Trans-Indus territory. The river Indus is the natural frontier of India. It would have been much better both for the Pathans and the people of India if Ranjit Singh had not stepped beyond that river and had tried to conciliate the frontier tribes instead of provoking them into a war with him. It may safely be said that the almost interminable and costly wars that the English people have been compelled to wage against the frontier tribes since the advent of their rule in the Punjab are a legacy to them from Ranjit Singh.

Just as Ranjit Singh failed to realise the importance of an alliance with the Pathans, so he failed to realise the necessity of an alliance with the Amirs of Sindh. As far back as 1812, the Amirs had approached him with the proposals of a defensive alliance with him. But Ranjit Singh spurned their advances and later on by threatening them with destruction, he actually compelled them to throw themselves upon the protection of the English.

Ranjit Singh failed to win even the sympathy of the Marathas. In 1806,

when Jaswant Rao Holkar came to Amritsar to seek his support, Ranjit Singh refused to countenance his proposals. Nor did he pay any heed to the entreaties of the Bhonsle Raja of Nagpur for help in 1820. Five years later, 1825-26, when the people of Bharatpur approached him with appeals for help, he simply turned a deaf ear to them. Similarly he rejected the overtures of the Nepalese for an alliance with him in 1821.

LEAGUE OF INDIAN STATES

A ruler gifted with statesmanship of a high order and a diplomat endowed with a deep political insight would not have failed to avail himself of the opportunities that offered themselves to him. He would have even created them. He would have risen above old traditions, cemented the bonds of friendship with his neighbours and formed a formidable block of Indian rulers to checkmate the imperialistic designs of the English people upon India. But unfortunately that role Ranjit Singh was not destined to play. He was born to play the humble role of the builder of a sectarian kingdom, and of course to bring to the Punjab the independence which it had not enjoyed for centuries. No wonder then if the Sikhs found themselves isolated and without friends and allies, when they themselves were locked up in a life and death struggle with the English. Ranjit Singh, as we have already said, had ample opportunities of raising the whole of Western India in an alliance against the English people. But, soldier of fortune as he was, he lacked statesmanship of a high order. Though he realized the danger that threatened his kingdom with destruction, old feuds, old prejudices, old jealousies and old enemies prevented him from doing the only thing that could have preserved the independence of his own people and that of the neighbouring states, and that was to form an alliance with the Sikh and non-Sikh States, offer a determined opposition to the English and make it impossible for them to make encroachment upon their territories. But this he did not do and by failing to do so, he brought ruin not only to his own kingdom but also to the territories of his neighbours.

It will not, however, be out of place to mention here that the idea of establishing a State-System and forming a combination of the Indian States to withstand the ever-advancing power of the English people was not quite foreign to the genius of Ranjit Singh. In the beginning of his political career, he, after the manner of all the great adventurers and founders of dynasties, felt a great craving for earth and struck down every one whether Sikh or non-Sikh who seemed to block his way. It was for this reason that he destroyed the pretensions of the leaders of the Sikh Misls as well as of the Mussalman Chieftains of Kasur, Jhang and Multan to independence. He did not spare even the Gurkhas of Nepal soon after the departure of Metcalfe from the Punjab; he quarrelled with them over the question of Kangra (1810) and fought many a tough fight with Anur Singh Thapa, the Commander-in-Chief of the Nepal Forces, who, six years later, was to win a great name for himself in the Anglo-Nepal War (1816).

Those, however, were the days when Ranjit Singh was full of youthful energy and, because of the intoxication that a long succession of victories had brought upon him, he felt impelled to fight with every one except his more powerful neighbours, the English. But during the twenty-five years that followed these events, the map of India had been changed by the English people almost out of recognition. The splendid victories of Lord Hastings (1813-1823) had made the position of the English people absolutely unassailable and nothing was left for his four immediate successors but to round off the irregular corners of their Empire in India. It was during this period that the kingdom of Ranjit Singh was encircled almost from every side. At last the Maharaja realized the danger of his position. So long he had acted with due regard to the feelings and interest of the British Government. But now he decided to consult his own interests and carve out an independent policy of his own. But before breaking away from the groove into which he had been driven by the Treaty of Amritsar, he

naturally thought of winning some allies. There was at least one country which could give him the necessary help and that was Nepal. So his eyes naturally fell upon that country and he decided to make friends with it. Accordingly in 1837 a Nepalese Mission came to his Court and was accorded a warm reception by the Maharaja. Captain Wade, the British Political Agent at Ludhiana, evidently knew the game that the Maharaja meant to play when he wrote to the British authorities at Calcutta: "As we are now beginning to prescribe limits to his power which cannot be supposed he will regard with complacency, he is now more likely to encourage than withdraw from alliances which may hold out to him a hope of creating a balance of power." But nothing came out of these efforts of the Maharaja to win the friendship of Nepal. He had lost his youthful energy. A long span of arduous life, alternated by hard campaigning and dissipation, had completely shattered his health and he was fast sinking into his grave. It is difficult to say how he would have fared if he had taken the matter in hand 10 years earlier when he was in the full possession of his faculties, physical as well as mental, and surrounded by a galaxy of men of whom any court in the world might have been proud.

It is equally difficult to say what attitude he would have adopted towards the British Government if he had lived long enough to hear of the disasters that overtook the British army in Kabul and in its retreat from there to Jalulabad during the First Afghan War. The events of the last days of his life do not help us in unravelling the mystery. But judging from the attitude that he took in the matter of Ferozepur and Sindh, one can safely say that even the misfortunes of the British army in Afghanistan would not have moved him from his position and he would have remained as faithful and loyal an ally of the British Government as he had been since the time that he had set his open palm besmeared with saffron on the Treaty of Amritsar.

There is, however, only one consolation—consolation if that can be called. Ranjit

Singh erred in good company. Neither the Marathas, nor the Rajputs, nor even the Mussalman rulers of the time realized the importance of offering a united front to their common foe. With characteristic obstinacy and short-sightedness, they pursued a suicidal policy in their relations with one another. Piecemeal they rose against the English and piecemeal they were destroyed. It is not too late to mend

even now. But will the young men of India listen to the voice of reason, take the lesson of history to heart, bury the old hatchet, rise above communal differences, shake off narrow sectarianism, sink old feuds and stand shoulder to shoulder in the furtherance of a common cause and to win back the freedom that their forefathers lost by their short-sightedness and by their mistakes.

TRINCOMALIE'S SACRED SPRINGS

BY MR. J. A. WILL PERERA, M.R.A.S. (Ceylon)

Salubrious streams that have for ages poured
Through these wild scenes, these solitary dells;
What tho' your fame no pompous annal tells,
The untaught Indian has your power adored!
Majestic trees, and gleams for ever green,
Forests of pathless shade, and mountains blue
Embosom you, and form a nobler scene,
Than ever fancy formed, or poet drew!
Fainting with heat, and labouring with disease,
To your lone springs how thankful did I turn!
And seen reviving health, recovered ease,
Display'd the virtues of your modest turn;
Some timid village maid thus shuns the gaze,
Unconscious of the beauties she displays—

*Sonnet written at the "Hot Wells of Cannia",
near Trincomalie by Capt. T. A. Anderson
and published in 1899.*

THE South-East and North-East of Ceylon abound in mineral springs, hot as well as cold, but, alas, neither the former Government nor the existing Congress Ministry has investigated the wonderful health-giving and curative powers of gifts of dame Nature. Lack of interest and also initiative are responsible for the absence of any knowledge concerning these dozen Spas outside Ceylon. Had Nature blessed any other land with so many as a dozen health-restoring and disease-curing natural wells, I am certain that they would have been advertised in every Continent. Hotels would have sprung up with resident physicians available for consultation by visitors and the healing waters laid direct from springs to hotels, enabling patients to bathe on the premises. Will any Indian with a flair for it take the cue? The French, unlike the British, are not chary about investing capital in

ventures of this kind. The same may be said of other European Continental nations. Not content with drawing crowds to the Spas in France, the French advertise widely the mineral wells in their Empire notably those in Algeria at Hamam Meskontine and Korbous amongst others

NEAR NAVAL STATION

Like French Algeria, Ceylon possesses 12 mineral springs scattered along its eastern seaboard within easy distance of rail and trunk roads. The most famous is that at Kannaiyai within five miles of the great naval station of Trincomalie. Those of lesser importance are those at Bibile on the road to Batticaloa (far famed for its "singing" fish), the one at Mahapellassa more or less in the southern wilderness at Nawal Ulpota (the word "Ulpota" signifies in Sinhalese, a spring). Rankihir Ulpota, Bellanwala, Bawa Kulam, that of Kehelula, one hard by Tembiehchiya, and the two at Wabawa and Kiwulgama (the word "Kiwul" = brackish in Sinhalese). Then again, the Chinese medicinal crab or fossilised crab is found in the village Kuchchaveli, 26 miles north of Trincomalie. Ayurvedic physicians of Ceylon and possibly those of India consider this crab to be an unfailing specific for malaria, stone-in-the-bladder and for difficult maternity cases. That brilliant son of Ceylon Dr. Ananda K. Coomaraswamy, B.Sc. F.L.S., F.G.S., Keeper, Indian Section, Boston Museum, in one of his numerous papers refers to the curative properties of this fossil

To revert to the celebrated thermal springs at Kannaiyai to the westward of Trincomalie, a belated attempt to advertise which is likely to be made by the Ministries of Agriculture and Communications, I repeat, it is within easy reach of the fortress town, the headquarters of the British East Indies Squadron. Intending visitors to Ceylon from India are well advised to rush to the east coast and bathe in these seven hot wells.

Kannaiyai is a sparsely inhabited village, houses and householders are few and separated by tracts of forest. Within hailing distance lies the lodge of the officiating Hindu priest of the Kovil at Kannaiyai. It is a pleasure to see lime trees loaded with fruit, plots of the familiar karthikka brinjal, betel vines, banana groves, and stately young members of the tamarind family.

There are several well-built, commodious Pilgrims' Rests or Hostels erected by pious Hindus or those who had been cured of their ailments after bathing in these rejuvenating waters. The verandahs of these dak bungalows (if I may use an Indian term) are enclosed with vertical wooden laths to serve as protection to pilgrims and visitors by day and night from elephants, leopards, and treacherous Mr. Bruin. The jungle tide surrounds this beautiful spot on almost every side. The surplus or waste water from the hot springs meander out as a hot stream and loses itself in the jungle.

CAPT. HOLMAN'S VIEWS

One is able to drink the water from each well, there being a remarkable absence of any nauseating odour or unpalatable taste. I was unable to detect any trace of salts or other minerals or metals in the taste such as you discern when taking a sip or two of fossilized crab solution from Kuchchaveli further north. Of early British writers on Ceylon, Dr. Davy dwells at some length on the temperatures, medicinal values, etc. Mr. J. W. Bennett, a sub-Collector of a century ago, also failed to notice mineral properties here.

The celebrated world-traveller, Capt. James Holman, R.N., F.R.S., who visited

Madras in 1830 whither he arrived from Trincomalie, has some interesting things to say concerning these mysterious wells. Capt. Holman arrived at Kannaiyai on Monday, May 10th, 1830 (i.e., three days prior to his embarkation on the brig *Helen* en route to Madras) in the company of his cousin, John Holman, then stationed at Trinco'. Major Anderson of the Garrison also joined the party. They set out soon after daylight and on reaching Kannaiyai were received by the reputed malacologist, Dr. Sibbald, Chief of the Military Medical Staff, Trinco' by prior arrangement.

Holman in his well-known book "Travels in Madras, Ceylon, Mauritius, Cormoro Islands, Zanzibar, and Calcutta" published in 1840 by Routledge, says:—

the soil . . . in the neighbourhood of the hot wells is composed of disintegrated granite where it is light consisting of sand and gravel, but in some of the valleys which lie between the ridges, there are deep beds of clay covered with vegetable mould.

The two small ranges of hills over which he passed on the way from Trinco' to Kannaiyai, the noted voyager tells us, consist of

three constituent parts of granite in very varying proportions, most frequently as pure quartz but occasionally under the different forms of granite rock.

In the year 1830, Holman found the temperature of the water varying from 92 degrees to 106 degrees Fahrenheit. The wells then were partly choked with stones and rubbish. He bathed in the hottest spring. These are his impressions recorded after the bath 107 years ago:—

The one of highest temperature was also the deepest, viz., four feet six inches.

In this I took a bath and found the heat just as much as I could endure, but I remained in it for some time without feeling in the least relaxed. We had no means of ascertaining the chemical properties of the water.

After having breakfasted and passed the hottest part of the day at the wells, we returned to the Major's house, where we remained all night.

Major Anderson's bungalow was situated at Salt Water Lake near Elizabeth Point, 4 miles from Trinco' on the road to Jaffna, the capital of Ceylon's Northern Province.

TWO LEGENDS

Kannaiyai derives its name from Kannaiyai, the virgin mother of Ravana. One story has it that Lord Vishnu appeared to Ravana as he was about to start on an adventure and told the latter his mother was dead. The informant showed himself as an aged man. Ravana had to perform the rites for the dead, no water was at hand, so Lord Vishnu made the hot springs gush out for Ravana's ablutions.

The Hindu priest of Kannaiyai told me another story. His version was that Ravana cut the hill at Trinco' and was about to throw it into the sea when his younger brother came on the scene and questioned him thus: "What are you doing?" He followed it up by informing the impulsive Ravana that their mother was dead. "Go and give an almsgiving" advised the younger brother. Ravana obeyed and went to Anuradhapura to find that his virgin mother Kannaiyai was dead.

On Ravana's way back to Trincomalee, he rested at this identical spot where he found a pleasure garden. He decided to give the almsgiving there and himself created the seven hot springs for the gods to bathe in. The deities thereupon took their dips after smearing their bodies with sandal paste.

The seven sacred wells are dedicated to the seven Hindu gods, viz., Ganadevi, Kandaswami, Malja Kitiner, Murugayar, Vijalatchchi Amman, Paitechee and Baddrakali. In the surrounding forest there is said to be an orchard and a flower garden. No mortal, however, is said to have set his eyes on them to this day. An European couple, it seems, several years ago, went in search of this mysterious orchard but never returned from their quest. A similar legend exists in South-East Ceylon at Hakgala off Nuwara Eliya, which is also associated with the exploits of Ravana. On the South-West coast, facing Galle Harbour (Tarshish of the Bible) is a wooded hill called Rhamassala connected by tradition with Ravana. Here, too, a similar legend has been woven.

A MIRACULOUS CURE

I trust my readers will pardon a personal note. In April 1935, I was miraculously cured of severe head and chest colds after bathing in these springs. During a week's stay at Anuradhapura and Mihintale, I contracted influenza. When I reached Kannaiyai, the fever had not left me, neither had the head and chest colds which were as severe as ever. Every other person in our party bathed, but I deemed it imprudent to do so owing to my condition.

The officiating priest at the Hindu shrine advised me to bathe, guaranteeing that the deity would cure me completely. I hesitated at first, but finally did bathe, but not without a glimmering of fear. "Come what may," I said to myself, "if I am cured, I shall always venerate the God of Kannaiyai. If the worst happens it is my fate and I shall enter Trinco' hospital."

It may seem incredible, nevertheless it is a fact, that after pouring 14 buckets from each well as directed by the saintly old priest, I discovered that the 'Flu had bade goodbye. We cooked our midday meal 'neath the shade of an umbrageous tamarind tree, ate it heartily in the Pilgrims' Rest and packed up our tent to depart. However before we left, it was my intention to call at the Hindu priest's lodge and tell him of the miraculous cure effected. To our surprise he came over and asked after my health. I told him of the marvellous happening. He beamed with smiles and said: "The God of Kannaiyai cures many a malady. Wonderous things are done by Him."

Led by venerable servant of the God, we all went to the shrine to offer our thanks, and mine in particular. Every member of my party was a Buddhist, and we, therefore, had no compunction whatever in doing so since we always worship at Hindu shrines as well. The Ceylon Buddhists have for generations done so. The aged priest called for blessings on us and we responded. Thank offerings were made and we faced the Bay of Bengal which washes Trincomalee and its far-famed Swami Rock.

MARXIAN IDOLATRY

BY MR. BEJOU KUMAR SEN GUPTA, M.A.

THERE'S no denying the fact that Moscow holds great glamour for the modern men and women all over the world. Particularly the youths of to-day in all countries are turning red, or at least pink in their minds in ever increasing numbers. Our country, too, has not escaped the contagion. A young man in politics invariably tends to the Left; and in most cases Leftism has come to mean Marxism. It must not be taken that all who are turning red in mind, or delight in showing them so, are active workers in the cause of revolution. Had it been the case, the world would have turned upside down long ago. Some wear their Marxism as if in their buttonholes to make a parade of it: others are mere intellectuals, cautiously keeping themselves aloof from the madding crowd. Still those who have been really stirred by it to their very depths and have flung themselves headlong into appropriate activities are not quite small in number. In any case, it has got to be admitted that Marxism has been making rapid strides over the modern world, and before its triumphant march old beliefs have been gradually receding backward and falling one by one into limbo.

The question naturally arises, why has it been so? What constitutes the irresistible appeal of Marxism to the modern mind? The vision of a classless society that Marx envisaged in his *Manifesto* has quite fittingly cast its enchantment over all idealistic souls. But equality of mankind is no new doctrine in the world. As a matter of fact, religious teachers and idealistic philosophers from very early ages have dreamt of nothing less. Not very long ago, the cry of

human equality ushered in the French Revolution not only shook that country to its very roots but sent its vibrations all over Europe and even outside. Then where does Marx's originality come in? For its answer it is necessary to unravel the background of modern mind over which he has been able to spread his undisputed sway. The religious teachers and philosophers referred to above put too high a premium on the *spiritual life* stretching beyond the present one and their conception of equality related to that blissfully real existence as against the faintly reflexive or the shadowy existence on this planet. Now, victorious science has exploded the myth of a life beyond and has located the ultimate reality within the precincts of this world. This has served to quicken the *mundane consciousness* of the modern man; it has been further accentuated by the vicious economic order of the present times that has made a few roll in immense wealth and has deprived the overwhelming rest of the milk and honey that flows through the bosom of the Mother Earth. Marx by emphasising the sole dominance of economics over human life has quite splendidly responded to the demands of the modern mind. Even Rousseau's ideal of equality appears vaguely sentimental and abstract as compared with the economic millennium adumbrated by Marx.

What's, after all, the Marxian system? As is well-known it drew upon Hegel for its dialectics but parted company from that idealistic philosopher in his conception of the Absolute, in which, according to him, all contradictions merge themselves into a poised synthesis. Instead

of that consummation, Marx substituted the ideal of complete economic equality as the final destiny of mankind. According to him, the history of human evolution is the history of economic class struggles and since economics rules life in its entirety, even arts, literature and religion are to be viewed as mere appendages of contemporary economic conditions. Thus Marx has liquidated the autonomy of mind in a manner which few of his philosophical predecessors dared to do.

The history of all systems (not merely religious) testifies that they originate in rational thinking, but afterwards stiffen into blind orthodoxy and finally into idolatry. It appears that the Marxian system, too, will not be spared the same fate. One is led to this gloomy conclusion when he finds that young comrades, faced with any intellectual difficulty, turn instantly to the pages of Marx for its solution instead of first looking for light within them. They wallow in desperate blank if their scriptures fail them in any circumstance. Anybody daring to differ from them, however reasonably, is branded with heresy. This attitude, it is needless to say, is positively unhealthy.

Marx did not confine himself to the mere economic sphere but made, as has been noted before, the audacious bid of comprehending the entire gamut of human activities within his system. By taking up that position he laid himself open to criticism from various directions. Indeed, his theory of economic interpretation of history, which forms the main pivot of his whole system, has been bitterly assailed on the score of its imperfection. Who can aver that life with all its complexities can be explained away by one factor only, however

important that may be? Carlyle sought to interpret history by great-man theory alone which, too, was imperfect on the very face of it. For, however important a role great men may play on the stage of national history, their activities only, independent of other factors, can hardly shape the destiny of a nation. Marx, by his emphasis on economics, fell into a similar error. One may pertinently ask how his economic theory of life can explain the phenomenon of great men in history. Have not they contributed substantially to its shaping throughout the ages? There are other phenomena in life as well which the Marxian theory has failed to explore.

In order to wriggle out of the difficulty in which they have been placed by their master, some of the followers of Marx have come forward with interpretations which have changed him almost beyond recognition. A number of books under the title of "What Marx really meant" have already appeared in the field; but the 'meanings' of Marxism as set forth by them are so varied and so far away from Marx himself that after going through them all, the reader still can't help wondering as to what that great philosopher really meant. In most cases, these commentators have made the theory of Marx unjustifiably elastic by substituting 'material' in the place of 'economic' thus bringing within its ambit all earthly forces and rescuing life from the grip of supernatural and mystical influences. But can the latter be altogether ruled out from the vast scheme of human life? Why did the son of a *Raja* become a *sanyasin*? In response to what imperative call, some men have forsaken all earthly goods and have taken to a life of

complete renunciation? Have not the great religious teachers of the world enriched and beautified human life by their *sadhana*? What earthly explanation can be offered of the unfathomable mystery of their lives? A great philosopher has rightly said that the real wisdom of man begins when he is overpowered by the mighty riddle of the universe. Verily, life and omniscience are perfect irreconcilables.

My own considered view about Marx is that his intellect was undoubtedly great but his heart, rich in its generous abandon, was even greater. He was profoundly touched by the pervading injustice, misery and squalor all around him. His first urge of radical social reconstruction came from his heart; it was only subsequently that he drew upon his splendid intellectual gifts and wonderful scholarship to erect a comprehensive system, instinct with the dynamics of ending exploitation of man by man in a

blessed millennium of complete human equality. Naturally he felt on him too deeply the impact of immediate influences to be able to construct a system of universal and eternal applicability. As a matter of fact, all systems in the world, in order to avoid stagnation and consequent decay, must undergo remodelling in the light of facts and data that progressive life has been perpetually throwing up. Through this process gradually their rigidities are rubbed down and they emerge in their true intellectual setting and values. The greatest gift of Marxism is its spirit of unbounded humanism which constitutes its most potent attraction and appeal. As an intellectual system, it has its imperfections and weaknesses which a dispassionate scrutiny can hardly ignore. It behoves its true followers to admit them unreservedly and desist from stultifying it by investing it with sombre scriptural sanctity.

THEY WROTE IN PRISON

BY MR. A. A. RAVOOF

—: O :—

THEY say, to an intellectual, imprisonment comes as a god-send. Really for the imaginative person the solitude and silence of the gaol serve the purpose of inspiration. Left to himself the prisoner banquets upon the honey of his thoughts and creates a world of his own. He gives expression to his thoughts in writing as he can do nothing else in gaol.

Many are the books that have been written in prison.

The great love-poem *King's Quair* was written by King James I of Scotland during his 18 years' confinement in

the Windsor Castle. This is the story of his love for Lady Jane Beaufort, for whom he conceived an affection while in prison and whom he afterwards married.

Henry Howard, Earl of Surrey, had more or less the same romantic adventure as that of James in prison. During his confinement in the Windsor Castle, he fell in love with a Lady Elizabeth, the daughter of the ninth earl of Kildare and wrote a poem: *A description and praise of his love Geraldina*.

Tasso, the great Italian poet, wrote many books during his seven years'

imprisonment at Ferrara, the most famous being his great poem *La Gerusalemme Liberata*.

John Bunyan spent the gloomy hours of his cell in writing his *Pilgrim's Progress* and *The Holy War*, the two finest allegorical works in English. If Bunyan was not put in gaol, we would not have had, in all probability, such magnificent works.

Sir Walter Raleigh, the great favourite of Elizabeth, was imprisoned by James I in the Tower of London for 12 years on a charge of conspiring against the monarch. He made the best out of the evil by writing various books, the most popular of them being his *History of the World*.

Richard Savage, the great contemporary and the poet-friend of Dr. Johnson, after years of abject poverty and chill penury, was arrested for a debt of £8 and was imprisoned. Prison came to him as a relief. He led a happy life within by writing poems, the most well-known is his *London and Bristol Delineated*.

Adolf Hitler, the Dictator of Germany, was condemned to detention in a fortress in 1924. His busy soul could not be restrained to complete rest. He wrote a half of his autobiography *Mein Kampf* there and he describes in the book how he viewed his life in prison. He writes:

This (imprisonment) gave me, after years of uninterrupted labour, my first opportunity of attacking a work which many were asking for and which I myself considered profitable for my Movement. It has also given me an opportunity of describing myself.

Recently from Poland came the news that some prison houses there have become more or less literary clubs. To some of the most notorious criminals, it

seems books, free papers and pencils were supplied and in a very short time hundreds of novels and stories came out, the theme of them mostly being the expression of the self or a hidden autobiography. We are made to understand that the busy soul refuses to be idle even in prison and seeks outlet somehow and by some means.

About India. Almost all the great men of our country had been in prison for political reasons and had passed their spring time of years in monotonous captivity. They were in prison not exactly in vain. They wrote books of 'purpose and effect'.

Mr. Jawaharlal Nehru whose hair is turned white by the prison life has confessed that he found gaol a good place to draw his picture of world history. The drama of his *Autobiography* was written in prison to fill the solitary hours.

Mr. Gandhi has seen much of prison-life. He feels the life pleasanter and says he was able to write better. In an interview some two years back, Gandhiji observed:

Since 1907 in South Africa. I have spent much time in gaol. I don't really mind it much because it gives me a chance to think and write better than when I am out. I am not interrupted so much in gaol. They have always treated me well and I shall probably spend a great many more years in gaol and may even die in gaol.

Lokamanya Tilak wrote from his prison the two greatly magnificent works of his—*The Arctic Home of the Vedas* and the *Gita Rahasya*.

The late Moulana Muhammad Ali wrote a half of his book of poems *Kalam-e-Jowher* while within iron bars.

And Moulana Abul Kalam Azad was able to translate a few chapters of the Holy Quran during his incarcerations.

These are but a few of the many who wrote in prison.

OUR NATIONAL SONG

BY

MR. J. G. KARANDIKAR, B.A., B.T.

(Headmaster, Sulakhe High School, Barsi, Sholapur District)

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WHAT ought to be a truly national song? Has India yet got a really national song that it ought to have? These are some questions raised in connection with India's national song. It is but natural for a rising generation to feel love for its nation, whereby it finds its way to happiness, prosperity and freedom. This love is the source of inspiration to compose songs which, while eulogising the past glory of the nation, help in raising at the same time the moral tone of its constituents. This love, which develops into a national sentiment, is looked upon by some so-called cosmopolites as a hindrance to the growth of international feeling which they say is the great need of the day. This is, however, obviously a misconception. When they say that the spirit of internationalism is growing strong in Europe and America, they perhaps ignore the fact that the spirit of internationalism was there an outcome of a strong national sentiment. Countries like Italy, Germany, France and England have achieved their present prominence by the growth of national sentiment and it is, therefore, that they are now in a position to advocate internationalism which is a step forward. Joseph Mazzini, the great Italian patriot, has observed that it is essential for every nation to look to the world beyond—to the good of humanity in general; but he says further that this will be possible only when the country will be lifted up by the lever of nationality.

A century ago what were called ballads and war-songs used to stir up this national feeling in this country. Generally different communities had their own folk-songs. For instance, the Rajput ballads and the Mahratta *powadas* were wonderful sources of inspiration to those war-like races. But with the change in times these ballads and *powadas* no longer remained in vogue. An all-India vision was fostered as India has been politically considered to be one homogeneous nation with common grievances and common aspirations. Naturally the scope of the national song has been immensely widened. The realization of India as a national unit led gradually to the composition of all-India national songs. These national anthems were composed not only by Indian men and women of different sects but also by foreigners who feel sympathy for this country. Babu Bankimchandra Chatterji, Shrimati Sarojini Naidu, Saraladevi Chaudhurani, Rabindranath Tagore, Satyendranath Tagore, T. L. Vaswani, Roy, Swami Vivekanand, Harindranath Chattopadhyaya, Anandras Tekade, N. V. Tilak, P. M. Bapat, Govind, V. D. Savarkar, Subramanya Bharati, Nanalal—these and others form an illustrious galaxy of Indian patriotic poets. Similarly, Dr. Annie Besant, Mahammad Iqbal, Rafique, Cousins, Rahima Tyebji, C. F. Andrews and others, some of whom are Christians and some Muhammadans, have also written national songs for India.

The national anthems of India can be classified into three divisions. Some songs

are mainly descriptive of the natural beauty of this land. Bankimchandra's "Bande Mataram", Mahammad Iqbal's "Hindusthan Hamara", N. V. Tilak's "Beloved Hindusthan", Rabindranath's "My Charming Land" can be cited as examples in the first division. Secondly, some songs chiefly extol the past glory of India. Tekade's "This Hind is Mine," Satyendra Nath Tagore's "Sons of India", Sarojini Naidu's "Eternal India" are some instances of this kind. Thirdly, there are some songs which rouse the sons and daughters of our motherland to be up and doing. T. L. Vaswani's "Behold the Mother", Swami Vivekananda's "To the Awakened India," Saraladevi Chaudhuri's "Hail Hindustan" are some of the beautiful songs of this type. Vaswani sings of the paramount need of self-sacrificing spirit in the nation when he says: "In sacrifice is the seed of life" and strikes an optimistic note when he observes: "Will India be defeated long? It cannot be." Tekade says that even the God of Destiny cannot hinder the march of India towards freedom! India is bound to be free. All these poets have expressed a bright hope regarding the future of India.

"Bande Mataram" is recognised as the national song of India. It is a wonderful description of the beauties of the motherland. The expression of love for the motherland is almost intoxicating. But though it speaks mightily of seventy million swords, it does not leave one at the end with an impression like that of "The Marseillaise" of France or the "Battle Hymn of the Republic" of the United States of America. And that is what a truly national song ought to do.

If we compare our national songs with those of the free countries, we find one significant point of difference. The joy of victory manifest in their songs is hardly expressed in our national anthems. Many of our songs are in the form of a dirge or a lament. The song of a nation in bondage is not expected to be far otherwise. These songs have their place in the national psychology. The national songs of Ireland, for instance, "Unity" and "Teach us how to die" are proper illustrations of the songs of a subject nation. (For Ireland was once so.) These songs are full of pathos and make an earnest appeal to the countrymen to remain united for the sake of gaining complete independence for their nation. The national anthems of free countries, however, present a different picture. "Britons never will be slaves" is one of the most remarkable lines in that illustrious song, "Rule Britannia". Then there is the national anthem of Japan with its opening lines "Through countless ages yet unborn: still may our Lord's dominion last."

The national songs of India, in comparison with these, must be said to be as yet in their infancy. The voice of a child may be clear, yet it is low. The same is the case with the national song of India. Its sound is distinct but audible by a few. Somebody has yet to write the song of Victory for India—the song that will call her to victory, the song that will create enthusiasm and optimism throughout the length and breadth of this vast country, which extends right up from the Cape Comorin to the Himalayas.

CO-EDUCATION OF BODY AND MIND

THE WARDHA PLAN OF SYMMETRICAL DEVELOPMENT

By Mr. M. S. SRINIVASA SARMA, M.A.

THE physical condition of our school population causes grave anxiety. We have not yet realised that good physique is a matter of national importance, vital to the welfare and even to the survival of the race. The nationalistic ambition of our country to put herself alongside of other nations of the world could be realised only by a great national movement for physical culture. Our schoolboys not only sit badly but have many deformities due to malposition. The child who has learnt to stand straight and hold his head up has a better chance of making his way in life than his stooping week-kneed brother. In spite of the necessity of a healthy, virile body even for achievement of mental work, our schools give but a twentieth of the child's time to physical development. There are about forty weeks during the school year; and of these some four are unsuitable on account of rains, ill-health or other reasons. This gives him about two periods, that is, one and a half hours a week for thirty-six weeks, i.e., fifty-four hours a year! Absolutely no attention is paid to positive health as opposed to the treatment of diseases; and no school gives any thought to instruction in physical hygiene and the general rules of health on the plea of overcrowded curriculum. In fact, physical training is regarded as a kind of *extra* as *exercise* rather than *education*; and since it is not an "examination subject" we give it a very small place in our time-table and regard it as an interruptor of our real work and assign it to a teacher who has neither the dignity nor the salary of men who are concerned with English, Science or Mathematics!!

MAN: A MIND-BODY CORPORATION

In our eagerness to teach many things, we forget that we have bodies as well as minds, and that man is a trinity of body, mind and spirit which should be welded together in life. The greatest obstacle to educational reform is the prevalent wrong opinion that education

is concerned only with the mental side of life. But it is really concerned with the *whole* individual and aims at the *symmetrical* development of *all* his powers. Our Upanishads declared that *Pushti* (Vitality), *Tushti* (Happiness) and *Santi* (Peace) are the triple ideals of education. Grote says that among the ancient Greeks, one-half of all education was devoted to the body. They held that if physical perfection was cultivated, moral and mental excellence would follow and that without this, national culture would rest on insecure basis.

Mind and Body are not two separate systems. They are the necessary conditions of the realisation of life in action. We are dependent on the organs of sense for our understanding and on the muscles for the expression of our volition. The integration of the activities of the body with those of the mind is a basic principle in the education of young children. Bodily poise and balance are not merely physical accomplishments which add grace to life, but are intimately connected with intelligence and character.

YOGA AND THE BODY-CULT

We hear nowadays a good deal about yoga. It means the process as well as the result of balancing the different sides of our nature, body, mind and spirit. It is a methodical discipline to attain perfection through the control of the physical and psychological elements of man. It is a set of practices which cure the body of its restlessness and free it from its impurities. The physical body, the active will, and the understanding mind are brought under control and become reservoirs of spiritual energy. The increased vitality secured through these practices is then employed in the interests of spiritual freedom. The body thus is the instrument and apparatus of spiritual life. Yoga realises that our body has a dignity of its own as much as the mind. It asks us to control the body and not kill it.

Nietzsche said that "the first requisite of a gentleman is to be a perfect

animal". On that foundation should education rise and grow. To get the best out of life, mental and physical health are both essential. Nature fashioned us for a life of arms and legs, to move about, to lift weights and run and climb. The instincts of action are the favourite haunts of happiness. To move, to stand, to walk, to run, to climb, to swim—what a joy there is in these expressions of our powers! Have we not enjoyed our very perspiration after some triumph in honest labour or game? Let us use our body and make things with our hands, keep a garden or have a workshop; then the devil will never find us. The need to struggle is the salt and saving of true life, and poor health affects efficiency, spoils plans and keeps the individual from the things for which he is best equipped. "In the sweat of thy brow shalt thou eat bread" sums up the Law and the Prophets. Heightened vitality means an increased sense of power, a keener zest in everything. It means efficiency, more work done, greater usefulness to society. It develops the power of handwork and is a safeguard against self-centredness and envy. It implies the free play of the individual's characteristic energies as well as the capacity for friendly co-operation with others of similar interest and activity.

FOUNDATIONS OF MORALITY

Few realise how dangerously weakness often is to wickedness, how impossible healthful energy of will is without strong muscles which are its organs, and how endurance and self-control depend on muscle-habits. Muscles are in a most intimate and peculiar sense the organs of the will. If they are undeveloped and flabby, the dreadful gulf between good intentions and their executions appears and widens. Muscles are the vehicles of habituation, imitation, obedience and character. Man is largely a creature of habit. Moral and social habits are essentially physical and hygienic habits. The state of depressed vitality resulting from the want of fresh air and exercise is an important factor in the production of insanity and crime. Overfatigue means a weakening of the power of will and

hence a lowered resistance to the more primitive instincts and passions. Bodily health, therefore, is the foundation of personal morality.

EDUCATIONAL REFORM

There is now an increased nation-wide interest in education and there is practical certainty of real improvement in the quality of education, so that through it may be evolved a more united and harmonious society. The next step in the educational reform should be in the direction of integrating the training of the mind with that of the body and bringing the two to the same level of efficiency, dignity and importance and making it accessible to every member of the community. It is not enough to assign a certain number of hours devoted to physical culture. A complete change of attitude is necessary. The great majority of our students and our city-bred men are prone to deleterious effects from too much sitting. So a method that straightens knees, hips, spine and shoulders or combats the school-desk attitude is a most salutary contribution to a great growing need. Since machines are taking from us the necessity for hard, unremitting manual work and since we lead increasingly sedentary lives, schools should give such training in childhood that the adult may have learnt the best method of keeping himself fit by strenuous physical effort.

Now, the great merit of the Wardha Plan is that it recognises the beneficial effects of physical and manual work upon children and gives it an honourable position in the educational scheme. For one thing it aims at training the young to become physically sound human beings with their bodies developed and their health improved and strengthened. And for another, it requires every one to do physical work at any rate for a time, since those who do not afterwards follow a manual trade will have already not only learned to appreciate the point of view of the worker in the field, the factory and the workshop, but have ready at hand an active hobby the exercise of which will, besides keeping them physically fit, give them mental delight.

LHASA: THE HOLY CITY

BY

MARGARET LADDEN

—: O :—

THE very name of Tibet, so long a forbidden country to the rest of the world, carries a thrill with it—a thrill of danger and of mystery. Its holy men, its great monasteries clinging like limpets to its rocky cliffs of mountains, its sacred ruler whose spirit is incarnated again and again in the body of a child, its devil-dancers, its magnificence of ceremonial and of robing, its squalor and dirt, all these things have penetrated to the outside world only during the last 20 years or so. Now in this beautiful volume of Mr. Spencer Chapman's,* we have the curtain rolled up, and the stage is set before us in all its beauty of colour and pageantry.

Our first contact with Tibet was in 1904, when a military expedition under Colonel Younghusband and General Macdonald fought its way to Lhasa, and there made a treaty between Tibet and Britain. Then in 1920, Sir Charles Bell was sent on a mission to Tibet by the Indian Government, and an agreement was made by which India was to help Tibet in various ways, and in return Tibet was gradually to open her doors to modern civilisation. This agreement was beneficial both to Tibet and India, since it enabled Tibet to keep her independence and also afforded India the bulwark of Tibet's high and wind-swept plateau against any invader.

As a result of these two missions, Tibet has since extended invitations from time to time to the British political officer in Sikkim to pay visits to Lhasa, and in 1936-1937, in answer to such an invitation, Mr. B. J. Gould spent six months in Lhasa accompanied by the largest personnel that had ever yet been allowed to stay in Lhasa. Mr. Spencer Chapman went with this mission as secretary to Mr. Gould. His duties were to help with all cipher and such work as could not be entrusted to the Sikkimese clerks,

and also to undertake natural history work. As Mr. Chapman, in addition, is a trained surveyor and is skilled in cinematography, it can easily be surmised that he has been able to produce an exceptionally interesting and instructive account of his journey and his stay in the sacred city. The pictures illustrating this book are extraordinarily fine. There are in all 64 pages of photographs and eight pages in full colour. These add tremendously to the interest and charm of his narrative.

The expedition started from Gangtok at the end of July 1936, and consisted of seven members. Most of these were men who would have preferred to travel light and to live plainly. However, much entertaining would have to be done in Tibet, whose officials love pomp and display and, therefore, it was a veritable caravan of gaily dressed muleteers, mules and yaks, carrying food supplies and scientific instruments and cameras and equipment of all kinds that zig-zagged its way out of the Residency Garden at Gangtok that 31st day of July 1936 and took to the Tibet road heading for Gyantse.

To a naturalist, Sikkim is a veritable paradise, and Mr. Chapman in his earlier chapters has much to tell of rare birds and flowers as the expedition wound its way onward. Gradually they began to enter the Tibet of one's imagination, treeless and even bushless with grassy plains and rounded hills, bare and stony on their summits. Yaks wandered about grazing, blue smoke rose from the fires of herdsmen, sitting round them "naked to the waist. . . . eating tea and *tsamba* (roasted barley meal), scooping it up out of their round, polished, wooden cups and cramming it into their mouths". Prayer flags fluttered from heaps of stones by the way-side, and the barren plain was here and there carpeted with blue forget-me-not and aconite, giving

* LHASA: THE HOLY CITY. By F. Spencer Chapman. Chatto and Windus, London. 21s. net.

the effect at times of lakes of the most wonderful, cerulean blue.

So on, the expedition travelled with its little band of officers and its great retinue of servants and camp attendants and yaks and mules, passing by the frowning fort of Phari on to Gyantse, the third largest town in Tibet, and meeting-place of the trade routes from India, Bhutan, Nepal, Ladakh and Shigatse and thence to Lhasa, where they arrived on August 21st. Every page of the journey is full of interesting, weird or sometimes amusing detail. For instance, the great show of obsequiousness which means politeness in Tibet is strange to our eyes. "In Tibet, to obtrude the tongue is a mark of respect, so is a sharp suck-in of the breath so that it will not pollute the air that the honoured person is breathing. As the servant takes orders, he continually says the word 'La-les', which means "yes, sir", in a high-pitched sobbing voice, sucking in his breath at the same time. The effect is most ludicrous."

Lhasa, 11,800 ft. above sea-level, can be marked from afar by reason of its great Potala, or Palace, standing on a hill, 700 ft. above the plain. The Potala is the monastery-palace of the Dalai Lamas, a great white palace surmounted by glittering roofs. Now came a busy spell of making ceremonial calls, and of giving and receiving presents. The skill and friendliness of Captain Morgan of the I. M. S. in treating sick and diseased people in Lhasa, the efforts of all the members of the mission to speak to the Tibetans in their own language, the entertainments offered to all their distinguished hosts in the form of banquets, cinema shows and wireless news and concerts, all contributed greatly to creating a most friendly atmosphere in Lhasa during all the months of their stay there. Then the Tibetans did much in their turn to entertain the members of the mission. They were allowed to witness the weird devil dances held each New Year to drive out the evil influences of the Old Year; they were guided through the mysterious monasteries and shrines and even through the wonderful Potala with all its treasures

and many wonderful and beautiful pictures of these sights adorn the book.

How much there must have been for the visitors to marvel at! What a strange contradiction that in a country where such a large proportion of the male population are monks, and therefore theoretically celibate, polyandry should be practised, and a child sometimes not be sure which of two or three brothers was his father! How sad that in a country which worships Buddha, animals can be left dying in the streets in agony and filth!

How delightful to see young Tibetan officers smartly dressed in khaki and 'Sam Browns' with a long turquoise ear-ring dangling from one ear and equipped with a charm box! It is impossible to convey all the interest and charm of this fascinating book. The author's easy style, quick eye for all that is interesting, strange or humorous, and his fine pictures have made this a volume to keep and to treasure.

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N. GOPALA IYER.

Secretary.

Aug. '39.

Latest Menace to South African Indians

BY

DR. M. S. NATARAJAN, M.A., Ph.D.

—:O:—

A TALE OF WOE

THE problem of Indians overseas is one of the saddest that is facing the political India of today. If foreign countries and British Dominions treat India badly, South Africa takes pride in treating them as helots. Since 1885, the history of Indians in South Africa is a tale of oppression and repression, breaches of assurances, pledges and agreements and all these in spite of the fact that South Africa is agriculturally, commercially and industrially what she is today largely because of the Indian enterprise. The Asiatic (Transvaal) Land and Trading Bill passed by the Parliament of Union of South Africa early in last June is almost the climax of a series of racial and discriminatory legislations enacted against Indians. Many a time South African Europeans have told India and Indians that if only the latter agreed to this or that obnoxious and discriminating measure as a concession to race and colour prejudice, all would be smooth sailing and Indians will be treated fairly and equitably. Indians have been going on agreeing, whether by choice or by force of circumstances and yet the discriminatory legislations have been perennially springing up.

GENESIS OF THE PRESENT ENACTMENT

To fully understand the genesis of the present Asiatic Land and Trading Bill, one has to recall the fact that the Transvaal Land Tenure Act of 1932 gave power to the Government of the Union to permit certain areas to be recommended by a Commission, to be owned and occupied by Indians in the Transvaal. A Commission styled as Feetham Commission was set up and it reported after 6 years of strenuous labour that particular areas might be thrown up to Indian ownership and occupations. In spite of the fact that the Union Government gave solemn undertaking that they would abide

by the recommendations of the Commission, they failed to implement them. The Union Government's inability to carry out the Feetham Commission's recommendations are due to opposition from the South African Whites both from without and from within their party. Not only have the Union Government not implemented the Feetham recommendations but they have pandered to the vicious desires of some of the South African Whites, who want to segregate Indians and cripple their trade and undermine their economic life.

The Asiatic Land and Trading Bill, which has been rushed through the Union Parliament, is claimed by the Union Government to be an interim measure and at least partly protecting Indian rights which were otherwise in danger. The protection offered to Indian rights arises this way. On the 30th April last the temporary protection offered to Indians, who were technically in illegal occupations of land in the Transvaal for the last so many years, had expired and as the Feetham Commission's recommendations had not been given effect to, there were dangers of several thousands of Indians being ejected and hardships being inflicted on them. The Bill that has now been passed places a sort of moratorium which is to last till April 1941. It was for that reason only that even an anti-segregationist as Mr. John Hofmeyr lent his support to the Bill. So much for the benefits of the Bill. On the other side of the account there are various restrictive provisions concerning trading and residence such as prevention of new trading licences to Indians in Transvaal till April 1941, that have been incorporated and totally objected to by Indians. Section 3 of the Bill definitely and categorically prohibits the letting to or occupations by Asiatics of the land not occupied by coloured persons or Asiatics on April 30th last except with the Minister's permission. Unless an

Asiatic was in occupation on the 30th April last, the lease entered into in advance will not entitle him to take up occupation or the leaser to permit him to do so. Heavy penalties are imposed every day for contravention of this provision. Segregation, which is the underlying key-note of all the Union's measures against Indians, is the basis and super-structure of this bill and the most sinister part of the Government's policy.

Mr. Hofmeyr, who has been a dauntless champion of Indian rights, was quite correct when he said in the course of his speech that

the Indians fear this bill would lead ultimately to complete segregation, which they think would mean a stigma of inferiority and economic strangulation. They had had some experience of what segregation meant—the Indian bazaars in Transvaal were a reproach to our Municipal Institutions.

IMPLICATIONS OF THE MEASURE

It is claimed on behalf of the Union Government that the two great merits of the Bill (now the Act) are, firstly, it tends to maintain the *status quo* in the Transvaal and, secondly, that it is a temporary measure. It is pointed out as a great concession to Indians that there is a provision in the enactment which gives the Minister of the Interior power to grant exemptions. It is true no doubt that the existing position of Indians in the mining areas of the Transvaal are not affected adversely by the legislation, but the Bill clean cuts across the rights of Indians in the non-mining areas of the Transvaal and thus directly infringes the Capetown Agreement. As regards the claim that it is an interim measure or temporary measure until 1941, it is viewed by Indians in general that the thin end of the wedge has been definitely driven in regard to the segregation, and past experience of the temper of the Union Government and the Union Whites gives no guarantee whatsoever that the Act would be removed from the Statute-book. On the contrary, it is the professed object of the racially minded South African Europeans that the measure should become a permanent law of the land and Indians should be segregated throughout

the Union and ultimately driven out of South Africa. The claim that the Minister of the Interior has powers to make exemptions does not satisfy any section of the Indian opinion. In the face of his manifest anti-Indian predilections, one cannot expect Mr. Stuttaford, the Minister of the Interior, to show any great concession to Indians or even sympathetically consider the hard cases. The South African Europeans have spared no pains ferreting out arguments justifying their anti-Indian laws, and the present occasion is no exception. It would be found on examination that all these arguments are either inaccurate or based on untruths.

It has been argued on behalf of the Union Government by Mr. Heaton Nichols that the Capetown Agreement, which contains mutual obligations on the part of Union Government and the Government of India, is no longer valid because the Government of India did not co-operate with them to appoint a Joint Commission of Enquiry into the working possibilities of the repatriation scheme. Sir Raza Ali, a former Agent-General to the Government of India in South Africa, says in this connection:

The colonisation scheme did not materialise in consequence of the adverse report of the Colonisation Enquiry Committee of which Mr. Heaton Nichols was a member. An impartial examination of facts would show that a big hole into the first Capetown Agreement was punched by the Union Government, which has shown marked unwillingness to promote the uplift clause to assimilate the resident Indians as an integral part of the population of South Africa.

Nor could the Indians in the Union be said to be in any way responsible for the breach of the Cape Town Agreement. All Indians that could be repatriated have come away to India and today the majority of Indians residing in that country are South African born. At least 75 per cent. of the present Indian population in Transvaal are born in South Africa. To them, India is a strange country. The very manners, customs and things of India are something strange to them and as their whole future is bound up with the fortunes of their adopted country, it is but natural that these Indians who have every right to be considered as the permanent citizens

of South Africa have not taken kindly to any scheme of repatriation.

It is on the other hand argued that the Union Government have been guilty of breach of the Cape Town Agreement or the Gentleman's Agreement as it is sometimes styled. The Union's representative gave a promise that where Indians in Natal were anxious to reach the Western standard of living in economic and social matters, the Union Government would do every thing possible to help them to do so. "The uplift clause" as it is called, states:—

The Union Government firmly believe in and adhere to the principles that it is the duty of every civilized government to devise ways and means and to take all possible steps for the uplift of every section of the permanent population to the full extent of their capacity and opportunities.

Rev. C. F. Andrews writes in this connection:

Up to the present there has been very little sign of this very important clause being put into force. Indeed, this part of the Agreement has been steadily neglected.

EXPLOITING SOUTH AFRICA?

It has also been held by the Union Government and their supporters that Indians are gaining ground economically and agriculturally at the expense of the Whites throughout the Union and particularly in Transvaal. Mr. Kajeer of the South African Indian Congress has quoted facts and figures to show how members of the Union Government utilised or twisted the statistics for their own purposes in order to show the Indian question in the most unfavourable light. He has clearly refuted the Union Government's allegations that Indians are penetrating in European areas in Durban and that they have acquired properties in Natal to an alarming extent.

ARE INDIANS EVADING LAWS?

It has been argued by the Union Government and their supporters that Indians have been systematically evading the existing laws in regard to the acquiring of property or conducting of business and it is necessary to have stringent regulations. In this connection it is pointed out by Mr. B. Rama Rau (now Sir) in his Memorandum to the

Asiatic Land Laws Commission early this year that

the so-called evasions of the law were instigated by the Republican Government who almost immediately after passing the law became a party to the adoption of a course whereby Asiatics were allowed to acquire all the rights attaching the ownerships of property.

The law referred to is in the legislation of 1885, concerning the segregation for "sanitary purposes and in the interest of public health". As it was later on found that Indians were as sanitary and as clean as anybody else and as the Union Government also came to realize the iniquitous character of the law, they began to wink at the attempts to get round the law. Sir Rama Rau points out in the same Memorandum that

if the Indian in Transvaal decides to preserve his livelihood by infringing what he considers to be an unjust law, he is only obeying the laws of self-preservation, just as a motorist, to avoid injury through an accident, will infringe a traffic law.

INDIANS AND MIXED MARRIAGES

It is held by South African Whites that Indians by marrying White women, firstly get rights to property in their wives' name and, secondly, bring about unhealthy fusion of blood in the White community. It is also widely alleged that Indians marry Malay wives and get the rights of property in their wives' name as the restrictions do not apply to Malays. As regards the marrying of Indians with European women, it has been thoroughly exposed that there are very few such marriages in the whole Union. The South African Congress have pointed out that very few Indo-Malayan marriages have been brought to the notice of the Commission (Asiatic Land Laws Commission) in which the acquisition of property was subsequent to 1932 and in which there are reasonable grounds for suspecting that Malayan wives hold property for Indian husbands. It is also argued by the Indians that whatever evasions of the law in this respect there may be are all on an insignificant scale. It is shown by them that from 1932 out of 122,215 deeds of transfer of property, only 188 were in the name of the Malay persons and

while the transfer value of property concerned was £101,223,623, the value of the property acquired by Malayans was only £98,143. These figures, it must be noted, include purchases by Malayan males and wives of Malayans. It is clear, therefore, that the number of properties acquired by Indians through Malayan wives must be exceedingly small. It is further pointed out by Sir Rama Rao in the course of the same Memorandum that if Indians were marrying Malayan wives with ulterior motives of purchasing fixed property, one would expect a rapid increase in such marriages after 1932, when the law regarding the acquisition of property by Asiatics was considerably tightened up. Whereas almost the reverse has been the case. No Malayan witness before the Commission has supported the view that Indians are increasingly marrying Malayan women. Whatever Indo-Malayan alliances there might have been previously, have all been due to the fact that there has been a disproportion between the Indian males and females in Transvaal. This disproportion has since been made up and, especially after 1927 the number of Indian boys and girls of same age are rapidly becoming equalised. The Land Laws Commission, presided over by Mr. J. M. Murray, was appointed in March 1938, to enquire into the allegations made by the members of the Union Parliament and the Transvaal Municipal Association that the laws in respect of ownerships of land by Indians were being evaded to an alarming extent. They reported during the first week of June, 1939, that there have been no evasions by Indians of the laws and that no steps are necessary either to restrict the land-owning rights of European women married to Asiatics or to deprive the Cape Town Malayan women of the right to own fixed property. The finding of this Commission shows to what an unreasonable extent prejudice and panic have been running amuck amongst the White settlers of the Union.

SOCIAL AND OTHER SEGREGATIONS

In defence of his social segregation, General Hertzog said:

There is no desire on the part of either White or the Coloured people that there shall be social

intercourse between them and social separation is accepted by both as the definite and settled policy of the country.

Referring to the segregated housing for the White and Coloured people, the gallant General further remarked that "this step has already been taken on a very large scale and with universal approval". Again, "in industry the segregation of Whites and Non-Whites," said the General, "was being carried out with very willing co-operation of both the employers and the employees concerned." "Mixed marriages," continued the General, "are looked upon with the greatest disfavour by both Europeans and Non-Europeans." Barring the last statement, which probably is in the main correct and for which also there is the least basis, all the other statements are typical of the untruths that are being uttered in that country in furtherance of the anti-Indian laws. If there are no desires on the part of the Coloured and Non-Whites for social intercourse with Whites, if segregation is meeting with the universal approval and if "willing co-operation" is available, it is, indeed, strange that there should be so much agitation, bad blood and determined hostility to all racial laws on the part of the former. It is, indeed, ludicrous to suggest that Non-Europeans, particularly Indians, desire compulsory social segregation or segregation of any kind. While there is much agitation on the part of the Whites against Indian employers having European women employees, the employment of European White women by Japanese employers is not objected to. The reason, of course, is clear. Japan is a free country. As Mr. P. Kodanda Rao writes in the *Servant of India* of the 11th June 1939:

If an Asiatic Japanese is socially acceptable to South African Whites, there is no reason why an Asiatic Indian should be unacceptable, unless it be that the Japanese have guns and know to use them. Verily, verily, the gun is the mighty leveller of social distinction.

INDIANS OF UNTOUCHABLE CASTES

It is again argued by the South African Whites that the bulk of Indians in South Africa were untouchables in India, who were accustomed to segregation and who in

consequence have no right to object to be segregated in South Africa as well. This is another typical mandacious statement. Firstly, it is not true that the bulk of Indians either in South Africa as a whole or in Transvaal are from untouchables in India. A considerable number of them are Muslims. The Hindu traders are all high castemen. Secondly, even for the sake of argument if it is accepted that the bulk of Indians in South Africa were drawn from untouchables in India, the Whites appear to be very eager to follow the most un-Christian practice of untouchability and segregation of the lower classes in India. The Christian Missionaries in India and elsewhere have all along been denouncing in no unmeasured terms the system of untouchability. It is, indeed, a tragic irony that in South Africa there should be even clergymen found to support the policy of segregation of Indians. It is indeed queer that while India is making rapid headway towards the abolition of untouchability, the civilised South Africa should want to sink into the abyss of barbarity forcing people into ghettos.

COMBATING THE SOUTH AFRICAN MENACE

Swami Bhawani Dayal, President, Natal Indian Congress, puts forward a number of suggestions for combating the latest menace in South Africa. He suggests that as in 1893 in connection with the treatment of Indians in Transvaal arising from the administration of law (3) of 1885 when arbitration was agreed to, similarly arbitration should be resorted to for the present enactment also which is a clear breach of the Smutts-Gandhi settlement of 1914 and the Cape Town Agreement of 1927. It would be indeed an ideal procedure. But unfortunately the Union Government is not now willing to enter in any such arbitration. They consider this is purely a domestic matter and are loudly proclaiming that they would not tolerate any interference from the Indian Government. The Swamiji also suggests that Great Britain on her own initiative should convene a conference and ask both the contending members to come to terms. He is of opinion that this racial discriminatory measure must be construed as an unpardonable act of disloyalty to

the Commonwealth, and that it is a clear duty of Great Britain to warn South Africa frankly. He also suggests, along with others including Mr. Satyamurti, that His Excellency the Viceroy of India should emulate the example of Lord Hardinge in 1911, tell immediately South Africa the great hostility that would arise between the two countries as a result of this measure and firmly and boldly support the cause of South African Indians. Mr. Jinnah is amongst these leaders and suggests that the Viceroy should openly advise His Majesty's Government to refuse to give assent to the Act and maintain Indian self-respect and honour. It has also been suggested by Swami Bhawani Dayal that as India and South Africa are both members of the League of Nations, India should impeach South Africa before the Assembly of the League. In which case, South Africa must in duty be bound to answer the charge or withdraw from the League as Germany, Japan and Italy have done. This would be a dramatic and fitting procedure if it could be done. Rev. C. F. Andrews and Mr. Kodanda Rao of the Servants of India Society suggest that the European Christian Missionaries of India and the European non-officials should state how closely they are identified with Indians in this regard and bluntly express South Africa of their abhorrence of the discriminatory legislations.

Coming to those favouring direct action, Sir Raza Ali is one of those who have been supporting Indians actively participating in the Non-European front in South Africa that is gradually being organized by the coloured races against the oppression of the Whites. South African Indian leaders are already very seriously considering resort to passive resistance as the only remedy that is now available to them. Quite a number of Indian leaders are also greatly in favour of retaliation against South Africa. It may be mentioned in this connection, there are some public men who hold that retaliating measures cannot be very effective against South Africans in India, because there are only about 50 or 60 of South African Europeans in India. They are further of opinion that economic retaliation against South Africa cannot

also be quite an effective proposition; for while imports from the Union into India amounted to 29 lakhs, 31 lakhs and 48 lakhs in 1935-1936, 1936-37 and 1937-38 respectively, Indian exports to the Union during the same period were 132 lakhs, 128 lakhs and 151 lakhs respectively. But all the same, it may be necessary to consider some retaliatory measure which would make the arrogant South African Government come to terms. Mr. Stuttaford in a debate of recent date in the Union Parliament chafed at the definition of foreigner under the Foreigners Registration Act passed by the Indian Legislature, since it includes Dominion Nationals also. In this connection the Emigration Correspondent of the *Statesman* on the 5th June, 1939, writes:

This is a straw which shows how the wind blows and indicates the manner in which South African people can recognize where the shoe is likely to pinch. India must have sanction of some sort to deal with situation of this sort. There is a limit to petitioning on behalf of the Indians overseas.

Mr. Manu Subedar suggests that the temporary trade agreement effected by the exchange of notes in March 1938 should be terminated by three months' notice as a protest. Mr. Mohan Lal Saxena suggests that in the event of the Union Government's persisting with its deliberate anti-Indian legislations, the Government of India should among others invoke the following sanctions:

(i) To get this dispute between themselves and the Union Government referred to a proper tribunal. Under the Statutes of the Permanent Court of International Justice, which both India and South Africa have accepted, this dispute could be referred to the Court for its advisory opinion. In the alternative, the Privy Council ought to be asked to rule whether the present South African Government's legislative action is not a breach of the Cape Town Agreement.

(ii) To frame forthwith rules under the Immigration into India Act, No. III of 1924, subjecting South African nationals in India to treatment which is reciprocal to that meted out by the Union Government to Indian nationals in South Africa.

(iii) To frame rules under the Registration of Foreigners Act of 1939 to bring South Africans entering or residing in India within the definition of a "foreigner" and to compel them to register themselves in this country.

(iv) To denounce the *modus vivendi* of last year delimiting Indo-South African trade relations.

In conclusion, the following quotations from the *Statesman* and the *Times of India* would show the unanimity and depth of feeling in India amongst all sections. The *Statesman* in its Editorial of June 4, 1939, writes:

All things considered it is a trumpery bill for the sake of which the Union invites such schism in the Empire and risks unmeasured animosities. . . . All are agreed that repatriation is a dead issue and that South African Indians are South Africans. But if as South Africans they suffer injustice, India will never disinterest herself in their fate. The issue is not closed and cannot be so regarded.

The *Times of India* in its Editorial of the 5th June, 1938, writes:

As the issue is not merely one between India and South Africa, but reacts upon the amity of inter-Imperial relations, it is not too much to expect that His Majesty's Government will use their influence on the side of moderation. Here is one matter on which the need for effective and organised opposition is imperative.

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Sept. '39.

RAMESVARAM

RAMESVARAM, a small island situated in the Bay of Bengal, off the coast of the Madura District and separated from it by the Pamban Channel, has a sanctity and importance not exceeded by any other place of pilgrimage in India. Dhannshkoti, about 15 miles to the south of Ramesvaram, and forming the terminus of the Railway line, serves as the sacred Bathing Ghat to Holy Ramesvaram. They both derive their importance and sacredness from their traditional association with the presence and doings of Sri Rama, the hero and deity of the epic Ramayana.

Rama, it is well-known, arrived here with his monkey-host to cross over to Lanka. After his victory over Ravana and return, it is stated, he was advised by the sages to worship Siva in the form of a Linga to wash off the sin of having slain Ravana and his hosts. Rama's faithful servant, Hanuman, the monkey-hero, was sent to the Himalayas to fetch a Linga for installation and worship. An auspicious day had been fixed—the tenth day of the bright fortnight of the month of Ani—for installing the image. Hanuman did not return by that date and so an image of Linga made out of sea-sand, lying near by, by Rama's divine consort Sita, was installed with due ceremony. Hanuman arrived subsequently and, finding his labours vain, tried to pull out the sand-made Linga, but all his attempts failed. At last Rama, in order to appease his servant, installed the stone Linga brought by Hanuman to the north of the one already established and ordered that worship may be offered to the image brought by his faithful servant first. The Linga in the great shrine of Ramesvaram, being thus the one installed by

Sri Rama himself, is considered supremely sacred and is an object of worship to all sections of the Hindus in India.

The Ramesvaram Temple is a large and magnificent one. Its enclosure measures 900 feet by 700 feet. It has three courts with gopuras (towers) in the outer court in all the four directions. The Rajas of Ramnad, who are called Sethupathis or Lords of Sethu or Ramesvaram, were largely instrumental



EAST GOPURAM—RAMESVARAM

in adding to the original temple; and their representations in sculpture are to be found in the colonnades in the outer

court of the Ramesvaram temple. The courts in the Ramesvaram temple with their majestic colonnades and high ceilings form its most attractive and memorable feature.

There is also a temple to Vishnu under the name of Sethu Madhava whose image is made of white marble. Every visit to Ramesvaram must comprise in the end the worship of this Deity who is considered the warden of the holy place.

The bath at Dhanushkoti, which should precede worship at the Ramesvaram shrine, can be done every day in the year, the place being so holy that there is no restriction as to the days when the bath should be had. The waters here represent the junction of Mahodadhi (the Bay of Bengal) and Ratnakara (the Indian Ocean). Sculptural representations of both these Ocean-Gods exist by the side of the big Bull in the Ramesvaram shrine in front of the Linga. One may refer to a curious figure half-buried in the ground near this Bull. Tradition identifies it as that of a non-Hindu thief who, when attempting to rob the temple treasury, got transfixed to the place and became stone-blind. Besides Dhanushkoti, there are other sacred waters—tanks, wells and the like—numbering some twenty-four, situated in and around the Ramesvaram temple wherein the pious pilgrim is bound to bathe. They are said to possess miraculous properties of curing several diseases.

There are eleven important lingas specially important to this temple, and these are said to have been founded, respectively, by Hanuman, Sri Rama, Sita, Lakshmana, Sugriva, Nala, the builder of the Setu bridge, Angada, Nila, Jambavan, Vibhishana and Indra.

Daily worship in the Ramesvaram temple is carried on six times a day. The last of them—the Palli-arai procession as it is called—is a very picturesque ceremony and may be described. Every night the Amman (Goddess of the temple who has got a separate Shrine) is decorated in the Navasakti or Sukravara (Friday) Hall in front of the Amman shrine. She is then taken in procession in a golden-plated palanquin to the God's temple when the image of the God is placed in the palanquin. The procession with both the deities then continues through the third court and finally ends in the Amman shrine. The idols are then taken out and placed in a *Swing* in the Palli-Arai (bed-chamber) in the Hall within the Amman shrine. The chief annual festivals of the temple are—Pratishtanga in the month of Ani, Ramanathaswami's marriage in Adi (July-August) and Mahasivarathri which is celebrated with very great ceremony.

There are a number of sacred places around Ramesvaram, consecrated to the memory of Rama, and visited by pilgrims to Ramesvaram. In a place called Uppur some 20 miles to the north-east of Ramnad there is a Vinayaka temple, whose image is said to have been installed by Rama himself. Devipatnam or Navapashanam, 10 miles north-east of Ramnad, contains a temple to the Nine Planets, said to have been installed by Sri Rama Himself for worship. Tiruppullani or Darbhasayanam, 6 miles south of Ramnad, is remembered and cherished as the place where Rama lay on a bed of grass (Kusa) awaiting the Ocean-God. Both figures of Rama lying on his bed of grass and the Ocean-God are to be found here.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Mr. Bose's Revolt

IT is unfortunate that a Congressman of Mr. Subhas Chandra Bose's standing should persist in defying the Congress President's request to desist from an agitation that can only end in unleashing all the forces of reaction and indiscipline in the ranks. "I am not afraid of disciplinary action. I am prepared to face the consequences," said Mr. Subhas in defence of his action. So said Mr. Nariman and Dr. Khare, and the public has no recollection of Mr. Bose having ever supported their attitude when he was President of the Congress. It is not a question of the correctness or otherwise of the decisions of the A. I. C. C. but one of organisational efficiency of which Mr. Bose himself has, time and anon, spoken so vociferously. If the decision of the chief executive authority arrived at after due deliberation with subordinate bodies is not to be loyally carried out by the office-bearers, where is the sense in talking of loyalty or discipline?

Already the significance of the revolt is making itself felt in a very noxious manner. For what can be more irrational for the protagonist of the Forward Bloc than his amazing outburst against Prohibition in Bombay? His arguments have a stale ring. It is no new discovery to trot out the difficulties of finance and bootlegging! And yet an ex-President of the Congress, vowed to Prohibition, forgets himself so far as to forsake a great cause in his attempt to spite his adversaries!

Mr. Bose, by this pathetically petty outburst, may perhaps be able for a time to gather round him some of the disgruntled elements in the country. But his attempt to forswear his own principles will scare away the more respectable elements in the country, and what little chance the Forward Bloc may have had of success, has been successfully blotted out by his own hasty and ill-considered diatribe against Prohibition.

Temple Entry in Southern India

Temple entry for Harijans has been accomplished in Madura the City of Festivals and one of the most important Hindu pilgrim centres. The historic entry into the famous shrine of Sri Minakshi was made on the morning of the 8th July. This was followed by similar entry into other well-known temples in Madura. In a week, the spirit of reform had spread to other centres, and Trichy and Tanjore followed in quick succession. The ancient and historic temple of Sri Brihadiswara built about a thousand years ago by Raja Raja Chola was thrown open to the Harijans for worship on Sunday, July 16. Ninety other temples of the City followed suit.

The change in the age-long custom could hardly be effected without some hitch from the Orthodox sections, though the good sense of the community has spared us any untoward incident in connection with so revolutionary an act. Any legal action against the technically offending parties has been promptly met by an Ordinance issued by H. E. the Governor on the advice of his Ministers, indemnifying officers of Government and others affected by the step.

An Indemnity Bill on the lines of the Malabar Temple Entry Act is promised for the forthcoming Session of the Madras Legislature. Contemporary ideas of State interference are at complete variance with the Victorian notions of *laissez-faires*. It is profitless to discuss the propriety of Governmental action in such matters. How far such legislation is an inroad on the rights of people or how far such legislation is but an appropriate machinery for carrying out the will of the majority are problems beyond the scope of this note. But no one need affect to be surprised at this turn of events.

The South African Situation

We have repeatedly drawn attention to the grave menace to Indians attendant on the passing of the Asiatics Bill. South African papers representing important sections of the people, not excluding the Europeans, have but confirmed our apprehensions. The Bill, says Mr. M. S. Nana, Secretary of the Transvaal Indian Congress, first of all extends the protection of Indians residing in the gold-fields to 30th April 1941. Clause 2 briefly provides that no new licences shall be granted to Indians for two years commencing 1st May 1939, and Clause 3 prohibits Asiatics from occupying any property which was not already occupied by Asiatics on the 30th April, 1939. Clause 4 provides that the Minister can grant exemptions both from the provisions of Clause 2 and Clause 3.

In general, the effect of these provisions would mean

that no Asiatics would be able to obtain trading licences or occupy land at present occupied by Europeans, but could do one or both with the permission of the Minister of the Interior and that these restrictions would apply for a period of two years when they would automatically lapse.

What is the remedy? The "Nationalist group", a party within the Transvaal Indian Congress has independently decided to launch a Passive Resistance movement against the Bill, while the main body of the Congress, besides such bodies as the Natal Indian Congress, the Cape Indian Congress and the South African Indian Congress are unable to endorse the decision. They are, of course, not the less opposed to the Bill, but they are unable to satisfy themselves as to the fruitfulness of such resistance under present circumstances. There are two reasons why they may not hazard a resistance of that kind. First, the old unity of thirty years ago when Gandhiji led the famous "march" is lacking. Secondly, there is the prospect of friends and sympathisers among Europeans, like Mr. Hofmeyer, succeeding in their attempt to make the Government see the error

of their ways; and this must not be jeopardised by any hasty action on the part of the Indians in South Africa. It is very doubtful, says Mr. Nana

in the prevailing atmosphere in this country, and the reflex of conditions existent in continental Europe, where concentration camps have become the rule rather than the exception, whether passive resistance would prove an efficacious weapon. Failure of the movement will result in still further deterioration of the Indian situation and consequently it should not be resorted to on this interim legislation. The Indian community should accept the invitation of the Union Government to explore the possibility of arriving at a solution which may be acceptable to both sides.

As we go to Press, comes the most welcome and comforting news that the two Indian Organisations, the Natal Indian Congress and the Colonial-born and Settlers' Indian Association have decided to join forces. This is doubtless the one silver lining in the sky charged with threatening clouds.

Britain's Opportunity

Referring to the anti-Indian legislation in South Africa, Mr. H. S. J. Polak asks very pertinently in the course of a letter to the *Manchester Guardian*:

Is there not opportunity here for Britain to mediate effectively between these two great countries of the Commonwealth? Of what use is it to speak of a common front against aggression in the international field if we cannot first achieve Imperial unity and understanding?

Mr. Polak goes on to add that racialism is to-day in the ascendant in South Africa and it has been given a new respectability by the racial doctrines assiduously propagated by the authoritarian countries and energetically advocated by their ardent admirers in the Union.

The Union Government and Parliament have committed a breach of the Capetown Agreement, and it is not to be wondered at that the alarmed Transvaal Indians, who are immediately affected by the new segregation law, are considering whether to counter it by resort to passive resistance, or that an angry India is asking the Viceroy to denounce the anti-Indian policy of the Union as publicly as his predecessor Lord Hardinge did in 1913 at the height of the passive resistance struggle led by Mr. Gandhi, that ended a few months later in the Smuts-Gandhi agreement.

The Hyderabad Reforms

H. E. H. the Nizam of Hyderabad has announced a scheme of constitutional reforms based on the Iyengar Committee report. The terms of reference to that Committee did not envisage any consideration of the question of responsible Government. But an effort has been made to devise

all suitable alternatives for the more effective association of the different interests in the State with the Government, whereby the latter may be placed in continuous possession of their needs and desires.

As a result, Hyderabad will henceforward have a uni-cameral Legislature with an elected majority. The elected members will represent not constituencies but professions and interests. Bills passed by the Legislature will be of recommendatory character merely, but the Nizam observes in his *firman* that he expects his Council to have regard to the wishes of the Legislature. Joint electorates are to be maintained and Hindus and Moslems given equal representation in the Legislature.

This gives the latter 400 per cent. weightage, an extraordinary concession. And yet we are told Muslim malcontents hailed the reforms with black flags and *hartals*? This is passing strange.

The Cant of Corruption

The campaign against corruption in the Congress has gone on for some time past with more or less tiresome insistence and it is to be hoped that the recent resolutions of the A. I. C. C. would go a great way to purge the institution of its undesirable elements. It is no doubt good to have an eye on quality rather than numbers. But it is possible to make too much of what after all is incidental to large majorities. Mahatma Gandhi, as the conscience keeper of so mighty an organisation, should naturally be sensitive to its defects. And it would be foolish to ignore his warnings.

Prohibition and Liberty

There is a local section in this city which clamours against Prohibition in the name of liberty, said the Hon. Mr. Munshi in Bombay. What is this liberty?

The liberty which this section wants is the liberty to sell poison so that others may get drunk and pay money. Would you consider it liberty if such a demand were made by other classes of men who make money out of the weakness, vice and bestiality of men?

In contrast to the half-hearted and timorous attitude of some of our own nationals, it is heartening to find H. E. Sir Roger Lumley, the Governor of Bombay, giving a wholesome lead in the matter of Prohibition. His recent *communique* that henceforward all Government House Entertainments will be "dry" is a gesture of his attitude, the lesson of which can hardly be lost upon the public of Bombay. Is it too much to hope that Europeans and others who may not share the enthusiasm of the Congress for Prohibition will yet range themselves on the side of the new law and see that a fair trial is given to the greatest experiment yet undertaken by any Government?

Princes and Federation

The immediate result of the talks between the Viceroy and the Chancellor of the Chamber of Princes and the round table discussions between the Rulers and Ministers of the Punjab States had been the extension of the time-limit by over a month during which the Indian States must communicate to the Crown Representative their replies to the circular letter sent on January 27, enclosing the revised draft of the Instrument of Accession.

FOREIGN AFFAIRS

By "CHRONICLER"

Britain in the Far East

SPEAKING of the situation in the Far East, the Premier recently described as "high-handed and insulting" the treatment meted out to British subjects in Tientsin by Japanese soldiers.

"No British Government," he declared, "can tolerate that its nationals should be subjected to such treatment and no British Government could submit to dictation from another Power as to its foreign policy."

Questioned regarding the Tokyo discussions, Mr. Chamberlain said in the House of Commons subsequently:

I should like to make it clear that this country would not and could not so act in regard to its foreign policy at the demand of another Power nor has His Majesty's Government received any such demands from the Japanese Government.

Anglo-Japanese Agreement

On July 24, the Prime Minister read out in the House of Commons the text of the agreement reached in Tokyo between Mr. Arita, Japanese Foreign Minister, and Sir Robert Craigie, British Ambassador, which was as follows:—

His Majesty's Government fully recognise the actual situation in China where hostilities on a large scale are in progress and note that, as long as that state of affairs continues to exist, the Japanese forces in China have special requirements for the purpose of safeguarding their own security and maintaining public order in regions under their control and that they have to suppress or remove any such causes or acts as will obstruct them or benefit their enemy.

His Majesty's Government have no intention of countenancing any acts or measures prejudicial to the attainment of the abovementioned objects by the Japanese forces and they will take this opportunity to confirm their policy in this respect by making it plain to British authorities and British nationals in China that they should refrain from such acts and measures.

Stripped of all the verbiage, the statement simply means that Britain has given in to the threat of Japan and that the same policy of appeasement, which has led to such disasters in Europe, is being pursued in the Far East, with what possible consequences it is dreadful to contemplate. The net result is another and more humiliating betrayal—that of China.

Sino-Japanese War

The second anniversary of the Sino-Japanese conflict (7th July) finds both sides determined to continue the fight to a finish, with Japan still far from her objective of complete domination of China.

On the eve of the anniversary, Marshal Chiang Kai-shek addressed a message to his people reaffirming China's determination to continue the struggle.

Speaking from Chungking, China's war capital, he vigorously denounced Mr. Wang Ching-wei, the expelled member of the Kuomintang, for his reported peace moves.

Soviet Reply to Jap Ultimatum

The Soviet have returned, without considering, the note from the Japanese Government with regard to oil and coal concessions in Sakhalin which was presented by Mr. Togo, the Japanese Ambassador, on Sunday the 16th July and demanded answers to the questions raised not later than Tuesday the 18th. M. Lozovse Lozovsky, Soviet Assistant Foreign Commissar, said that the Commissariat for Foreign Affairs could not accept the note as it "contains threats and is in the nature of an ultimatum".

Dynamic Oxford

Six years ago the Oxford Union Society—Oxford University's famous debating club—passed a resolution that it "would in no circumstances fight for its King and Country". Since 1923 the international scene has changed. The Oxford Union of 1939 has adopted by a clear majority of nearly a hundred votes the motion "that in view of this country's new commitments and of the gravity of the general situation in Europe this house welcomes conscription."

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The German Propaganda

Once again the Germans are at it—the hymn of hate. That is the Nazi answer to Mr. Chamberlain's policy of appeasement. How has Nazi Germany reacted to the gesture of peace and goodwill?

Dr. Goebbels, the German Minister of Propaganda, is unsparing in his abuse of Britain. In the course of a two-hour tirade at Cologne recently, he described the English as "a prototype of trouble-makers, and as fighters and blusters who cry in their churches and after all come with their umbrellas in their hands to make friends with us." In an article in the *Völkischer Beobachter*, he writes:—

Feudal lords of English society are working for war hand in hand with labour leaders, dandies, dirty Galician Jews, and wildly gesticulating lawyers . . . They give themselves the air of harmless and innocent lambs, but in their hearts they are ravenous beasts. The noisy students and journalists in Warsaw are only the loud-speakers of London and Paris . . . Their aim is the encirclement of Germany. They do this with pious prayers and moral speeches, holding a rosary in one hand and a mud-sling in the other. What would they do if Germany had not armed to the teeth? They would annihilate whole peoples and continents if they could.

That is a specimen of the Nazi reaction to the British approach to a settlement with Germany?

Polish Warning to Germany

A fresh warning to Germany against any attempt in whatever form to incorporate Danzig in the Reich is conveyed in an official *communiqué* which states:

Quite apart from the manner in which Germany may desire to incorporate Danzig in the Reich, Polish political quarters declare that the very act of such incorporation would constitute an inadmissible violation of the present political and juridical state of affairs and would evoke appropriate response.

The publication of the *communiqué* follows the suggestion made abroad that Herr Hitler will be elected President of the Danzig Senate.

Herr Hitler and Danzig

Herr Hitler, who is on a holiday on the Bavarian Alps, is looking forward to a peaceful solution of the Danzig question but without a compromise on Germany's part according to well-informed political circles. Official emphasis is now on firmness and peace and Germany's military preparations are described as natural precautions since war is clearly possible, but Germany does not regard war as a right or a desirable solution.

U. S. A. and Japan

As we go to Press, the State Department at Washington announces that the United States are terminating the Treaty of Commerce and Navigation of 1911 with Japan, thereby opening the way for an embargo on shipment of raw materials to Japan. The text of the announcement states that the Treaty "contains provisions which need new consideration".

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Aug. '39.

DIARY OF THE MONTH

- June 25. The Madras Premier explains the necessity for Prohibition at a public meeting in Bombay.
- June 26. Congress Premiers, meeting in Bombay, discuss the increasing communal disharmony.
- June 27. Japan gives notice of attacking Foochow and Wenchow.
- June 28. British Memorandum to Germany denies "encirclement" of Germany.
- June 29. 4,000 German officers and men enter Danzig where a crisis is threatened.
- June 30. Lt.-Col. J. A. Herbert, M.P., is appointed next Governor of Bengal.
- July 1. Herr Foerster, Nazi Gauleiter of Danzig, declares that the Free City is determined to return to the Reich.
- July 2. Resolutions noting grave concern about treatment of Indians abroad and urging the Viceroy to express publicly his sympathy with the Indian cause are passed at a public meeting in Madras.
- July 3. Conscription of all able-bodied men and women in Danzig is authorised.
- July 4. President Roosevelt urges neutrality legislation.
- July 5. Mahatma Gandhi accompanied by Mahadev Desai leaves for the Frontier.
- July 6. Chinese Generalissimo addresses a message reaffirming the determination to continue the struggle against Japan.
- July 7. Congress President asks Sjt. Bose to desist from indiscipline.
- July 8. Mr. Jawaharlal Nehru denounces Mr. Bose's move to organise agitation against decisions of the A.-I. C. C.
- July 9. Mr. Subash Bose declines to call off All-India Day.
- July 10. Sri Minakshi Temple, Madura, is thrown open to Harijans.
- July 11. Madras Government notify a Bill to indemnify officers of Government and other persons in respect of temple entry.
- July 12. Sir S. Radhakrishnan is elected a Fellow of the British Academy.
- July 13. Mahatma Gandhi replies to Bose's attack on Prohibition and invites him to retrace his steps and work with the forces accelerating Prohibition.
- July 14. Pandit Jawaharlal Nehru leaves for Ceylon.
- July 15. The Government of India amplifies the terms of reference of the Army Indianisation Committee.
- July 16. Pandit Nehru receives a tumultuous welcome in Colombo.
- July 16. Sri Brihadiswara Temple, Tanjore, is thrown open to Harijans.
- July 17. Conference about Indo-Japanese Trade Agreement opens at Simla, Sir A. Ramaswami Mudaliar, the Commerce Member, welcoming the delegates.
- July 18. Text of the Temple Entry Indemnity Ordinance is published.
- July 19. A *Gazette Extraordinary* announces reforms sanctioned by H. E. H. the Nizam.
- July 20. Mr. Bhulabhai Desai, who has returned to India, in an interview, surveys the political situation in Europe.
- July 21. Speaking at a Colombo meeting, Mr. Jawaharlal Nehru advises Indians to cultivate the goodwill of the Ceylonese.
- July 22. Anglo-Japanese agreement is reached.
- July 23. Gandhiji advises South African Indians to postpone Passive Resistance.
- July 24. Mr. R. H. Hutchings is appointed Government of India Agent in Burma.
- July 25. Pandit Nehru returns to Madras.
- July 26. Gandhiji sends a message to Bengal prisoners asking them to give up hunger-strike.
- July 27. U. S. terminates treaty of commerce with Japan.
- July 27. Bomb explosions in London attributed to I. R. A.



The WORLD of BOOKS



RABINDRANATH TAGORE: His Personality & Work. By Prof. V. Lesny. Foreword by C. F. Andrews. George Allen & Unwin.

Prof. Lesny's interpretation of the Poet and his personality is at once intimate and scholarly. This is no doubt due to his deep knowledge of Bengali literature and his intimate association with life in Santiniketan. The Czech Professor happened to stay at the Poet's Asram for some time and drank deep at the very fountain of the Poet's inspiration. The result is a volume of fine scholarship and rare judgment. Prof. Lesny tells us that the Poet did not attempt to write in English until he was 50 and that very little of his early work is available in English. The Professor has made a special study of these early writings and the reader is introduced to much that is new in Tagore's poetry and prose. These lines written by the Poet just after the death of his wife, are typical of the quality of his early writings:

When she still lived, then every gift
She gave me, Lord, I could repay
That time will never come again.
Her night is morning now,
You took her in Your arms, O Lord,
And at Your feet to-day I lay the gifts
That I prepared for her long while.
For every wrong to her, O Lord,
For every fault of mine,
I must beg pardon of You, Lord, to-day.
The blooms of gratitude and love
Which she no longer can receive
I bring to You to-day, O Lord,
Though they were meant for her.

The book is a reminder of the fine scholarship that animated so many of the brilliant staff of the University of Prague in the happy, care-free and culture-loving days before the German absorption of Czechoslovakia.

LETTERS TO A MILLIONAIRE. By Upton Sinclair. T. Werner Laurie. 2sh. 6d.

Mr. Upton Sinclair, the famous American Novelist, familiar to all readers of radicalist fiction through his novels, "The Jungle", "Boston", "Oil", etc., has in this slim little volume given us a collection of his letters to a millionaire on certain current questions relating to the reconstruction of the existing social and economic order.

The letters contain, as might be expected, from all the writings of Mr. Sinclair, excellent propaganda (in the best sense of the term) and excellent invective, though some of it is peculiarly American in its application. There is a stimulating, vigorous, and fundamentally unanswerable attack on evils inevitable in the existing capitalist order and its economic arrangements or rather anarchy. Wholesome, refreshing advice is given to the millionaire, who is educated frankly, in the ultimate misery on which the wealth of millionaire is based. Whether or not millionaires take Sinclair's advice, the work is well worth reading by those who are millionaires and even by those who are not.

BOMBAY: THE GATEWAY OF INDIA: An exhaustive tourist's guide. Passengers and Traffic Relief Association, Bombay. This is a revised and enlarged edition of this valuable guide to Bombay. The present edition is more exhaustive than the previous one and contains many useful and interesting information for tourists and visitors to the city of Bombay.

THE RUSSIAN REVOLUTION. By M. N. Roy. D. M. Library, Calcutta. Re. 1.

So much has been written about Russia and so startling have been the changes of tack on the part of the Soviet Commissars that it has been difficult, not to say perplexing, for the ordinary reader to get an idea of what Russia has achieved and what her present policy is. Mr. Roy explains clearly how the 1917 revolution was made, how the tactics of Lenin insisted on realism and the industrialisation of Russia, how the process had to be accelerated or abandoned according to circumstances, and how the whole policy of Russia has necessarily been conditioned by the policies of other states in Europe. Many of Russia's contradictions disappear in the light of Mr. Roy's account. One begins to notice how solid the achievement has been and how difficult the process of socialisation. But we wish Mr. Roy had supplemented all this by a thorough examination of the position now obtaining in Russia. There is not a word about the recent series of political trials that have tarnished the Russian Government in the eyes of friends and idealists. But Mr. Roy's canvas is wide; he thinks in terms of decades and the actual measure of success. And he is right. Russia is still in the crucible; she is still in a state of latent war with the counter-revolutionaries and/or insane idealists. Surrounded by Fascist states, she can think immediately only of defence and nationalism. But in science, education, public health and economics, Russia is forging ahead as no democratic state can hope to do. It is for this reason that the Russian Revolution and its history should be studied. For that study, Mr. Roy's slim work can be used as an excellent jumping off board.

SOME ASPECTS OF INDIA'S MILITARY DEFENCE. By Prof. D. H. Limaye. New Book Company, Bombay.

This book, submitted as a thesis to the Bombay University and for the publication of which a grant was given by the Government of Baroda, gives a brief account of the history of the Indian Army and its organisation; it tackles the questions of the short service system and recommends conscription as applicable to all countries India including. The writer puts forward a plea that India should be spared the payment of Capitation Charges and that Britain should make an annual contribution for the upkeep of the British troops in India. The problems of Indianisation of the Army and its recruitment are closely interconnected and shown in their different bearings. A wholesale elimination of the States' Armies has been thrown out as a suggestion supported by the federal theory that the Federal Government should have a monopolistic control over army and defence.

THOUGHTS OF SHAKESPEARE. By Nar Bir Sen. Foreword by Dr. Sir Gokul Chand Narang and an Introduction by Dr. P. C. Ray. Post Box No. 7832, Calcutta.

This is a collection of beautiful thoughts from the works of Shakespeare classified under appropriate headings. This is not the first work of its kind; for Shakespearean anthologies are countless, but Mr. Sen shows taste and judgment in his selections.

The selections which cover the complete works of Shakespeare—comedies, histories, tragedies, poems and sonnets—are as varied and interesting as they are copious. Skillfully arranged according to alphabetical order, the design and execution of the work leave nothing to be desired.

NYAYA THEORY OF KNOWLEDGE. By Chatterjee. Publishers, University of Calcutta. Price Rs. 5.

Dr. Chatterjee's book is a comprehensive and concise account of the Nyaya system. The study of the Nyaya system is indispensable to any student of Indian philosophy. All the other systems of Indian philosophy make use of the Nyaya technique abundantly, of course, with certain modifications. The fourfold Brahmanas of the Nyaya system are discussed in great detail and parallel comparisons with Western thought are instituted with great care.

IN DEFENCE OF HINDUISM. By Swami Vivekananda. Published by the Advaita Asrama, Almora, Calcutta.

The book under review is the substance of a reply to an address presented to Swami Vivekananda by the Hindus of Madras soon after his return from the Parliament of Religions in Chicago. It is a clarion-call to all the Hindus to preserve the best in our religion. The Swamiji conclusively vindicates with matchless vigour the glory, the sanity, the universality and tolerance of Hinduism. Hinduism is a way of life more than a list of dogmas.

BOOKS RECEIVED

THE MAHABHARATA AS A HISTORY AND A DRAMA. By Rai Promatha Nath Mullick Bahadur. With a Foreword by Sir S. Radhakrishnan, K.T. Thacker Spink & Co., Ltd., Rs. 10. (G. A. Natesan & Co., Madras.)

THE ORIGINAL GITA. The Song of the Supreme Exalted One. With copious comments and notes by Rudolph Otto. George Allen & Unwin Ltd., London.

STATE BANKS FOR INDIA. By Dr. Anwar Iqbal Qureshi, M.A., M.Sc., Ph.D. With an Introduction by Prof. A. G. B. Fisher. Macmillan & Co., Ltd., London.

THE WORLD OF INDUSTRY AND LABOUR 1939. International Labour Office, Geneva.

THE FATE AND DESTINY. By Mary Salter. Roseland, Kingskerswell.

THE FEDERAL COURT MANUAL. By Dhyan Chandra and Gurudayal Sahay. Messrs. J. M. Jain & Bros., New Delhi.

SOUTH INDIAN CELEBRITIES. Vol. II. Sketches by K. M. Balasubramaniam. With a Foreword by Dewan Bahadur K. S. Ramaswami Sastri. Published by the author of "Jaya Vilas", Lalithapuram, Royapettah.

AND THE RIVER ROLLS ON. By Frank Walford. T. Werner Laurie Ltd., London.

A GIRL IN THE SKY RACKET. By W. J. Blackledge. T. Werner Laurie Ltd., London.

BHAWANI DAYAL SANNYASI: A public worker in South Africa. By Prem Narain Agrawal, M.A. The Indian Colonial Association, Ajitmal, Etawah, U. P.

A CITY IN TRANSITION. Studies in the social life of Madras. By C. W. Ranson. Christian Literature Society of India, Madras.

THE MAN WHO KILLED HITLER. By "Anonymous". T. Werner Laurie Ltd., London.

MAHARAJA RANJIT SINGH. Century Volume. Khalsa College, Amritsar. Re. 1-8.

RECORDS OF THE GEOLOGICAL SURVEY OF INDIA. Vol. 74, Part 1. Published by order of the Government of India. Manager of Publications, Delhi.

WHAT IS HINDUISM? By D. S. Sarma, M.A., Principal, Pachaiyappa's College, Madras. Printed by G. S. Press, Mount Road, Madras. Re. 1-8. Available of G. A. Natesan & Co., Madras.

PRINCIPLES AND PROBLEMS OF INDIAN LABOUR LEGISLATION. By Rajani Kanta Das, M.A., Ph.D. University of Calcutta, Calcutta.

THE AWAKENING OF INDIAN WOMEN. By Kamaladevi Chattopadhyaya and others. Published by Everyman's Press, Madras. Price Re. 1-8. (Available of G. A. Natesan & Co., Madras.)

WHAT ENGLISH EDUCATION HAS MADE OF US. By Prof. D. K. Datta, M.A. Doaba House, Mohanlal Road, Lahore.

INSURANCE BOOKS

- (1) AN INTRODUCTORY SALES COURSE FOR LIFE INSURANCE AGENTS.
- (2) LIFE INSURANCE PROFESSION. What it is and How to succeed in it.
- (3) PRACTICAL PROSPECTING OR WHOM TO SEE FOR LIFE INSURANCE. By Hargopal Singh Ganiq, Arya Nagar, Lucknow.

Hyderabad

THE NEW CONSTITUTION

H. E. H. the Nizam of Hyderabad has issued a special *Firman* announcing



H. E. H. THE NIZAM

an important scheme of Constitutional Reforms for Hyderabad. Concluding the *Firman*, H. E. H. the Nizam says:

I am confident that, if worked in the spirit in which it has been conceived, this constitution will provide both a large measure of present advance and a wide scope for future expansion, as in course of time both my Government and my people acquire sufficient experience. I trust that both will share the spirit and the desire which have actuated me throughout.

The new constitution provides for a Legislative Assembly of 85 members, of whom 42 will be elected from constituencies formed on the basis of economic interests and under a system of joint electorates with equal reservation of seats, the establishment of a permanent

Statutory Religious Affairs Committee for advising the Government on memorials and petitions of any community or sect purporting to bring to the Government's notice disabilities and restrictions in the performance of religious rites, the appointment of Statutory Committees for advising the Ministers in respect of the administration of nation-building departments as well as for Hindu and Muslim Endowments, and the expansion and grant of additional powers to Local Self-Government institutions, which will henceforth have elected majorities as well as the establishment of village Panchayats.

Baroda

MASS EDUCATION IN BARODA

Mass education occupies a leading place among the activities of the State. Efforts to bring literacy within easy reach of backward classes of people have been continued by spending large amounts on boarding houses, scholarships and other facilities. The crux of the whole question of improvement of elementary education lies in the efficiency of the teacher. The number of trained teachers is increasing steadily. It was 3,831 in 1928-29 and is now 1,861 in 1936-37 out of a total of 6,263. The policy of developing the village library system as an essential complement to mass education was steadily pursued. The number of village libraries now stands at 1,100.

COMPULSORY INSURANCE SCHEME

A compulsory insurance scheme for the benefit of State servants has been sanctioned by the Baroda State Government. All entrants to the service and existing employees of the State will benefit by the scheme, except servants drawing less than Rs. 20 monthly salary and those who are expressly exempted.

Mysore

MYSORE LEGISLATION

The Mysore Legislative Council has passed the Money-lenders Bill providing for the regulation of the business of money-lenders. The Juveniles Bill for the establishment of Borstal Schools for the training of juvenile offenders as well as vagrant and destitute juveniles was passed unanimously.

The Bill empowering the Government to establish Regulated Markets for specified agricultural produce also found unanimous acceptance.

SARDAR AND STATE CONGRESS

The advice that they should once again approach the Mysore State authorities with their demand for full responsible government before taking a final decision as to their future course of action was given by Sardar Vallabhbhai Patel to the Mysore State Congress Deputation which waited on him last month.

Sardar Patel emphasized that whatever action they decided on must be taken on their own responsibility as they were the sole judges of the situation. He urged them not to make any personal reference or attacks in any shape or form against the Maharaja or the Dewan even if they resumed their agitation.

DRINKING WATER FOR VILLAGES

The five-year programme inaugurated last year by the Government of Mysore in respect of drinking-water supplies to villages in the State is well ahead of schedule.

Already twelve months' work has enabled 232 villages to be provided with adequate drinking-water supplies at a cost of Rs. 73,500. Sixteen taluks share in this beneficial work.

Indore

INDORE APPOINTMENTS

An official notification of the Indore State says that His Highness the Maharaja has appointed Rai Bahadur S. V. Kanungo, M.A., as his Vakil with His Excellency the Viceroy in place of Rai



RAI BAHADUR COL. DINANATH
The New Prime Minister of Indore.

Bahadur Col. Dinanath, who has been appointed Prime Minister. Rao Sahib C. S. R. Rao, First Assistant Publicity Officer in Indore, has been appointed Publicity Officer.

Sangli

CITY MUNICIPAL REFORMS

Following the announcement of the Ruler of Sangli on December 22 last year in the Assembly, regarding the widening of rights of franchise of municipalities, the Sangli Durbar have recommended the extension of the Sangli City Municipality to consist of 24 members, of whom 18 will be elected and 6 nominated.

Travancore

DEWAN AND STATE CONGRESS

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, thus explained the attitude of the Government of Travancore to the State Congress Deputation when they interviewed the Dewan at his residence, 'Bakthi Vilas', on July 7, for direct negotiations for constitutional reforms following Mahatma Gandhi's advice.:

I desire to make it clear beyond all possibility of doubt that unless the Travancore State Congress definitely gives up any idea of civil disobedience as a weapon to be resorted to attain political and constitutional ends, these negotiations and direct approach will lead nowhere. On that point there can be no compromise and there will be no weakening on the part of the Government.

COMPULSORY PHYSICAL TRAINING

The Travancore Government have sanctioned the introduction of a scheme for compulsory attendance in physical training classes in all English High Schools in the State from the current school year as a first step in reorganisation of secondary education. Under this scheme, proficiency in physical exercises will be made a condition precedent for promotions in High School classes.

Kashmir

PROHIBITION EXPERIMENT

Of the leading Indian States, perhaps Kashmir will be the first to start the experiment of Prohibition. Two towns, Mirpur and Shopayan in Jammu and Kashmir respectively have been selected for the experiment, which will be a prelude to a bigger programme underlying the scheme proposed to make the whole State "dry". In the beginning the experiment will involve an annual loss of about Rs. 10,000 to the State Revenues and an outlay of another sum of Rs. 10,000 a year to make Prohibition effective in areas in which it will be introduced.

Cochin

SURPLUS BUDGET FOR COCHIN

Sir R. K. Shanmukham Chetty, Dewan of Cochin, addressing the Legislative Council on July 18, observed:

The examination of our budget will lead one to the inevitable conclusion that Cochin State is one of most lightly taxed States in India and the complaint that the agriculturists of this State are groaning under a heavy burden is an unwarranted exaggeration and has no relation to the facts of the situation.

After referring to the various activities of the State, he said that if the expenditure could be kept under strict control, there was every reason to hope for a surplus budget in practice. Concluding, he observed that the small State of Cochin is not merely keeping pace with the march of time but has in certain respects advanced ahead of the time and can claim that in the three great spheres of State activity she has reached a development in which she can feel legitimately proud.

COCHIN MATERNITY BILL

His Highness the Maharaja of Cochin has ordered that the Cochin Maternity Benefit Bill passed by the Cochin Legislature in 1933 be passed into law immediately.

Bikaner

NEW PRIME MINISTER OF BIKANER

The resignation of Sir Kailas Narain Haksar, Prime Minister of Bikaner, on grounds of ill-health was announced in a *Gazette Extraordinary*, dated July 16.

It is also officially announced that Sir Seraymal Bapna, former Prime Minister of Indore, has been appointed Prime Minister of Bikaner *vice* Sir Kailas Haksar.

Gwalior

REVENUE REMISSIONS

A uniform remission of 0.16 in the rupee in revenue and rent for the Shivpuri District has been sanctioned by the Gwalior Durbar. The realisation of Mulki Muzmi, past arrears of famine, water cess and grazing dues has been suspended. The execution of civil and revenue decrees will be kept in abeyance till the end of December 1939.

INDIANS OVERSEAS

South Africa

A.-I. C. C. AND SOUTH AFRICA

The following is the resolution on South Africa as amended by Dr. R. Lohia and passed by the A.-I. C. C. at its last meeting in Bombay.

The A.-I. C. C. regrets the attitude of the Union Government towards the Indian settlers. It betrays utter disregard of the obligations undertaken by the predecessors of the present Government. The policy just initiated by them is in direct breach of the Smuts-Gandhi Agreement of 1914, the Cape-town Agreement of 1927, the Peetham Commission of 1932 and the subsequent undertaking on behalf of the Union Government.

The A.-I. C. C. notes with pride and satisfaction the firm stand taken up by the Indians in South Africa. They will have the sympathy of the whole Indian nation behind them in their fight for self-respect and honourable existence.

The A.-I. C. C. trusts that there will be no dissensions among them and that they will present a united front and co-operate with the inhabitants of South Africa in opposing the segregation policies which are directed against all non-European races.

The A.-I. C. C. appeals to the Union Government to retrace their steps and carry out the promises of its predecessors to adopt a policy of progressive amelioration in the status of Indian nationals in South Africa, 80 per cent. of whom are born and bred in that sub-Continent and to whom South Africa is their only home.

An all-party public meeting in Madras endorsed this resolution and appealed to H. E. the Viceroy to give public expression to his sympathy with the Indian cause. Mr. G. A. Natesan, who moved the resolution, quoted the recent speech of Lord Zetland on British Imperialism and pointed out that

there could not have been a more unhappy and ill-timed boast of British Imperialism than that made by His Lordship. The persecution of Indians in the British Dominions and Colonies were grim commentaries on the arrogant boast of British Imperialism. It was idle to expect any decent Indian to join or have faith in that Imperialism.

As we go to Press, it is comforting to learn that the differences among South African Indians are being composed and that an attempt is made to present a united front among them.

PASSIVE RESISTANCE

A meeting of 6,000 Indians at Johannesburg on July 9, protesting against the Transvaal Asiatic Land and Trading Act, unanimously decided to resort to passive resistance to be launched in the Transvaal on August 1.

The meeting also adopted a resolution requesting the Government of India to withdraw the Agency in South Africa, continuance of which is deemed derogatory after the passing of the Act.

Burma

INDIAN IMMIGRATION

It is well known that the question of Indian immigration to Burma is regarded by the Burmese with some anxiety, but the whole question of regulation of immigration is one for amicable negotiation and settlement between the Governments of India and Burma," said Sir Walter Booth Gravely, Chief Secretary, Burma, in a recent interview in Colombo. He added:

According to certain provisions of the Government of India Act and by the terms of an existing agreement between the countries concurrent with the Indo-Burma Trade Agreement, no regulation of a restrictive character other than for public health purposes and the like can be imposed on Indian immigration to Burma except by a fresh agreement between the Governments.

Malaya

VOCATIONAL SCHOOLS IN MALAYA

It is understood that an organiser of vocational schools for Malaya will be appointed who will be responsible for directing the activities of trade schools and for the development of handicrafts in English and vernacular schools.

Provision has also been made for a new trade school at Singapore at a cost of more than Rs. 5 lakhs. A school to instruct in methods of employing power and refrigeration is also to be built,

West Indies

INDIANS IN JAMAICA

There are approximately 19,000 Indians in Jamaica according to the latest annual report of the local Protector of Immigrants. The majority are employed in various manual occupations. They are to be found amongst agricultural labourers, planters, mechanics, chauffeurs and merchants, not to speak of those employed as clerks, typists and stenographers.

Nearly 2,500 Indian children attended Government schools in 1937 as against 2,155 in the preceding year. Of these, roughly 1,360 were boys and 1,140 girls.

Indians who have been born in the Colony or who have completed 10 years' residence in the island possess the same political rights as the native population.

Abyssinia

INDIANS IN ABYSSINIA

According to information received in the A. I. C. C. office, 1,300 Indians the bulk of whom are cultured and educated residing in Abyssinia, Italian Somaliland and Eritria are subjected to humiliating and discriminatory regulations. They are prohibited from entering hotels, restaurants and cinemas, from using cars driven by Europeans and public autobusses, from travelling in the first and second classes, from entering the main Post and Telegraph offices, using waiting rooms of public offices, being treated in hospitals as indoor patients and carrying on business in centres of cities. In spite of repeated efforts extending over more than two years to end this intolerable position, they have been unsuccessful to get their grievances redressed.

Ceylon

PANDIT NEHRU IN CEYLON

In accordance with the resolution of the A. I. C. C. Pandit Jawaharlal Nehru was deputed to Ceylon on a mission of peace. As we write, the Pandit is



PANDIT JAWAHARLAL NEHRU

conferring with the Board of Ministers in Ceylon.

Addressing a crowded public reception at Colombo on July 17, the Pandit asked:

"Are we going to waste our energies in these small affairs and petty conflicts, which distract our attention, or prepare ourselves to take part in the great events to come?"

Pandit Nehru spoke of the new nationalism dawning upon the world under which no nation would rule another, and friendliness, co-operation and inter-dependence would form the basis of life, peace and progress.

Against this background, Pandit Nehru presented the problems which existed between India and Ceylon to-day and declared that the link which had been forged through thousands of years could not be broken by rash actions and thoughtless gestures from either side.



TOPICS From PERIODICALS



THE FUTURE OF THE INDIAN STATES

An anonymous writer in the June number of the *Round Table* discusses the position of the Indian states which to-day are facing a crisis in their history. Upon the outcome of this crisis probably depends not only the introduction and the success or failure of federation under the Government of India Act of 1935, but also the future form and fortunes of the many states that lack the means, even if they possess the will, to keep pace with the rapid evolution of a new India. State administrations are being exposed to ruthless examination by politicians and the press. If those responsible are unable or unwilling to render an account of their stewardship, their only salvation lies in immediate constitutional and administrative reforms.

The pressure does not come from one direction only. The Congress leaders, speaking for "the largest and most efficiently organised party", demand the democratisation of all aspects of state administration and the introduction of responsible government. In the states themselves, particularly in the more advanced states, there is a growing desire by the people for an effective voice in the administration. They may seek, for the most part, a responsive rather than a responsible government, but the basic requirements are invariably justice and fair taxation, speedy redress of legitimate grievances and a voice for the people in their own governance and destiny, to be heard through suitable representative institutions.

In British India, the units have developed with a certain constitutional and administrative uniformity which provided a suitable basis for federal plans. There has been no such development in the Indian states. The major states, some of them at any rate are developing on similar lines, and some lesser states with necessary resources, are commencing to move in the same direction. There remains, however, a large residue of states, "too poor or too inconsiderable to support proper administration, much less a recognisable constitution".

It is indeed an outstanding anomaly of the accident of origin and unequal growth, an anomaly to which the major states not unreasonably object that they, with their ample revenues and progressive administrations, should be classed with hundreds of petty states, which are treated as independent units, many of them having no more than a square mile of territory, one thousand inhabitants and an annual revenue of, say, one thousand rupees or £75.

Before the world war, the princes and ruling chiefs lived a sheltered life and the growth of political consciousness in British India affected them but little. The small states became altogether stagnant. The sufferers were the subjects of these states. The discontented elements found in some Congress leaders helpful guidance in spite of the neutrality resolution of the Haripura Congress. For the states could no more be isolated from the broad life of the current of national life surging around, and Congress made no secret of its ultimate aim.

It is the ambition of the Congress, in case federation is introduced, to be able to form a central ministry with a working majority unfettered by compromises that coalitions entail.

This is no easy task. The Congress cannot obtain that majority except by capturing a large proportion of the seats allotted to the states. Hence the present Congress propaganda in the states. For in the long run, the states will be confronted with the question: "Is the Crown or the Congress to be the Paramount Power?" There is warrant for such a question as Mr. Gandhi himself has said it in a recent issue of *Harijan*:

If the Princes believe that the good of the people is also their good, they will gratefully seek and accept the Congress assistance. It is surely in their interest to cultivate friendly relations with an organisation which bids fair in the future, not very distant, to replace the Paramount Power, let me hope by friendly arrangement. Will they not read the handwriting on the wall?

BRITISH OR NAZI RULE?

Lord Halifax gave away the whole case for a moral justification of the British overlordship of India, says the *Indian Social Reformer*, when he commended it to advanced Indian politicians as better than Communist, Fascist and Nazi domination.

When Europeans talk of democracy and dictatorship, they are all the time thinking only of white men. British democracy has not the same meaning to Indians as to the Briton and the White inhabitants of the self-governing Dominions. British statesmen have been saying that they will oppose any state which aspires to world domination. That they are themselves exercising domination over a large part of the world does not strike them as discrediting the sincerity of their protestation of abhorrence of domination.

The *Reformer* then takes up two matters which bring out the character of British domination. The first is in regard to the announcement that in the scheme of imperial defence in the Far East, India has been allotted a place. The *Reformer* asks:

Were any steps taken to ascertain whether the Indian people wished to have a part in this scheme and, if so, what part? Does it not strike Mr. Chamberlain and Lord Halifax that to decide for three hundred and fifty millions of human beings in this arbitrary fashion is nothing but domination against which they profess to be anxious to protect the world?

Take another instance. During the last few days the World Press has published figures of the gold reserves of the principal democratic countries. Every one of them conserves its gold with jealous care. In India, on the other hand,

every week large shipments of gold are made to foreign countries. This policy is being deliberately maintained in the teeth of public protests. Is this domination or democracy? No doubt India has been given a sort of constitution bearing the outward appearance of the British Parliamentary system. But the only freedom enjoyed by provincial autonomy is to levy more taxes.

The *Reformer* then goes on to add that political self-rule is verily a shadow without the substance of economic well-being. It quotes with approval the very impartial observations of the *Economist*, which says:

The point is, whether we can make the best of both worlds. On the political side, British administration has hitched its wagon to the star of ultimate self-government: the star which has come into sight in a shower of sparks in the great sub-Continent of India. Can that political development be associated at the same time with a parallel policy of economic development which will give to the shadow of political self-rule the substance of economic well-being and welfare?

The vote cannot keep a man from starving if he has no food to eat. What India has been given is aptly described as "a shower of sparks". What will be the difference to India if she passed from British democracy to the domination of Nazi or Fascist or Japanese dictatorship? Says the *Reformer*:

She is a nonentity in international affairs now; she will continue to be so then. Though she pays a heavy price for her defence, she has no voice in its organisation and to her sons the army is a trade and ceased long ago to offer a career. Matters will continue to be much the same, though on the continental scale the cost may be somewhat less. We have so far left out the third alternative which has not struck Lord Halifax of leaving India to shift for herself. No doubt Lord Halifax believes that if India is left to manage her own affairs, she will mismanage them. No doubt he fervently believes that he and Mr. Neville Chamberlain are managing the affairs of Great Britain admirably. What Englishmen constantly ignore and what, from their insistence, even Indians have come to ignore, is that the chief factor of success of British rule in this country, in so far as it has been a success, has been the capacity of Indians to appreciate modern ideas and to give effect to them within the limits set for them. This capacity for adaptation has not altogether left us. With the utmost goodwill, Great Britain with her increasing commitments in Europe must find it impossible to defend India and then India will have to rely on her own depleted resources and untrained manhood to defend herself. The feeling that British support cannot be counted upon is becoming increasingly clear to thinking Indians.

The *Reformer* naturally commends to Lord Halifax this third alternative as likely to prove satisfactory to all parties and to be conducive to world peace.

VOCATIONAL EDUCATION IN INDIA

In the course of an article on Vocational Education in the *New Review* for July, Mr. T. N. Siqueira says that early Indian education was definitely vocational in the sense that it was a direct preparation for life. The regulations show that the education of Kshatriyas and Vaisyas was intended to prepare them for their vocations. By the flourishing time of the Maurya empire (4th-3rd century B.C.) the vocational education of the Kshatriyas seems to have developed and become more systematic.

Though the *Arthashastra* (generally ascribed to Kautilya or Chanakya) should not be taken too literally as a record of what was always done, it certainly shows what was then considered the ideal to be aimed at by princes and politicians. It lays down that the prince (or warrior) should be taught the three Vedas: Anvikshiki (Sankhya, Yoga and Lokayata philosophy), Varta (agriculture, cattle-breeding and trade) and Dandaniti (administration of justice and government). The first two subjects were taught by Brahmins, the third by Government officers actually in charge of these departments, and the last by politicians and statesmen; for the teaching was theoretical as well as practical.

Manu thus enumerates his curriculum of Vaisya's vocational education:

The vocational curriculum of a Vaisya would include agriculture, arithmetic, commercial geography, the languages spoken in the country or district and the practical business of trade. After an elementary initiation at home, the Vaisya boy would attend a school kept by his trade guild or by the local mahajans, where he would be further trained by a professional teacher in the theory and practice of his future calling.

Vocational education remained what it had been in Hindu and Buddhist times right through the Muhammadan and even the early British period.

Each caste kept its hereditary vocation and brought its children up to it by personal, practical contact. It is only in the last hundred years with the gradual relaxing of the rigidity of caste and the infiltration of Christian ideas that a rush of all castes to the learned professions formerly reserved to Brahmins and therefore to the literary education which seemed to open the door to these professions and posts has taken place. The Wardha and other recent schemes are an attempt to restore the balance.

In the Wardha Scheme, too, religion has no place in the curriculum, points out the writer who goes on to add:

While both vocational education, and education with a vocational background, are necessary in the India of to-morrow, it is of the greatest importance that they should be wisely planned. Like any other reform, it must, if it is to be beneficial, be built upon the foundations of the past and in terms of the past, but it should not be a mere return to the past with all its defects. Indian education cannot be an importation from countries with a different personality, but neither should it ignore the progress and experience of centuries and repeat the mistakes of its infancy. The primary object of all (even vocational) education for all classes of children—irrespective of caste and wealth—should be not goods but goodness; not profit but personality. For every child, whether of town or village, of high or low rank, is immensely more important than what he produces; what he is, is of much greater value—even to the State—than what he does or makes.

INDIANS OVERSEAS

"The whole influence of the European community in India ought to be used in support of the legitimate claim of India that at least within the empire her nationals should be treated with fairness and justice," thus concludes an editorial under the caption 'Indians Overseas' in the *South Indian Bulletin*, the official publication of the South Indian branch of the European Association.

The editorial deals with the Asiatics' Bill in the Union Parliament and says that the passage of the Bill and the attitude of the Nationalist Party in South Africa are a serious menace to the unity of the Empire.

The writer goes on to add: "It is difficult to see what India can do as retaliation will be futile and injurious to the Indian community in South Africa and harsh words will be useless. In a matter, however, where grave Imperial issues are so heavily involved, it would seem that the authentic voice of His Majesty's Government should be heard."

BRITISH FOREIGN POLICY

The international situation has been moving fast since the Munich Pact. Germany seems to be growing strong by 'Ausschluss' and by the cession of Czechoslovakia to the third Reich. The present trend of British foreign policy is directed in such a way as to maintain the British Empire against any possible menace in Europe, Africa and Asia. Mr. Subalchandra Bishwas, writing in the latest number of the *Calcutta Review* on the British foreign policy, says:

Every student of history knows that Britain has assumed the status of a great Power since the 'Glorious Revolution' of 1688. During this long period of two hundred and fifty years she has been playing an important role in world politics. The supremacy of the British naval power and Two-Power standard of her naval strength enabled her in the past to maintain a *status quo* in the political situation of the world. Britain's naval superiority to other great nations enabled her to establish a far-flung empire. But now her naval superiority has been challenged due to the different perspective of the international political situations of the world. The emergence of Japan in the Far East and the United States of America in the Far West as great Naval Powers has changed the entire situation. These two great Powers are far beyond the cordon of the British navy.

From 1688 to 1918 Britain controlled the narrow seas round Europe, namely, the Mediterranean, the Channel, the North Sea and the Baltic. Even the enemies' fleets were bottled up at their home waters. But now they can no longer be controlled by naval power due to the development of aerial warfare.

After the last world war, the resurgent Germany and Italy as Great Military Powers have changed the entire political situation in Europe. The totalitarian states have combined themselves together and the peace of the world is imperilled by the menace of Rome-Berlin-Tokyo triangle.

Mr. Chamberlain's overtures to Germany and Italy will be of no avail; for Dictators' appetite for earth hunger could never be appeased. 1939 is not 1914. The hostility of either or both Japan and America would paralyse historic British strategy; it would make it impossible for Britain to bring the whole pressure to bear upon her European enemy. In case of a major conflict, the British navy will split up in three places, namely, in the North Sea, the Mediterranean and the Far East. Dominion Nationalism, which has shattered the unity of the Commonwealth's foreign policy, is one of the factors of the weakness of Britain, which has lost too many strategic positions due to the Spanish civil war.

THE ASPIRATIONS OF YOUNG INDIA

This is the subject of a spirited article in the July number of the *Prabuddha Bharata*, in which the Editor of that journal puts in a vigorous appeal to the younger generation to liberate the motherland from the octopus of alien imperialism. Pointing out the appalling backwardness of India in some vital departments of her material life, he gives some illuminating figures:

If we take the trouble of examining the statistics of the average annual income of the different countries of the world, the lurid picture of India's present destitution and economic prostration becomes revealed in all its nakedness unto our eyes. India has not at the present day more than Rs. 27 to her credit as the average income per head per annum whereas the big imperialistic powers of the West such as America, England, France, and Japan have Rs. 1,000, Rs. 750, Rs. 450, and Rs. 345 as the average annual income per head respectively.

The condition of education in the country is none the less appalling. A comparative study of the world figures of the progress of literary discloses startling disparity between India and the rest of the countries.

Literacy in Holland, Norway, Denmark, and Germany is 100 per cent., in America 95.4, in England 93.5, and in Japan 97.8 whereas in British India it is only 8 per cent. In short, 92 per cent. of her people are still without the elementary knowledge of the three R's.

But more disconcerting still are other figures illustrating other aspects of life in India.

In British India alone every year four hundred and fifty lakhs of people suffer from various kinds of diseases, and out of them 866 people die every hour. The average length of life in America is 55.5, in England 52.5, in France 48.5 and in Japan 44.3 whereas in India it is only 22.7.

And so far as the question of unemployment in different countries is concerned, the statistics collected by the League of Nations show

that 40 million people are unemployed elsewhere in the whole world, but more than that number are without any employment in India alone.

Thus there is ample work before the youth of the nation in different fields of national service.

I. C. S. EXAMINATION

Mr. G. M. Yahya, B.A., commenting on the I. C. S. Examiner's report for 1938, suggests in his contribution to the *Modern Review* for June that the defects in the present system lies with the examination. The students who compete feel that no justice is done by the authorities to science or mathematics subjects. Whereas more facility is provided to history, economics and literature graduates. In order to remove these difficulties and to encourage science or mathematics candidates, the writer observes, the Government or the Commission would do well to invite the opinion of able scholars and experts, not ignoring the opinion of an I. C. S. candidate, who in fact is the person to go through the ordeal and consequently is a better judge.

"The present mode of setting questions in some parts of the subject in the first paper and setting again in the same parts of it in the second, candidates greatly dislike. The Lower Mathematics Pure Paper should be exclusively of the B. A. standard so that a candidate with B. A. may offer and devote his attention to new subjects of his choice and not waste his energies over self-study without the help of the University professors. If not, the Universities should be asked to raise the standard of B. A. in Mathematics, etc., to that of the I. C. S. Lower Mathematics Paper, etc. The end in view of the authorities should be to restrict the portion and to raise its standard, thereby testing the intelligence of the candidate rather than his ignorance."

The writer concludes by saying that what is true of the I. C. S. Examination is also true of the other competitive examinations.

NATIONAL PLANNING

The Industrial number of the *Landholders' Journal* contains an article on "Some Aspects of National Planning" by Mr. Siva Prosad Mookerjee, who discusses threadbare the advantages as well as the defects of national planning. Writing about its advantages, Mr. Mookerjee says:

National planning has for its view the maximum utilisation of the productive resources of a country and as such it will go a long way to improve a country's economic conditions. National planning, since it primarily aims at economic self-sufficiency, will be a boon to a country adopting such a scheme, as wars or natural ailments elsewhere will not seriously disturb the economic life of the country concerned. Another advantage which will accrue to agricultural countries like India from industrial development brought about through National planning will be lightening the pressure on the soil and dependence on more or less a single occupation, *viz.*, agriculture. An adequate development of industries will make for a more even distribution of the population among a variety of occupations and bring about a moral stable national economy.

National planning has, however, some serious weaknesses also. They are according to the writer as follows:—

Since national planning stipulates active participation of the Government in trade and industries of a country, the spirit of individual initiative and enterprise will be damped and if it goes too far, it might result in a set-back to the prosperity of the country concerned. Moreover, the Government susceptible to democratic influences may be misdirected or otherwise influenced to foster uneconomic or unnatural industries. National planning may also cause a weakening of the scientific spirit and scientific improvements in the industries of a country. Pushed to the extreme, national planning, moreover, is likely to embitter international feelings. As national planning implies the reorganisation of the industries of a country on a basis of national self-sufficiency, the free unfettered development of a country's international trade will be affected, which may cause irritation to aggrieved countries and thus may lead to the outbreak of a war.

INDIAN SUGAR INDUSTRY

The *Indian Sugar*, the official organ of the Indian Sugar Syndicate Ltd. (100, Clive Street, Calcutta) has an interesting article in its June number on "Indian Sugar Industry: Danger Spots and State Control" by 'G. V. S.' "The problem that now besets this industry," says the writer, "is one of over-production and costs of production."

For over-production in ultimate analysis is also a matter of the market, which for proper and equitable solution calls for planning and control on a country-wide basis, not only by our Government but indicates the increasing need also for greater co-operation and rationalisation within the industry itself. The growing need for standardising the qualities of sugar produced and vastly improving its keeping quality cannot be too much emphasised. A reasonable carryover is sometimes necessary, which the industry must have realized to their bitter cost this season; but if what was meant to be kept does not keep, what is it worth?

Stressing the need for broad-basing the industry on a country-wide basis, the writer says:

There is no doubt that under the control and direction of the Indian Sugar Syndicate, the industry recovered a great deal from the unprecedented slump in price which overtook it in 1936-37; and from point of view of achievement, the experiment presents a strong case for planned economy. The interest of the experiment consists in the fact that, while the ownership of the means of production is not transferred, there is yet brought about a co-ordinated attempt not merely to steady the tone of the Indian sugar market but to some extent also to control the profit motive in the industry. If in recent days it came in for some criticism, it was for reasons that lay beyond its control. For one thing, it is at present but a two provinces' affair practically, and its scope for effective control, which implies sanction behind it, is indeed much too much circumscribed. There are in the main three interests involved, namely, those of the producers of the raw material, the cane growers, the manufacturers and the consumers which, although on the surface appear to be opposed to each other, are, as a little probing will show, not only not opposed but indeed are so plaited and dovetailed to each other that into their unity is weaved the future of the Indian sugar industry.

THE SAINT POETS OF MAHARASHTRA

In the course of an interesting article in the July issue of the *Aryan Path*, Mr. M. D. Altekar, discussing about the saint poets of the Maharashtra, points out that Marathi literature is rich in spiritual poetry. The learned writer contends that these early saint-poets undoubtedly moved on a spiritual plane, but they were not unmindful of the millions who have to tread the earth, fight their daily battles and earn their daily bread.

In fact, it was to succour these that they wrote their works and also preached occasionally. They hated all hypocrisy and they inculcated a love for industrious habits, cleanliness, mental as well as physical, and a heroic spirit that should stand adamant against the most frightening calamities. In fairness to our own intellectual honesty, we must study them properly and find out what they stood for and what they achieved.

The greatest of the saint-poets of Maharashtra are: Dnyaneshwar, Namdev, Eknath, and Tukaram. The first two belonged to the thirteenth century, Eknath to the sixteenth and Tukaram to the seventeenth. One finds among the writers of those times there were people not only of different castes but of different communities as well and they treated each other with a reverence and in a spirit of equality.

We have among the poets of those days men and women, Brahmins and non-Brahmins, the last group including the so-called untouchables. And there is no doubt about the sincerity with which they wrote and preached. They were strong men and women who had battled with their desires and had conquered them—the greatest victory for any one—and they did not believe in sickly sentimentality.

SAINTS OF MAHARASHTRA.—There are short sketches dealing with the lives of four eminent Maharashtra saints. They are based on the original account and biographies found in the Marathi language. A unique feature of these sketches consists in the numerous and choice quotations from the poems and utterances of these saints. Each book also contains a special account of the religious doctrines which each saint taught.

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THE IMPLICATIONS OF SATYAGRAHA

In the course of an article in *Harijan*, Mahatma Gandhi explains the implications of his recent writings and actions in calling a halt to the aggressive campaign of the Congress in the States. Apart from this, he has definitely stiffened his demands upon would-be Satyagrahis.

If my stiffness reduces the number to an insignificant figure, I should not mind. If Satyagraha is a universal principle of universal application, I must find an effective method of action even through a handful. And when I say I see the new light only dimly, I mean that I have not yet found with certainty how a handful can act effectively. It may be, as has happened throughout my life, that I shall know the next step only after the first has been taken.

I have faith that when the time for action has arrived, the plan will be found ready. But the impatient critic will say: 'The time has always been there for action; only you have been found unready.' I cannot plead guilty. I know to the contrary. I have been for some years saying that there is no warrant for resumption of Satyagraha.

The reasons are plain. The Congress has ceased to be an effective vehicle for launching nation-wide Satyagraha. It has become unwieldy, it has corruption in it, there is indiscipline among Congressmen, and rival groups have come into being which would radically change the Congress programme, if they could secure a majority.

Then there is the ever-growing communal tension. Final Satyagraha is inconceivable without an honourable peace between the several communities composing the Indian nation. Lastly, there is the Provincial Autonomy:

I adhere to my belief that we have not done anything like justice to the task undertaken by the Congress in connection with it. It must be confessed that the Governors have on the whole played the game. There has been very little interference on their part with the Ministerial actions. But the interference, sometimes irritating, has come from Congressmen and Congress organisations. Popular violence there should not have been whilst the Congressmen were in office. Most of the Ministerial energy has been devoted to dealing with the demands and opposition of Congressmen. If the Ministers are unpopular, they can and should be dismissed. Instead, they have been allowed to function without the active co-operation of Congressmen.

It will be contrary to every canon of Satyagraha to launch upon the extreme step till every other is exhausted. Such haste will itself constitute violence.

STUDY OF AERONAUTICS

Mr. S. C. Sen, writing in the *Aviation Gazette and Annual* of Calcutta, observes that the teaching of aeronautics in our Universities has not yet found place in the curriculum, and points out that in Western countries course in aeronautics is offered in all principal Universities. The writer suggests that to start with, this subject may be introduced in Universities as one of the optional subjects at the B.Sc. stage and as one of the alternative special papers in Physics or Applied Mathematics at the M.Sc. stage, and similar provision may also be made in the Engineering course.

The demand for admission will more than justify the expenditure that may be involved in bringing this faculty into being.

The University course will be in its real sense fully complementary to the training in practical air pilotage and ground engineering which is imparted by the Flying Clubs in India. University students of this faculty are likely to feel inclined to join the Flying Clubs in large numbers. Similarly club-trained pupils who have the requisite academic qualifications, may feel called upon to profit by the University courses. The Universities and the Flying Clubs may thus work in close co-operation, evolving a most comprehensive scheme of air training for the benefit of the students of India.

The rapidly developing science of aeronautics has opened up a vast field for research for the mathematician, the physicist and the aeronautical engineer.

If the subject is introduced in the Indian Universities, we shall have before long a band of devoted research workers in India, who will merit international recognition in the fulness of time. Closely following on this development, the need will arise for an Indian Aeronautical Society and the deliberations on aeronautical subjects will form an important feature of the annual sessions of the Indian Science Congress.

The teaching of aeronautics in Indian Universities may not solve the problem of unemployment or for the matter of that any other problems except its own. But, as indicated above, it will pave the way for Indians to make distinctive contributions in the making of history in the air.

INDO-BURMESE PROBLEMS

Indian Affairs, in a recent issue, commenting on the appointment of a Commission to enquire into the question of Indian immigration into Burma, observes that the future course of immigration is a wider problem and raises more vital issues. There is, for instance, says the writer, the question of safeguards incorporated into the Constitution of Burma. There is, again, the clash of interests; the extent and nature of economic penetration into Burma by British economic interests during the last 50 years as compared with the part played by Indian capital and labour during the same period so that there may not be unjust and unwarranted discrimination against the Indians. The communication addressed by the Indian Chamber of Commerce, Calcutta, to the Home Department of the Government of India rightly stresses the attention of the Government to these wider issues, and the following extract explains the position:

The Report of the Sub-Committee No. 4 relating to Burma of the First Round Table Conference in 1931 stated, for example, that 'the sub-committee also specially stress the importance of there being no discrimination as regards Indians entering Burma'. This principle was also enunciated by the Prime Minister at the Burma Round Table Conference when Mr. Ramsay MacDonald stated on behalf of the British Government that 'the main principle to be followed must be that of equal rights and opportunities for any British subject ordinarily resident or carrying on trade or business in Burma'. The Burma Round Table Conference had also urged that 'the British subjects should be secured the right to enter and to engage in trade and industry in Burma in the future as hitherto'. It was contended by representatives of British commerce in Burma at the Conference that British subjects should include all British subjects, whether domiciled in the United Kingdom or in India. It was also not contemplated by the Joint Select Committee to empower the Burma Legislature to restrict the entry of Indians of all classes.

If British subjects, says the writer, can claim full entry in India and Burma, on the ground that they are British subjects and, therefore, cannot be discriminated

against, it certainly follows that the same rights accrue to Indians in Burma. If that were not so, the writer avers, the idea contemplated in the Baxter enquiry will go down in the history of British India and the British Commonwealth as the first instance where power is given to one unit of the Empire to discriminate against Indians specifically. The scope of the enquiry will, therefore, have to be confined to the question of enquiring into the volume of *unskilled labour* that flows from India into Burma instead of covering the entire question of Indian immigration.

Repatriation suggests itself as the obvious remedy, but that does not take into account the legitimate claims acquired by Indians, the part they have so long played in the economic development of the country, the economic consequences of an immediate and wholesale repatriation, and the methods of financing such a scheme. A complete diagnosis of the malady has undoubtedly its value in that the press and the politicians will have something definite to go upon, but without the prescription of a remedy, the malaise will remain uncured and the investigation would have served no purpose. The immediate effect will probably be to dissipate all violent anti-Indian feelings in Burma, but if a permanent and satisfactory arrangement has to be evolved, it is not only necessary to assess correctly the extent of the surplus of Indian labour if any, but also to recommend ways and means to solve the problem without prejudicing the interests of either country. The responsibility that the Government of India have in this respect is much more than is apparent at first sight, but it is to be hoped that they will be alive to it.

INDIA IN PERIODICALS

AN INDIAN ELEMENT IN EUROPEAN RENAISSANCE ART. By Hermann Goetz. [The New Review, July 1939.]

THE FOLK HIGH SCHOOLS OF DENMARK: A MODEL FOR INDIA. By H. R. Krishnan, I.C.S. [Prabuddha Bharata, July 1939.]

INDIAN CLASSICAL MUSIC TODAY. By V. R. Talasikar. [Triveni, June 1939.]

FUTURE OF INDUSTRIAL FINANCE IN INDIA. By Saroj Kumar Basu. [The Calcutta Review, June 1939.]

THE CONGRESS. By Rabindranath Tagore. [The Modern Review, July 1939.]

MULTUM IN PARVO

NEWS

* DEPARTMENTAL

* NOTES

Questions of Importance

INDIA'S POLITICAL AIM

"The international situation is uncertain and anarchical," said Sir S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics, Oxford University, who arrived in Bombay on June 29, from England.

Sparks are flying in the Far East, in Danzig and elsewhere and any moment the world may be on fire. The leading statesmen of all the nations are aware that a war between the Great Powers would mean an obliteration of civilised values for many decades. Fear of the tremendous consequences of war is acting as a deterrent. The one passion of a disinterested soul is for peace. But the determining factor is the negative fear of war and not the positive love of peace. If the race for armaments is not to end in disaster, an attempt should be made to correct the crying injustices even though it may mean sacrifice of national interests.

"I am sorry to say," Sir Radhakrishnan proceeded, "the British are not showing great wisdom or statesmanship in regard to India."

On May 19, His Majesty the King declared in Canada that the units of British Empire are bound together by allegiance to common ideals and the adoption of common principles of government. The other day the Prime Minister, in his speech at Cardiff, complained that it was not fair to divide the nations of the world into 'haves' and 'have nots', for 'the British Empire is dominated by a different ideal. It does not stand for the exploitation of its possessions, but for their development in the interests of their people'. The present opposition to British policy in India is animated by a faith in these ideals. The scheme of 1935, with its enormous safeguards and restriction intended to ensure stability, with no real parliamentary responsibility at the Centre and with a miscellany of partly democratic and partly autocratic units, is not what one would call a democratic constitution. And it is not without reason that a recent American thinker, who argues for a union of democracies, deliberately excludes India in his book on "Union Now". India is the acid test of British honesty. It will not do to profess faith in democracy and practise undemocratic methods. Reports reach us of the increasing influence of Axis Powers in India and the only way to terminate it effectively is to make India feel that England is earnest about the setting up of a self-governing India.

TEMPLE ENTRY ORDINANCE

In view of the fact that the Legislature is not in session, the Governor of Madras has promulgated a Temple-Entry Indemnity Ordinance to come into force at once and applicable to the whole Province.

Officers and other persons connected with the Sri Meenakshi Temple of Madura or any other Hindu temple in the Province of Madras are indemnified and discharged from all liability in respect of Harijan worship on or after July 8 in the said temples.

No prosecution, suit for damages, injunction or declaration under the Madras Hindu Religious Endowment Act of 1926 shall be instituted in respect of any such entry into temples if permitted by authorities in charge of the concerned temples, without previous sanction of the Government.

GANDHIJI'S ADVICE TO THE PRINCES

The view that if the transfer of power from the Princes to the people was to take place without violence and if the Princes were to live as such, they would have to adapt themselves to the changed circumstances is expressed by Mr. Gandhi in an article in *Harijan* under the caption "To the Princes".

He pleads to the Princes not to under-rate the Congress as a force in the country and says that the minimum demands which, in his opinion, ought to be granted by the Princes immediately are full civil liberty, limitation on the privy purse and an independent and permanent judiciary.

MR. CHAMBERLAIN'S WARNING

"Recently, occurrences in Danzig have inevitably given rise to fears that it is intended to settle the future status by



THE RT. HON. NEVILLE CHAMBERLAIN

unilateral action organised by surreptitious methods, thus presenting Poland and other Powers with a *fait accompli*, said Mr. Chamberlain in the House of Commons on July 10

"If the sequence of events should, in fact, be such as is contemplated in this hypothesis, members will realise that the issue could not be considered as purely a local matter, involving the rights and liberties of Danzigers, which are incidentally in no way threatened, but would at once raise graver issues affecting Polish national existence and independence.

"We have guaranteed to give our assistance to Poland in case of a clear threat to her independence, which she considers it vital to resist with all her national forces and we are firmly resolved to carry out this undertaking."

MR. EDEN'S CALL TO BRITAIN

"Not only to be tough but to look tough, to talk tough and to act tough is the best contribution we can make to peace to-day," said Mr. Anthony Eden, speaking at Whitechurch, Shropshire, on June 28.

"The greatest contribution the British people can make to peace is to stand unshakably firm by the undertakings we have given and take every step in our power to ensure that the others understand that we mean to do so. The greatest risk for peace lies in the failure of some Governments to understand even now that we are in earnest.

"Every step, whether political or military, that the nation can take to show that it is in earnest, every warning signal we can put out, is an aid to peace. To neglect any one of these is to run a hazardous and inexcusable risk of war."

IDEALS OF EAST AND WEST

Some interesting observations on the ideals of the East and the present condition of Europe were made by Sir Feroze Khan Noon, Government of India's delegate, at the Labour Conference in Geneva. He condemned the use of force as a means of settling world problems and expressed his sympathy with the victims of racial persecution.

"The peoples of Eastern countries," he said, "have suffered equally, and for long for similar reasons, and we can appreciate their position and our hearts go out to them full of sympathy and friendliness.

"If there are any people in Europe who are not wanted there to-day, the East is willing to open its arms to them and welcome them as equals and brothers provided they go there as peace-loving friends."

A.-I. C. C. RESOLUTIONS

The All-India Congress Committee meeting at Bombay adopted important resolutions touching the Congress Constitution and the relation between the Congress Committees and the Provincial Ministries.

After three hours' heated debate, the resolution by Sardar Patel prohibiting the starting of civil disobedience by Congressmen without the previous sanction of the Provincial Congress Committee concerned was passed by 130 votes to 60.

Sardar Patel's resolution defining the relation between Provincial Congress Committee and Provincial Congress Ministries was also passed. A number of amendments were moved to this resolution, the main object being that the Provincial Congress Ministries should always act in consultation and collaboration with the Provincial Congress Committees in all matters. All amendments were lost by a large majority.

There was an interesting debate on the amendment suggested to Article 11 and more than 15 amendments were moved. About 20 speakers participated in the debate and all amendments were rejected.

THE PARLIAMENTARY COMMITTEE

The Working Committee of the Congress has confirmed the appointment by the Congress President of the Parliamentary Sub-Committee consisting of Sardar Vallabhbhai Patel, Chairman; himself and Maulana Abul Kalam Azad as members.

The following two resolutions were passed:

(1) The appointment of the Parliamentary Sub-Committee made by the Congress President is confirmed. Sardar Vallabhbhai Patel is appointed Chairman, and Babu Rajendra Prasad and Maulana Abul Kalam Azad are appointed as members.

(2) The Working Committee has fixed July 31 as the last date for the appointment of the provincial tribunals contemplated in the new constitution.

CONGRESS DISCIPLINE AND A.-I. C. C.

In the course of a statement on the decisions of the Session of the A.-I. C. C., Mr. S. Satyamurti, Deputy Leader of the Congress Party in the Central Assembly, says: "The time has arrived when something should be done to prevent Congressmen speaking in contradictory voices to our people. One solution which I wanted to place before the A.-I. C. C. was to place a ban on Congressmen joining other political organisations, but I have stayed my hand in order that public opinion may be educated in this behalf."

CONGRESS PRESIDENT & MR. BOSE

Dr. Rajendra Prasad, Congress President, sent the following reply to Mr. Subhas Chandra Bose with regard to the holding of protest meetings against the A.-I. C. C. resolution on Satyagraha:—

Constitutional right does not justify protests against the decision of a superior committee after a full discussion by subordinate committees and office-bearers that are expected to carry them out. I am sorry that you are not cancelling the meetings. I earnestly request you not to destroy discipline in the Congress organisation.

Mr. Bose despatched the following reply to the above telegram from Bombay:—

I have expressed myself fully in my statement. I regret your conception of discipline militates against basic principles and traditions of the Congress and will destroy democracy and dynamism in the Congress.

PROHIBITION IN BOMBAY

All entertaining of an official nature at Government House, Bombay, will be "dry" after August 1. In response to enquiries, His Excellency Sir Roger Lumley, Governor of Bombay, has issued a statement on the steps which he has decided to take at Government House when prohibition comes into operation.

All entertaining of an official nature will be "dry". This will mean that all large functions will be dry." I have made this decision for the reason that I consider that entertaining of this kind should be wholly in line with the main purpose of the policy of the Government.

SIR S. RADHAKRISHNAN HONOURED

Sir Sarvapalli Radhakrishnan was elected a Fellow of the British Academy on



SIR S. RADHAKRISHNAN

12th July. He is the first Indian to be so honoured. Referring to his election, the *Patrika* remarks:

We are told that he is the first Indian to be so honoured. We would, however, say that the honour is not merely one-sided; the British Academy has also honoured itself by electing this great Indian savant as its Fellow. This is not all. If the British Academy becomes a bit more liberal-minded in its outlook, it may find a few more in India to-day quite as worthy as Britishers to be its Fellows.

TIRUPATHY ORIENTAL INSTITUTE

The Sri Venkateswara Sanskrit College of the new Oriental Institute began its work formally on June 28. Rao Bahadur K. V. Rangaswami Iyengar, the Director of the Institute, opening the College, explained the aims and objects of the Institute. Speaking in Tamil, Mr. Rangaswami Iyengar referred to the 60 years' existence of the Devasthanam Sanskrit College before it commenced its new existence as the Oriental Institute with some new associations and a revised outlook, which would bring it in harmony with the spirit of the times while conserving all that was precious in their tradition.

SCHOLARSHIPS FOR STUDY ABROAD

The Bengal Government has awarded nine scholarships this year to teachers and students for study abroad. Among them two are girls, one Hindu and one Muslim, namely, Miss Manorama Ghose, M.A., and Miss Razia Sultana Ahmed M.A., who will proceed to London for training in education and for taking Ph. D. in Persian respectively. Out of the remaining seven, two are Hindus and five are Mahomedans.

MR. N. S. SUBBA RAO

The University Bureau of the Empire, which has been given by the Imperial Relations Trust a sum of £2,000 to arrange for the visit of representatives of three university administrations to England to study university administrations, has selected Mr. N. S. Subba Rao, Vice-Chancellor of the Mysore University, from India. Mr. Subba Rao, who has been given



MR. N. S. SUBBA RAO

£100 towards the expenses in connexion with the visit, expects to spend three months in England. He leaves for England in March 1940.

ATTACK ON MINISTRY

Orders were passed on July 10 by Mr. B. Gupta, Chief Presidency Magistrate, acquitting Mr. Hemendar Prasad Ghose, and Mr. Sashi Bhusan Dutta, Printer and Publisher of the *Basumati* (a vernacular daily), who were charged with sedition in connection with the publication of an article entitled "Kulipuja and Ramajan" which appeared in its issue of November 12, 1938.

The Magistrate observed that in view of the opinion of the High Court on reference, it was not necessary for him to discuss the article on its merits. Since Section 17 I.P.C. did not apply to the Ministry, it followed that an attack on the Ministry could not be said to be an attack on the Government established by law and order in British India as contemplated under Section 124-A I.P.C. (sedition).

The charge, therefore, could not be brought home to the accused persons in the present case.

THE TRIBUNE APPEAL

The Judicial Committee of the Privy Council has allowed the *Tribune's* (Lahore) appeal against the Commissioner of Income-Tax, Lahore.

The judgment was delivered by Sir George Rankin and the other Judges were Lord Thankerton and Jayakar. The Committee closely examined the nature of Sardar Dayal Singh's bequest in favour of the *Tribune* and arrived at the conclusion that the paper only discussed politics and legislation as it did many other matters and that it was not made out that political purpose was the dominant purpose of the trust.

They thought the object of the paper might fairly be described as supplying the province with an organ of educated public opinion and that it should *prima facie* be held to be the object of a general public utility. Therefore, their Lordships thought the case could not be regarded as outside the ambit of the exemption clause of the Indian Act.

For the reasons given, their Lordships opined that the appeal should be allowed and that the second of the two questions referred to the Court by the Commissioner's letter of reference, dated 26-1-34, should be answered in the affirmative. The respondent is to pay the appellant's cost of reference to the High Court and this appeal.

MARRIAGE REFORM

Mr. Sri Prakasa, M.L.A. (Central), has given notice to introduce a Bill in the Central Assembly to regulate and validate marriages between different castes and sub-castes of Hindus. The statement of objects and reasons says:

Under the Hindu Law as at present interpreted, marriages between Hindus of different castes have been held illegal in many cases. This interpretation besides causing serious hardships in individual cases, has deterred many people from making proper marriage alliances. The progress of the community has also been retarded on account of marriages being confined within very small communities resulting in harmful intermixture of blood. The Bill seeks to be in the nature of a permissive measure giving freedom to persons wanting to marry outside their caste or sub-caste, but desiring at the same time to solemnize the marriage in accordance with religious rites and ceremonies having conscientious objections to a mere civil marriage.

THE NEW INSURANCE ACT

The Indian Insurance Act has come into force since July 1, 1939. The Insurance business in India during the last 20 years has grown to splendid dimensions. Writing under a pseudonym, *Policyholder* observes in *Indian Affairs* that the Insurance Act of 1938 is one of the most comprehensive enactments that were ever laid on the Statute. Alike in the provision safeguarding policyholders' interests, and in those making for the stabilisation of insurance in this country, the new Act embodies vision and statesmanship. The legitimate business of insurance companies will hardly be affected by the Act, but mushroom companies which are badly equipped and run on unsound lines, will find it hard to come up to the requirements of the Act. Its cardinal features are:

1. Stricter control over the internal administration of all insurance companies.
2. Bringing all kinds of insurance business under legislative control.
3. Incorporating clearly defined rights for policyholders with a view to safeguard their interests.
4. Measures for controlling activities of insurance agents with statutory recognition afforded to them.
5. Restrictions on the activities of foreign insurance companies.
6. Bringing Provident Societies under the control of the Centre and demarcation of their sphere of activity, and lastly
7. Wider powers of control for the Government.

NEW CLASSES OF INSURANCE

Japanese insurance companies have been permitted by the Department of Commerce and Industry to take up two new classes of insurance business, namely, loss of profits and typhoon-flood, not previously undertaken by Japanese companies.

SICKNESS INSURANCE IN THE ARMY

Germans serving with the military forces or in the labour corps do **not** require sickness insurance as they are entitled to the free service of military or labour doctors. They are, therefore, not interested in keeping their sickness insurance policies in force but, on the other hand, cannot afford to let the policies lapse and risk being excluded from future sickness insurances or of losing benefits already conceded. The State supervision has, therefore, ruled that such sickness insurance policies in future are to be suspended for the duration of the national service and that they will come into force immediately on its completion.

U. S. A. INSURANCE INVESTMENTS

The Congressional Monopoly Investigating Committee, states the *Financial Times'* New York Correspondent, has started hearings on insurance companies, especially their connection with railway reorganisation and financing. A statement submitted showed that insurance companies own \$8,000,000,000 (£600,000,000) in rail bonds, which is 28 per cent. of the total funded debt of all United States railways. Mr. William O. Douglas, Chairman of the Commission, is planning a survey of the economic power inherent in the vast funds controlled by insurance companies. "At the outset," he added, "I wish to make it clear that the inquiry does not attack the adequacy of the reserves of any insurance companies. No policyholder need have any concern that this inquiry will in any way jeopardise his policy."

INDO-JAPANESE TRADE

The Committee of the Indian Merchants' Chamber have sent the following telegram to the Government of India regarding the Indo-Japanese Trade Agreement and protection to the Silk Industry:—

"Committee Indian Merchants' Chamber strongly urge that as findings and recommendations of Tariff Board regarding protection to Silk Industry will have an important bearing on the Indo-Japanese Trade discussions, report of the Tariff Board on Silk be published immediately. Such publication will enable necessary provisions being considered as part of the Agreement for protecting Indian Silk Industry from Japanese competition."

LOAN FOR NEW FACTORIES

It is understood that a proposal to raise a loan of Rs. 1 crore to finance certain industrial schemes is being considered by the Punjab Government. The exact nature of the scheme is not yet known, but it is learnt that they include the starting of a number of large factories. Among these plans is one for the manufacture of bicycles and another for the large scale production of dairy products.

U. P. PETROL TAX

The United Provinces Sales of Motor Spirit Taxation Act of 1939 as published in the *U. P. Gazette* came into force on June 10. Under this Act, the tax which shall be levied on every retail dealer and collected on retail sales of motor spirit will be at the rate of two annas per gallon in respect of all sales of motor spirit made after 8 a.m. on June 10.

INDIA'S TRADE WITH EAST AFRICA

In common with the general decline in the trade of Kenya and Uganda, the volume of Indian trade with the country suffered a slight set back in 1938. According to the figures given by the Indian Government Trade Commissioner in East Africa, Mombassa, in his quarterly report for October-December, 1938, now published, imports from India during the year totalled £422,473 as against £158,048 in 1937, while exports including re-exports to India aggregated £3,020,508 as compared with £3,181,031 in the preceding year. As will be noticed, however, the visible balance of trade against India was reduced, being £2,598,035 as against £2,722,983 in the previous year. India's share in the total trade of the country also advanced from 4.2 per cent. to 4.4 per cent. in imports and from 32 to 35 per cent. in exports. Trade with Tanganyika Territory declined as well, though the visible balance of trade against India was reduced to £89,695 as compared with £208,108 in 1937.

KEY INDUSTRIES

The view that a full plan should be drawn up applying to a free India and at the same time indicating what should be done now and under present conditions in the various departments of national activity is expressed by Pandit Jawaharlal Nehru, Chairman, National Planning Committee, in a note circulated to its members.

The note *inter alia* refers to the Karachi resolution on fundamental rights that the State shall own or control key industries and services and the plan must proceed on this basis. Even if the State does not own such enterprises, it must regulate and control them in the public interest.

INDIAN WOMEN'S UNIVERSITY

It is still not known to many that the C. P. and the Bombay Governments have granted recognition to the degrees of the Indian Women's University at Poona.

In the matter of services, the I. W. U. graduates are now treated in the two Congress Provinces in the same way as the graduates of other recognised Universities and this removes one of the major objections to studying at the Indian Women's University.

The course of studies in the Indian Women's University is based on the consideration of difficulties and needs of Indian womanhood and the graduates of that University are in a better position to serve their society. We hope it will now be popular with those who have to educate their girls.

MRS. NEHRU ON TEMPLE ENTRY

Mrs. Rameshwari Nehru, Vice-President of the All-India Harijan Sevak Sangh, addressing a very large gathering on "Harijans and Temple-entry" at the Congress House, Madras on July 21, observed:

"It is essentially an act of the people and will remain with the support of the people. In that sense, the opening of the temples in Madura, Tanjore and other places in Tamil Nad was even a greater act than the opening of temples in Travancore. After all is said and done, the temples in Travancore were opened by a Royal proclamation; but in Tamil Nad they were opened without any pressure from a Ruler or from the Government."

WOMEN MAGISTRATES

Four women magistrates have been appointed for Lucknow. Mrs. B. N. Mulla and Mrs. Ali Zaheer have been given powers of third class magistrates for a period of six months with respect to offences committed within the limits of the Lucknow District, excluding the Lucknow Municipal area. They will sit together as a bench at Lucknow.

Mrs. Shivrajwati Nehru has also been given the same powers for a period of six months with respect to offences committed within the limits of the Lucknow Municipality.

Mrs. Basanti Mukund, a member of the Ladies (Municipal) Bench of Honorary Magistrates, has been given the powers of a third class magistrate upto September 12 with respect to offences committed within the limits of the Lucknow District, excluding the Lucknow Municipal area. She is appointed a member of the Ladies' District Bench of Honorary Magistrates at Lucknow.

WOMEN MEMBERS OF THE S. I. S.

The Servants of India Society enrolled the first woman to the Order recently, when it formally admitted Miss Godawari Gokhale as a member of the Society. Miss Bhale Rao, another woman worker, has been admitted as a probationer in the Society. Consequently, the Women's Fellowship of Service, which was started three years ago under the auspices of the Servants of India Society of which the aforesaid two women workers were the members, has been dissolved.

LITERARY

HAVELOCK ELLIS

The death has occurred of the well-known writer, Henry Havelock Ellis. He was born in Croydon, Surrey, (England) on February 2, 1859. After varied experiences in the Pacific Islands, he returned to England and qualified as a medical man but only practised for a short time, literature and science claiming his enquiring mind.

He edited the *Mermaid Stories* of Old Dramatists between 1887 and 1889, and the *Contemporary Science Series* between 1889 and 1914. He wrote a number of books on Sex and cognate themes.

His crowning achievement, however, is contained in seven bulky volumes entitled "Studies in the Psychology of Sex" covering the whole gamut of the manifestation of the human sexual instinct.

DEATH OF MR. J. A. JONES

The death of Mr. J. A. Jones, C.I.E., a former editor of the *Statesman*, was announced recently.

Mr. Jones was a distinguished scholar and had a natural aptitude for literary pursuits. Born in 1867, he was educated at Kingswood School, Bath, and Jesus College, Oxford. Before coming to India, he had a wide and varied experience of literary work and newspaper life in England.

Mr. Jones was a brilliant leader writer. He was a member of the Bengal Legislative Council and the Calcutta Corporation and was well known for his exceptional gifts as a public speaker. He was the editor of the *Statesman* from 1908 to 1924.

Mr. Jones retired from India in March, 1924. During his retirement, he was the Agent of the paper in its London Office and Parliamentary Correspondent.

FORD MADDOX FORD

The late Ford Maddox Ford was of German extraction. A prolific writer, his publications—and they are numerous—date from 1904. He collaborated with Joseph Conrad in a novel. Among the most important of his works may be mentioned: 'The Soul of London', 'Joseph Conrad', 'A Mirror to France', 'New York Is Not America', 'A Little less than Gods', 'The Rash Act', 'Towards To-morrow', 'Mightier than the Sword' etc.

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THE LATE MR. SHAMA RAO

We regret to record the death of Rao Bahadur Rajakaryaprasakta M. Shama Rao, a well-known historian, educationist and co-operator, which took place at Chamarajpet on July 5.

Born in 1860, Mr. Shama Rao, after a brilliant educational career, entered Government service and held responsible positions and retired in 1918 as Inspector-General of Education. In appreciation of his services, His Highness the Maharaja bestowed on him the title of Rajakaryaprasakta in 1917. Three years earlier, he was awarded the title of Rao Bahadur.

Mr. Shama Rao was the author of several books including "Modern Mysore" in two volumes, "History of Mysore" and "Ten Years of Native Rule in Mysore". He was held in high esteem in the Palace, official and non-official circles.

MR. H. V. KAMATH

Mr. H. V. Kamath, Joint Secretary of the National Planning Committee, has tendered his resignation of the Secretaryship. In a statement, he says:

I am forced to resign the Secretaryship of the National Planning Committee faced as I am with the impossible alternative of non-participation in politics. Though I gave the assurance that I will not let my spare time interfere in any manner with the work of the Planning Committee, yet the Chairman and members apparently think that such activities on my part create difficulties.

BENGAL'S NEW GOVERNOR

His Majesty the King has been pleased to approve the appointment of Lieutenant-Colonel John Arthur Herbert, M.P., as Governor of Bengal on the conclusion of Sir John Woodhead's tenure of office early in November.

Lt.-Col. Herbert is no stranger to India having been A. D. C. to Lord Halifax (then Lord Irwin) from 1926 to 1928.

MR. KRISHNA MENON FOR PARLIAMENT

Mr. Krishna Menon of the India League has been selected by the Dundee Labour Party and the Trades Union Council as the prospective labour candidate for the House of Commons from Dundee.

CURE FOR PNEUMONIA

"People just won't die from pneumonia any more"—this statement was made by Professor Charles Fremont McKhann of Harvard to the Dallas Southern Clinical Society recently. He was describing to them the results that have been obtained from the new British drug M & B 693 or Dagenan.

Every year 450,000 people in U. S. A. get pneumonia and every year more than 100,000 die. Pneumonia has been the third biggest killer in U. S. A. and from the results so far obtained, there is every reason to believe that this mortality rate will show a big drop. In a large scale trial that has been carried out in Philadelphia, it was found that the drug reduced pneumonia mortality from 25 per cent. to 4 per cent.

CONGRESS AND THE MEDICAL COUNCIL

In the course of a letter to the Congress President, Babu Rajendra Prasad, Dr. Satyapal suggests that the Congress Working Committee should actively interest itself in the working and composition of the Medical Council of India. He says: "It lies in the hands of the Congress Governments to ensure the election of a Nationalist President to the Medical Council by nominating to the Council before October 1939, representatives who would support the national cause." Amongst the members of the Medical Council at present, says Dr. Satyapal, "there are distinguished medical men like Dr. B. C. Roy and Dr. Jiva Raj Mehta."

CURE FOR ACIDITY

A short fast or a milk diet is the best cure for long standing cases of stomach acidity. Writing in the *Vegetarian News*, Dr. Bertrand P. Allinson says:

"Stomach acidity is usually due to mild but chronic inflammatory condition of the stomach lining. Hot food and drink, all condiments, tea, coffee, cocoa, sugar and all sweetened foods are held taboo when the symptoms of stomach acidity persist. Ripe, non-acid fruits, green-leaf vegetables, salads and cereals, curd, cheese and diluted milk can be taken with advantage."

HEALTH OF BENGALI WOMEN

The June number of the Journal of the Tuberculosis Association of Bengal contains an article by Dr. U. P. Basu, senior Visiting Physician of the Calcutta Medical College Hospitals in which the causes of the deterioration of the health of Bengali women is discussed. Referring to women of the upper classes, Dr. Basu says that their ill-health is brought about by over-eating, sedentary habits, taking of richly-cooked food and irregular hours of meal.

It is Dr. Basu's remarks about the diseases prevalent among middle-class women and their causes that are of most interest. Their principal cause for worry is financial stringency. Their hours of meal are irregular not from indolence but on account of their being busily engaged in performing their domestic duties. Their ill-health is due not to over-eating but on account of consumption of adulterated, spiced, cheap stuffs, drinking many cups of tea during the course of the day and chewing *jarda* or *surti* (a preparation of tobacco leaves shaped into little globules) with their betel (*pan*).

NOISE AND NERVES

While inventors and engineers are producing noise-eliminating gadgets and quieter machinery, unnecessary street noise still remains a curse in most cities. Motor manufacturers boost silent running engines, the public authorities demand rubber-tyred wheels on all types of vehicles to reduce street din, experts are busy planning the sound-proof building, but bad manners, thoughtlessness and selfish inconsideration on the part of motorists and pedestrians keep needless noise, and unnecessary suffering is still on the increase.

HONEY-CURE FOR ASTHMA

A new treatment for asthma and hay-fever is 'honey breathing.' The patient simply holds a pot of honey under his nose and breathes deeply. After a few inhalations, he finds he is breathing much more easily and deeply. This discovery has been made by German asthma specialists. They do not claim it is a cure, but it gives relief for about an hour at a time.

INDIAN BANKING ACT

The Directors of the Reserve Bank, who met in Calcutta on July 10, had a general discussion on the Draft Bill prepared by the Governor of the Bank relating to the future control and development of all banking institutions in India. A memorandum along with the Draft Bill and an explanatory note had been circulated for eliciting the opinion of the Directors, both of the Local and the Central Board, on the proposed Indian Banking Act.

The Directors are now consulting the opinions on it from local Governments, High Courts and other local bodies and after tabulating these opinions, they will approach the Central Government with final recommendations for such an enactment.

The measure is primarily designed to safeguard the interests of depositors.

CORPORATION LOANS

The Calcutta Corporation proposes to raise two debenture loans of Rs. 15,56,800 each, bearing interest at 3 per cent.

The loans will have a currency of 17 years—one from November 1, 1939 and the other from December 1, 1939.

They will be utilised for the repayment of the two 4 per cent. debenture loans of 1909-10 for Rs. 30 lakhs each. These loans, which are due for redemption on November 1, 1939, and December 1, 1939, are repayable partly out of the municipal sinking fund and partly out of the money to be borrowed for the purpose.

NEW GOVERNMENT OF INDIA RUPEE LOAN

The new Government of India Rupee Loan was floated and closed on the 5th July, subscriptions being approximately as follows:—

Cash Rs. one crore 35 lakhs.

5 per cent. loan 1939-44 Rs. 8 crores 13 lakhs.

5 per cent. loan 1940-43 Rs. 6 crores 12 lakhs.

Total Rs. 15 crores 60 lakhs. The above figures are exclusive of any applications tendered through the Savings Bank section of the Post Office.

MORATORIUM FOR STATE RAILWAYS

The moratorium given to Indian State-owned railways in respect of borrowings from the Depreciation Fund, and in respect of arrears of contributions to the general revenues, is proposed to be extended by an official resolution which, it is understood, will be brought before the Simla Session of the Central Assembly.

By a resolution passed in October 1937, the Assembly granted the moratorium in respect of Rs. 60 crores up to April 1, 1940. The intention now appears to be to extend the period up to April 1, 1942.

THE PACIFIC LOCOMOTIVE REPORT

The Pacific Locomotive Committee published their report recently. The Railways are acquitted of blame in the matter of the recent accidents. The Railway Board was not wrong in ordering the Pacific type of engines; they had proved quite satisfactory in other places. But so many should not have been brought till they had been tried in Indian conditions. With a speed limit and certain track modifications they can continue to be used. An important recommendation is that an attempt should be made to build locomotives in India. Ajmere builds a few metre gauge ones; it is suggested that workshops like Jamalpur should try their hand at producing broad gauge locomotives.

TICKETLESS PASSENGERS

A large number of persons having been found travelling without tickets on the suburban section of the M. & S. M. Railway, the management of the Railway Company applied to the local Government for the appointment of Special Honorary Magistrates to hold court at the Madras Central Station to try offenders without delay and to obviate the railway staff being engaged for considerable periods in producing the offenders before the court.

The Government sanctioned the establishment of a court for the purpose and the court has tried since February 1937 about 6,000 passengers found travelling without tickets or with wrong tickets. The court had been sitting every day except Sundays and holidays.

EPSTEIN ON HIS "ADAM"

Working in secret for 18 months. Jacob Epstein, the sculptor, has at the age of 59 created one of his greatest masterpieces—a life-size figure of "Adam" which, he believes, epitomises man's appetites and aspirations and the development of mankind.

"I hope that it will be accepted as an inspired work of art and not as a figure provoking controversy such as arose over Genesis."

Mr. Epstein said in an interview:

"I am a sculptor, not a controversialist. I hope that in my conception of the first man I have produced something that people can admire, something that will help others to a conception of Adam as he was in the Garden of Eden."

"Adam" carved in alabaster is one of 10 pieces of sculpture which are to be shown at an exhibition of Epstein's work at the Leicester Galleries, London. The exhibition includes 40 black-and-white pencil drawings of children.

"No one has yet been allowed to see "Adam," Epstein said:

"I believe it to be a wonderful figure. I am elated with the results of my work on a fascinating subject, but I refuse to describe it. I feel it to be a work inspired by God."

FRESCO PAINTINGS OF BUDDHA

The fresco painting which adorn the wall of the Mulgandhakuthi Vihara in Sarnath will soon be reproduced in an album by the Mahabodhi Society of Calcutta, states the *Associated Press*.

The frescoes at the Vihara in Sarnath were painted by the Japanese artist, K. Nosu, who took three years for his work which depicts the life of Lord Buddha in colour.

INDIAN ART

The Royal Academy announces that in collaboration with connoisseurs of Indian art, it is arranging to hold from January to March 1940 an international exhibition of the art of "Greater India" including French Indo-China, the Netherlands Possessions, India, Burma, Malaya, Siam, Afghanistan, Tibet and Nepal.

WORLD HOCKEY CHAMPIONSHIP

It is well known that the Olympic Games in Helsinki in 1940 will not include the Olympic Hockey Championship. Instead the World Hockey Championship, which the International Hockey Federation have decided to organise, will be held at the Olympic Stadium at Amsterdam from May 2 to 13 next year. India has been allotted a certain sum of money and the Indian Hockey Federation have already provisionally decided to take part.

NEW WORLD RUNNING RECORDS

Taisto Maki created world running records for three miles in 13 minutes, 32.4 seconds and for five thousand metres in 14 minutes 8.8 seconds.

Another who claimed the honour of breaking the old five thousand metres record was Kauko Peruki with 14 minutes, 16.2 seconds. But that was of no value as Taisto Maki has beaten that by a larger margin.

The previous records were held by Lauri Lehtinen (Helsinki) for three miles established in 1932 in 13 minutes 50.6 seconds and for five thousand metres in 14 minutes, 17 seconds.

WIMBLEDON LAWN TENNIS CHAMPIONSHIP

The first real surprise in the Wimbledon Lawn Tennis Championships was the defeat of Donald McNeil (America), recent winner of the French title and the third seeded player by the unseeded Yugoslav Davis Cup player, F. Kukuljevic on June 28 in the second round of the men's singles. McNeil lost in straight sets, the score being 4-6, 5-7, 1-6.

The Indian Davis Cup player, Y. R. Savur, failed to reach the third round going down to the Italian, Canapele, 2-6, 1-6, 5-7. But India's No. 1, Ghaus Mahomed, did not experience much difficulty in overcoming R. K. Tinkler (Great Britain).

FRENCH GOLF TITLE

At Le Touquet, Martin Pose, the former Argentine champion, won the French open golf championship with an aggregate of 285. T. E. Odams, an Englishman attached to the Royal Ghent Club, led in the second and third rounds and finished second with only a stroke behind Pose.

SOLAR ACTIVITY

The report for 1938 of the Solar Physics Observatory at Kodaikanal, which specialises in the study of the Sun and makes daily visual and photographic observations of its changing features has just been issued.

Photographs of the Sun on a scale of eight inches to the Sun's diameter were taken on 328 days using a six inch achromatic object glass and a green colour filter. A statistical study of prominent areas was made to determine the possible influence of the earth on solar prominences. Photometric work on the intensities and contours of selected Fraunhofer lines made further progress.

Data of cosmic radiation obtained from measurements at Agra and Kodaikanal were analysed and its diurnal variation with mean and sidereal times worked out.

Weather conditions were slightly less favourable for solar observation. The Observatory carried out the programme of the International Astronomical Union.

The Milne-Shaw Seismograph recorded 255 earthquakes during the year.

INDIAN SCIENCE CONGRESS

The annual session of the Indian Science Congress will be held at Madras from January 2 to 8. His Excellency Lord Erskine, Governor of Madras, will be the patron, and Professor B. Sahni, Professor of Botany, University of Lucknow, will preside.

Rao Bahadur A. Lakshmanaswami Mudaliar, Principal, Madras Medical College, and Mr. R. Gopala Aiyar, Director, University Zoology Research Laboratory, Madras, are the local secretaries of the Session.

VILLAGE RECEIVERS

Two village receivers have been manufactured by two commercial firms under the specification drawn up by the Research Department of the All-India Radio and are under test in the Research Department to see if they would prove suitable for Indian villages.

SCIENCE AND THE FILM INDUSTRY

Mr. S. Satyamurti, M.L.A. (Central), President of the Indian Motion Picture Congress, was the guest of honour at a pleasant party got up by the Executive Committee of the South Indian Film Chamber of Commerce at the West End Hotel, Bangalore, on June 20.

Sir C. V. Raman, who presided on the occasion, reminded the producers and those connected with the film industry about the deep debt of gratitude which the industry owed to photography, which was the result of the labours of physicist, Fox Talbot. If the Indian film industry was to take its rightful place and compete with Western production, Sir C. V. Raman observed, those in the film line should appreciate the value of science and perfect their technique.

'FEATURE' FILMS AND 'SHORTS'

The following table, which has been compiled from the reports published by the Boards of Film Censors at Bombay, Calcutta, Madras and Lahore, would indicate that whereas Indian industry is holding its own in respect of 'feature' films, foreign producers have had the upper hand in respect of 'Shorts':—

	1924	1930	1937
'Feature' films:			
Indian	59	261	180
Foreign	405	699	395
'Shorts':			
Indian	26	63	64
Foreign	903	1,029	1,181
Total:			
Indian	85	324	244
Foreign	1,308	1,728	1,576

TALKIES FOR PROHIBITION PROPAGANDA

Six films depicting the evils of drink in all its harrowing detail will do propaganda for prohibition in the city of Bombay.

The first, the story of a youth who falls a victim to drink and finally end in being the instrument of his own daughter's death and wrecking his home was released recently. The others will be ready in a few days and will be shown in the various theatres in the city.

AUTOMOBILE PLANT IN INDIA

An automobile plant with an initial outlay of five crores which will enable India to produce 5,000 Indian-made cars during the first year and to sell them at Rs. 2,000 each or at two-thirds the cost of the cheapest American car!

This is the scheme placed before Pandit Jawaharlal Nehru by Mr. Nilkanth R. Chavre, an automobile engineer of repute who is working in the Ford Company in America.

Interviewed by a representative of the *Bombay Chronicle*, Mr. Chavre said that after seeing the progress made by Russia in automobile industry and the self-sufficiency which that country had attained within a short time, he had often wondered why India could not produce her own cars.

India would be able to produce automobiles in no way inferior to those imported from foreign countries with a capital of five crores, said Mr. Chavre, giving the details of his scheme. Every part could be produced here with the exception of standardised electrical parts and speedometers, the manufacture of which required elaborate plants as costly as those of the automobile industry.

THE VAUXHALL 14

Of the several Vauxhall horsepowers available, the new 14 is very much to the fore. One good reason for its popularity is its ability to give its owners at least 30 miles to the gallon. That is why demand in India is steadily advancing.

Embracing practically every modern engineering advancement of the industry, the Vauxhall 14 is definitely a good looker to start with, and appearance becomes more and more a deciding factor in purchase. A new style horizontal grille radiator picks out the 14 from other cars at a glance, but principally it is its superbly efficient engine built for silky surging performance on all and any kind of road that forms a basic appeal.

As in all Vauxhall engines, a great deal of really scientific research is back of the 14's ability to give smooth, effortless performance of a quality one only expects in bigger and much more expensive turnouts.

FOREIGN AIR SERVICES IN INDIA

Foreign air services operating across India can henceforward carry passengers and goods from India to Burma and between points in India as the result of a decision which the Government of India are reported to have reached.

The permission is given to foreign air services on three conditions which are:

Firstly, that all bookings should be made through the Indian National Airways Ltd.

Secondly, the Indian National Airways may book a passenger or goods by a foreign air service only when there is no accommodation by Imperial Airways; and

Thirdly, the arrangement will be in force up to April 30, 1940, after which date it will be revised.

The only foreign air services operating through India at present are the K. L. M. and the Air France.

AIR RAID PRECAUTIONS IN INDIA

Indicative of the keen public interest in air raid precautions in India are the large number of letters of inquiry addressed to the Government of India and in some cases to the Home Office, London. A Press Note refers to these inquiries and adds:

"As the Provincial Governments are primarily responsible for the administration of air raid precautions in India, persons interested in this subject are requested to address their inquiries to the Government of the province in which they are resident."

AIR MAIL FIGURES

Over a million and a quarter pounds of mail-matter, approximately 50,000,000 letters, are now being carried every three months in the air-liners of Imperial Airways. This is an increase of just over 100 per cent. on last year's figures. This fact and others are revealed by statistics which have just become available. On the Empire routes, the figures show each letter travels approximately 4,750 miles and all for a couple of annas or so.

Incidentally, the Airways carried 10,000 passengers during a recent three-monthly period as compared with 7,000 in the corresponding period last year.

BHUPENDRA CEMENT WORKS

Sir H. P. Mody, Chairman of the Associated Cement Co. Ltd., speaking at the opening of the Bhupendra Cement Works on June 14, stressed the importance of cement in all modern engineering and other industrial undertakings. In requesting H. H. the Maharaja of Patiala to declare open the new factory, Sir Hormusji said:

"This factory, I believe, marks a new era of industrial activities within Your Highness's domain. The Cement industry has played a leading part in the development of this country in rural uplift, in the lining of canals, in the building of bridges, in giving roads a dustless and permanent surface, in hygiene and in numerous other ways. One of the sister works of The Associated Cement Companies Limited situated at Wah in the Punjab has had the privilege of supplying all the cement consumed on various Government projects ever since it came into existence in 1923, the most recent of which, as you know, is the famous Haveli project which was completed in record time and for which no less than 86,000 tons of cement was supplied by that factory in about 18 months."

MADRAS INDUSTRIAL COLONY

The ink factory run by the Industries Department of the Government of Madras, it is learnt, will be purchased by Radaswami Sat Sangh Association of Dayalbagh, Agra, for Rs. 3,000.

This concern will be handed over to the Association shortly by the Industries Department and will be moved from Washermanpet to Avadi, where arrangements for starting an industrial colony are proceeding.

It will be recalled that the Madras Government gave about 310 acres of land near Avadi to this Association to start an industrial colony with a dairy farm attached to it as in Agra.

AID TO NEW INDUSTRIES

The U. P. Government have given grants to 16 young men to assist them in starting industrial enterprises. The total amount given as grants is Rs. 9,235. This will cover nine industries, which include wood-working, dyeing and printing, leather-working and tanning.

AGRICULTURE IN U. P.

Recognizing the importance of agricultural education in the province, the Ministry of Agriculture has decided to enlarge the Agricultural College at Cawnpore. Arrangements have been made for constructing new hostels to accommodate nearly 180 more students. The present accommodation available is for 160 students only. The total number of students will then be 340. The College then will become one of the biggest agricultural colleges in India.

It is understood that the increased number of graduates from the College will be absorbed by the Government in their programme of agricultural expansion for at least 10 years.

SOWING OF PADDY IN TANJORE DELTA

The Madras Government have sanctioned a scheme to regulate the sowing of paddy in the Tanjore delta.

The Agricultural Department had noticed that ryots were using more seeds than necessary and to help to avoid this wastage, it is suggested that a party of sowers be sent round the delta during the sowing season to regulate sowing.

The Government having sanctioned the scheme, a party of eight sowers have been deputed for this special work.

WORLD WHEAT CROP

A world wheat crop of nearly 600,000,000 bushels less than in 1938 is predicted by the Department of Agriculture, which bases its figures on acreage reduction in the United States and smaller yields in Europe.

The total crop in 1938 was 4,555,000,000 bushels, but the carry over on July 1, will be about double of last year's 600,000,000 bushels.

AGRICULTURAL COLLEGE

Forty-eight students were finally selected for the Agricultural College, Coimbatore, by the Selection Committee who granted interviews to the candidates at Waltair, Madras and Coimbatore.

Of the 48 students, 16 are Brahmins, 21 non-Brahmins, 6 Muslims and 5 Indian Christians.

GRIEVANCES OF LABOUR IN MALAYA

The Indian Agent in Malaya has published a report of labour conditions in that Peninsula. The population statistics of Indians given in the report show that out of every 10 Indians in Malaya, 9 are South Indians, and that out of every 10 South Indians, 7 belong to the labouring classes. Among the South Indians the Tamils form an overwhelming majority while the Telugus and the Malayalees are not insignificant.

The Agent gives a catalogue of the grievances of Indian labourers in Malaya: (1) Arbitrary fining of labourers for trivial reasons contrary to the Labour Code; (2) throwing onus on the labourer for proving continuous service of not less than 10 years for the purposes of eligibility to gratuity. This is an unfair burden on the employee as it is the duty of the Government Department to maintain proper records; (3) insecurity of tenure—generally this is due to dispensing with services with a month's notice without assigning any reason whatever irrespective of the length of service. In such cases the employee loses the privileges of the gratuity; (4) dismissal orders based on *ex parte* investigations.

It is time that steps are taken to remedy these grievances.

CONGRESS AND THE DIGBOI STRIKE

The A. I. C. C. Meeting at Bombay concluded after passing the Working Committee's Resolution on the Digboi strike situation. The resolution urged the Oil Company to accept the suggestion of the Congress President of referring the method for bringing a settlement of the strike and also the question of the unemployment of the strikers to a Conciliation Board and, in the event of the Company's refusal, of advising the Assam Government to undertake immediate legislation to give effect to the decisions of the Conciliation Board and further of giving notice to the Company that the Committee would be obliged to take such steps as may be necessary to stop the renewal of the lease of the Company on the termination of the present lease.

PEACE ARMY

Mussolini has spoken truculently of 150,000,000 people stretching from the Baltic to the Indian Ocean. These are the myriads of the Axis. But what of the Peace Front and the Powers united in it? Here are their numbers:—

Great Britain	...	45,000,000
France	...	42,000,000
Poland	...	33,000,000
Rumania	...	18,000,000
Turkey	...	16,000,000
Greece	...	6,000,000
Portugal	...	7,000,000
Russia	...	170,000,000
Total	...	337,000,000

To these figures might be added those of the rest of the British Empire 455,000,000 and there are the friendly 140,000,000 of the United States.

JEWISH REFUGEES IN INDIA

Five hundred Jews have landed in India since their brisk immigration began six months ago. They are now trying to adapt themselves to Indian conditions and make a home in this country. A good many have been absorbed in the textile industry; oil and vegetable ghee mills have provided employment for a few and girls have found occupation as governesses and children's nurses. There are also some well qualified doctors among the refugees, while a few artistes have given performances for All-India Radio.

AUTOGRAPH VALUES

Autograph dealers, in London have issued revised price list for signatures of the great. Here are a few examples:—

Mahatma Gandhi (50 per cent. for charity)	...	£ 200
Hitler	...	£ 150
Roosevelt	...	£ 40
Mussolini	...	£ 30
Duke of Windsor	...	£ 5
The Pope	...	£ 1

PROHIBITION EFFECTS

The effect of the prohibition policy pursued in the Provinces is reflected in the fall in the total Customs revenue from spirits and liquors to Rs. 27'31 lakhs in April and May 1939 compared to Rs. 35'97 lakhs for the same period in 1937.



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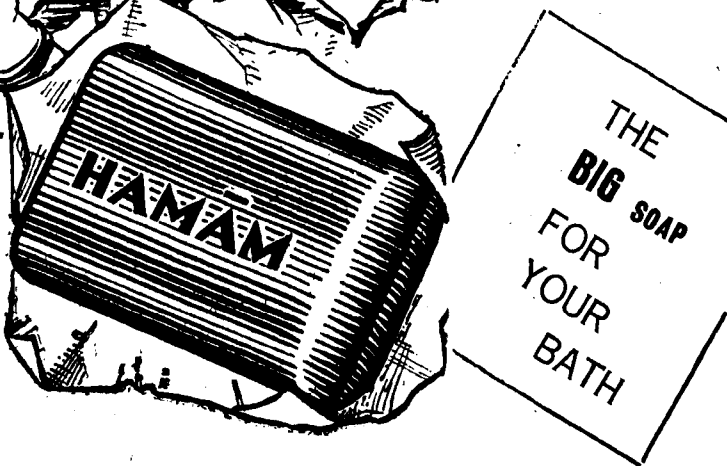
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AND
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Though the Parker Vacumatic was so skilfully designed to handle all inks, yet even this mechanically perfect marvel could not cope with the sediment and gummy deposits that impeded the excellence of performance for which this pedigreed beauty is famous throughout the world.

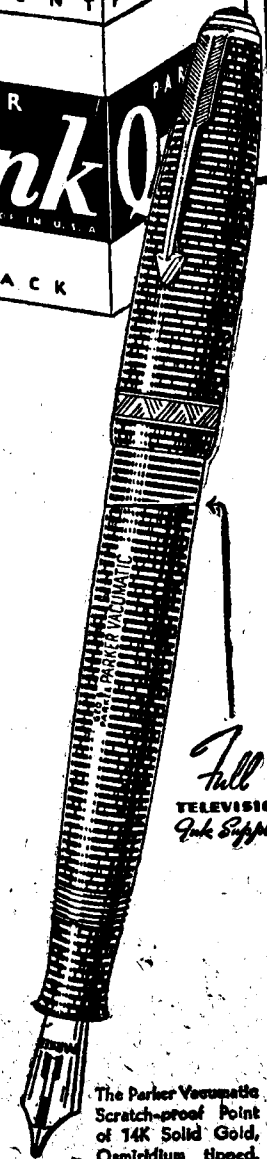
Today, millions of Parker Vacumatic owners—and users of ordinary pens as well—now say there is nothing like Quink to keep a pen in perfect writing condition. They know what Quink has done for them. It's the new kind of ink

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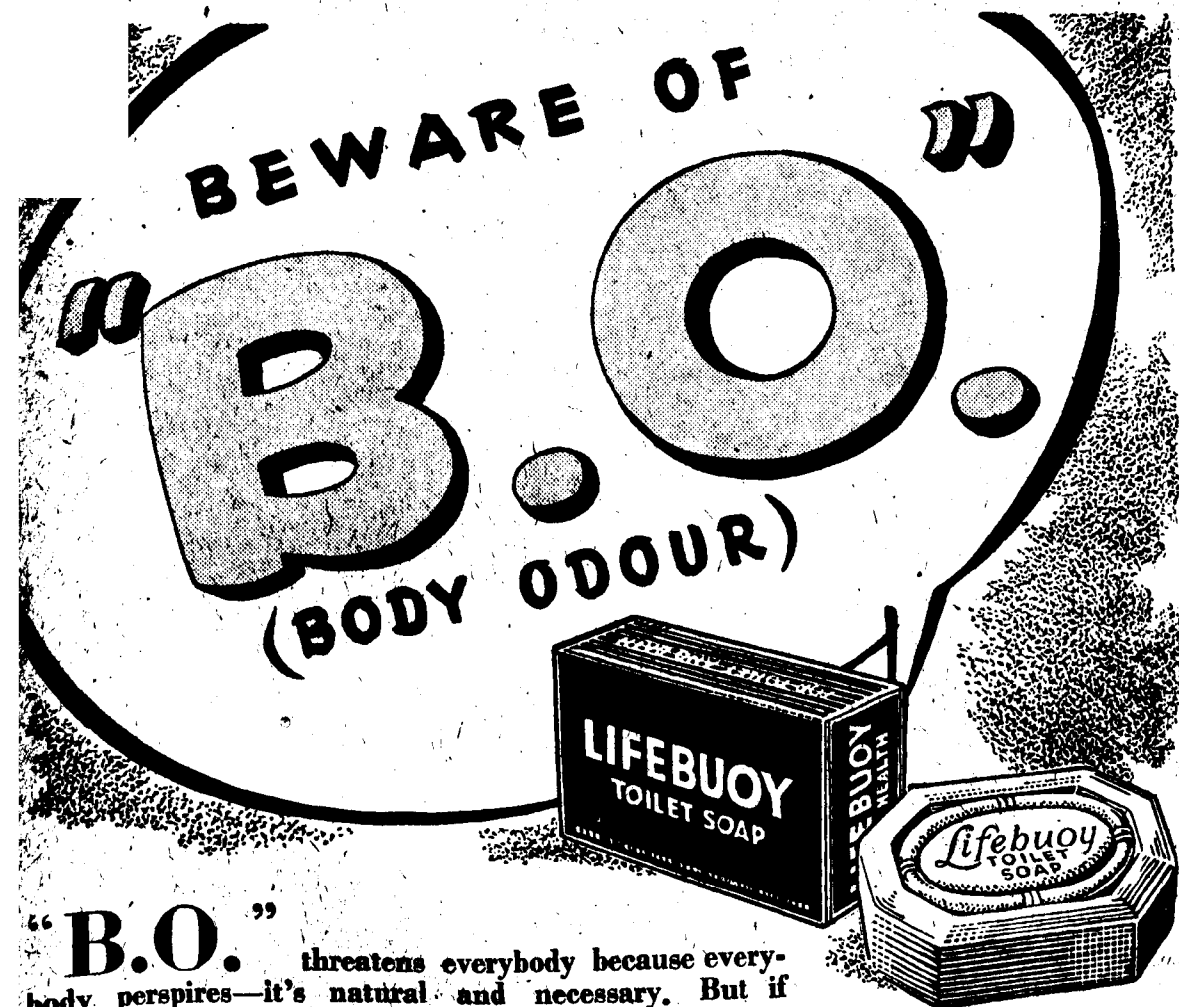
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PENINSULAR AND ORIENTAL SAILINGS—BOMBAY TO EUROPE. 1939. (OFF SEASON)

Steamers.	Tons.	Accommodation.	Sailing Dates.	Steamers.	Tons.	Accommodation.	Sailing Dates.
Chitral	15,000	1st & 2nd	Aug. 5	Comorin	15,000	1st & 2nd	Oct. 7
Mooltan	21,000	1st & Tourist	" 12	Strathmore	23,500	1st & Tourist	" 14
Corfu	15,000	1st & 2nd	" 19	Cathay	15,000	1st & 2nd	" 21
Strathallan	23,500	1st & Tourist	" 26	Viceroy of India	20,000	1st & 2nd	" 28
Canton	16,000	1st & 2nd	Sept. 2	Maloja	21,000	1st & Tourist	Nov. 4
Narkunda	17,000	1st & Tourist	" 9	Strathnaver	22,500	1st & Tourist	" 11
Carthage	15,000	1st & 2nd	" 16	Stratheden	23,500	1st & Tourist	" 18
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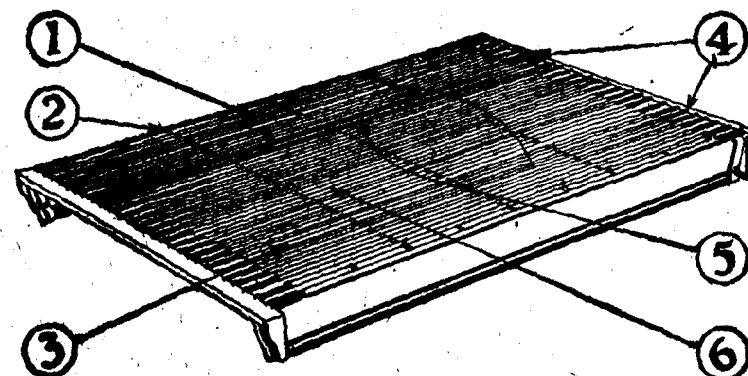
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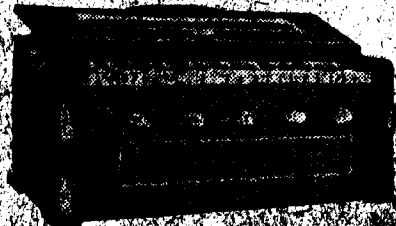
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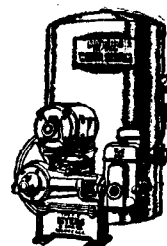


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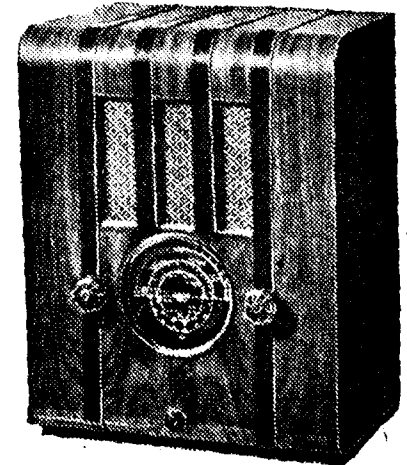
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[No. 9.

DEMOCRACY AND THE NEXT WAR

By Mr. DIP CHAND VERMA, M.A.

I
THE last world war, according to a certain school of political thought, was a war to end war and make democracy and peace safe for the future. All this, it has now been clearly established, was a propaganda carried on in the interests of the so-called 'Allies'. To this propaganda, even so idealistic a statesman as the late Mr. Wilson, President of the U. S. A. succumbed. The post-Versailles world has seen democratic institutions uprooted in country after country including lands, where democracy was supposed to have won its final victory after long combating with reactionary and conservative forces. The dominating note in European politics at present is 'Totalitarianism' and some form of 'Dictatorship'. Democracy is not only on the defensive but actually heading towards decline and collapse. World peace was never so uncertain as at present and if another war comes, the whole of the present structure of civilization: economic, political and cultural must collapse and a new order would arise out of the ashes.

II

War and Revolution are next door neighbours. One leads to the other. The statesmen, who so lightly entered upon the last war, never thought in their

wildest imaginations that the end of the conflagration will see three Imperial dynasties: the Hohenzollerns, the Habsburgs and the Romanovs abolished, and many unthinkable changes affecting nations and peoples the world over.

One argument that the apostles of revolution put forward is, that it brings about changes in a moment, which reforms and constitutional agitation would take ages to achieve. On the face of it, the assertion is attractive. The Revolution of 1789 in France, of 1917 in Russia, the Fascist Revolution in Italy and the Nazi Coup in Germany are the obvious examples. The revolutionaries and the advocates of the new order would have waited for years and years before they could see any of the cherished dreams realized or perhaps they might have waited in vain. The ancient regime would have continued with patch-reforms here and there but with all its essentials intact. This is true enough. But the risk that a revolutionary situation entails is tremendous. Even a successful revolution may endanger those very objectives for which it was at first launched. Lenin himself, than whom the world has produced no greater master of the art of revolution, has clearly warned against any hasty action. In the first place a revolution would be successful only where

there is what Lenin calls "a pre-eminently revolutionary situation" and then there must be leaders of a calibre who can use that situation for the purposes of the revolution. But a revolution may be successful in certain stages and then it may be driven by unforeseen forces to channels which the revolutionaries never originally aimed at. The French Revolution of 1789 was certainly a successful revolution in as far as it succeeded completely in liquidating the ancient regime. But once the old structure was destroyed, the revolutionaries themselves did not agree as to what was to take place next. In the general confusion that ensued, there arose the masterly personality of Napoleon Bonaparte, who brought to France an era of dictatorship and revolutionary wars. Wars and revolutions are really never a congenial soil for democratic experiments. In accordance with an unerring law of History, wars and revolutions always lead to some sort of dictatorship. The cases of France in 1789, Russia in 1917, Italy in 1922 and Germany in 1933 prove this point to the hilt. Even in the case of England during the 17th century, when the British people fought with their king to establish their democratic and parliamentary rights, the consequence was the rise of Cromwellian dictatorship. Had Cromwell been followed by a strong man like himself or if even James II had not acted so stupidly, it is really difficult to believe that the revolution of 1688 could have been so bloodless. Even then democracy was not established by a sudden revolutionary stroke and the Bill of Rights that followed the abdication of James II was far from being a revolutionary measure. It only declared that certain civil and political

rights of all Englishmen were inviolable but the sovereign was left with very substantial powers. During the 18th century, George III actually tried to go back to the Tudor concept of Kingship and even Queen Victoria often acted autocratically and directed the policy of the State. Democracy or rather constitutional government in England has been a plant of slow and gradual growth and, perhaps, certain characteristics of the English people had also to do with the successful working of the British constitution. "Our whole political machinery," Lord Balfour has written, "presupposes a people so fundamentally at one that they can safely afford to bicker and so sure of their own moderation that they are not dangerously disturbed by the never-ending din of political strife."

But is England a democracy in the sense that every Englishman has a opportunity to rise to his full height and develop his personality unhampere by economic or social institutions? According to Prof. Laski, democracy in England is capitalist democracy and its whole purpose is to protect the vested interests. "We cannot understand the Parliamentary system in Great Britain," writes Prof. Laski, "unless we recognize that beneath the appearance of democracy, this is the economic and social system it is intended to uphold. It was made by the owners of the instrument of production in the interest of their property, and the safeguarding of their conception of their rights is inherent in all the rules by which it moves."

Even this capitalist democracy received some set back during the last war. At least the parliamentary system in the British sense of the term had to be modified to

suit a period of emergency and the working of the party system, which is the real incentive behind the constitutional machinery, was definitely suspended. Such civil and political rights which are inseparably associated with a democratic regime, as freedom of speech, association and press, were very considerably limited. A war denotes an occasion of emergency and this inevitably leads to the restriction of freedom. Even in America, which entered the war very late and that too after making herself sure that it was an altruistic cause which she had been summoned by her great President to support, the reactions of the war were positively undemocratic. It is the leading section of the population that comes into prominence during a war and in the present society, it is the aristocratic and the plutocratic classes that come to dominate on account of the contribution which they no doubt make in such a conflict. The result in America was to emphasise the powers of this bourgeois class which was already dominant.

The aftermath of the war is characterized by still more reactionary and conservative tendencies. Those nations or groups of people that shoulder the burden naturally crave for compensation as soon as the outcome of the war is a victory of their side. England and France, who perhaps genuinely felt for the freedom of the world, and which they did their very best to protect against a very real German danger, forgot all those generous moods when they had made declarations and announcements for the principles of freedom and self-determination, and at the Versailles Treaty their spokesmen surprised President Wilson by the incessant demand for their pound of flesh. They did certainly

occasionally act upon the principles of self-determination, particularly in the cases of small States in Central and Eastern Europe, but the object was not so much to espouse the cause of freedom as to penalize and encircle the Central Powers.

The set back which democracy received, on the other hand, is very obvious. Had the war not occurred, Fascism or Communism would never have been established in Europe as they at present have been. Russia, Italy and Germany, it is safe to deduce, would have got democratic constitutions on the British model. Turkey and the Balkan States would have reformed themselves and democratic constitutions would have been established there also. The small States along the Baltic would not have been what they are at present but nobody has ever suggested that the creation of these States was indispensable for the realization of democracy in Europe. Some of the achievements of the Versailles Conference have already met the fate which all artificially imposed settlements in course of time meet. The Rhineland, the Saar, the Memel, Czecho-Slovakia and Austria have been absorbed by Germany and Danzig must fall to the Reich as the next inevitable step. All this has not happened in a democratic manner and the future of all the small States in Europe is in danger. The Versailles settlements have not at all helped the democratic process in any way. In the Far East, the last war provided Japan an opportunity for aggression in China. The rise of Japan as a Fascist-cum-Imperialist power in Asia is a heavy loss to the cause of democracy. If another war occurs in the West as it threatens to do, Japan would again fish in troubled

vaters and this time not only swallow up the whole of China and possibly Indo-China, but also endanger the positions of Burma and India.

The prospects for democracy, in the event of another war, are on the face of it gloomy. Had the democratic powers insisted upon the principle of collective security and if necessary fought Japan, Italy or Germany when these States violated that principle, democracy, though it would have been no winner, would have had at least chances of survival. If another war is thrust upon the world, the so-called democratic States would enter it not to fight for the principle of international law but to save their own skin. Whichever group of powers into which the world is gradually dividing wins in the end, democracy would disappear and some sort of totalitarian order would take its place.

III

Democracy, as it exists at present, is not satisfactory and even in England and America it often appears as a camouflage. Is there a chance of establishing genuine democracy in the world by peaceful means? Genuine democracy must ensure equal economic opportunities and that would mean some sort of socialism. The world is too complex for any one ideology to solve its problem, but it is getting obvious every day that either there must be the application of socialist principles for the economic reconstruction of the world or we would soon precipitate another social crisis which would in its turn hurry us towards a world war, which it is our object to avoid at any cost. It is this application of liberalism which economists like Keynes have insisted upon as a possible solution of our worries. This might carry us on for a generation or two. When our

troubles crop up next, we would devise some other handy remedy and thus the philosophy of 'gradualness' would do. If it can be demonstrated that socialism is capable of gradual application through constitutional means, wars and revolutions, it is obvious, would have lost their *raison-d'être*. Men really do not go to battle or burst out into internal feuds just for the fun of it. A war or a revolution becomes a great historical necessity at a time when constitutional means for redressing the grievances are absent and those at the helm of affairs refuse to listen to the voice of reason. A war or a revolution connotes a sign of disease in the body-politic and sometimes the very life of the State is in danger. The only way to keep free from disease is to strictly observe rules of health. If a State is judiciously ruled and if the problems that arise in the international sphere are wisely tackled, there is no necessity for a revolution or a war. Somehow such wise men are not always available. Plato's philosopher-kings would no doubt solve our difficulties, but often it is the sophist view that prevails and 'justice' then becomes 'the interest of the strong'.

IV

If a war ultimately becomes inevitable, there is no running away from it and the best that all concerned can do is to fight it bravely. It must, however, be clearly understood that it would no more be a war for democracy than the last one was a war to end war. Self-deception really cannot be practised too often.

Democracy did not gain anything from the last war and it is not likely to gain anything from the next one. Democracy works through a slow process in which persuasion and reason play the dominating part. What mankind has been able to achieve by gradual steps may be unsatisfactory, but through better education and a more popular knowledge of science, there are chances of better organizing the public opinion and consequently of accelerating the pace towards an egalitarian society in which socialist principles must serve as the basis of reconstruction.

INDIA RECOVERS HER LOST SOUL

By PROF. HARI CHARAN MUKERJI, M.A.

—:o:—

AS with individuals so with nations too. There are very often long periods in the life of an individual when the voice of conscience is either completely hushed or muffled, when its still small voice is no longer heard and the person forgets his mission in life giving himself up to a life of pleasure and enjoyment, or worse still to one of disgrace and sin. But a time once again comes when the whisperings of conscience are once more heard, softly at first and then more and more loud till the person is brought once again to a sense of his duties and responsibilities and once more realises his true vocation in life. In the case of India this process of ebb and flow is very clearly noticeable. Time there was when India in her pristine state of health and vigour tried to perform her world mission and taught the people of Asia the gospel of love and *ahimsa*, of trying to discover the one and the immutable law through the many and vain shows which distract our attention and bewilder our minds, of the need of living up to a higher standard of life than that is prompted by the mere cravings of the flesh. This message was preached from Siberia to Ceylon, from Kandahar and Turkisthan to the farthest islands of the Indian archipelago till in course of time this vast and extensive tract was brought under India's religious and cultural influence. In all the countries that comprise this area, Buddhism was preached by Indian missionaries and accepted as their religion, and in most of these countries the vast majority of the people still profess their adherence to this faith. It was no small achievement when it is

remembered that this missionary work was done without shedding a single drop of blood or the least resort to force, because India even in the heyday of her prosperity and the plenitude of her power had very little land-grabbing tendency and was quite content with making her cultural and religious conquest of the world. This process had been at work long before the birth of Lord Buddha and was no less marvellous than the conquest of South-western Asia and Northern Africa by the Mohammadans in the centuries immediately following the death of their great prophet. But there was a world of difference between these two conquests. The Hindus or Indian Buddhists were never guilty of demolishing or desecrating the temples of local deities or of compelling the local population to accept their faith by the application of force. It would have been impossible for them to have adopted this means if they would have so liked, for in many of the countries they were allowed to preach their faith only by sufferance and the kind permission of the local authorities. But these missionaries depended entirely on the strength of their case and the soundness of the theories they preached and the ideal of life they presented before the people and they at once made a great impression, for love is stronger than hate, non-violence than violence and truth than falsehood.

Then the period of decadence set in and the Hindus lost their initiative and their enterprising and proselytising spirit. But that was not all. They were compelled for a period to fight, as it were, with their backs against the wall, against the incoming tide of Islam which subsequently engulfed

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The prospects for democracy, in the event of another war, are on the face of it gloomy. Had the democratic powers insisted upon the principle of collective security and if necessary fought Japan, Italy or Germany when these States violated that principle, democracy, though it would have been no gainer, would have had at least chances of survival. If another war is thrust upon the world, the so-called democratic States would enter it not to fight for the principle of international law but to save their own skin. Whichever group of powers into which the world is gradually dividing wins in the end, democracy would disappear and some sort of totalitarian order would take its place.

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The book begins—as so many modern books begin—with the comfortable assertion that the world is going mad.

A tide of homicidal mania is rolling towards us. The men of ideas are sitting like Canutes on their thrones, watching the tide and protesting, protesting. They are telling the empty skies that the sea is a very naughty sea indeed. Slowly the men of arms are marching up. They lift each little Canute upon his chair and quietly put him away.

And so the tide rolls on until the warriors themselves have recoiled in horror and are "busy raising up walls of steel and digging, digging, digging".

To the question—what shall cure us of our mania?—Mr. Leon answers: *Religion*. The religion which he had grown up to look upon as dope, but which is in reality an emetic. It makes men sick—sick of themselves, and in that self-sickness lies the cure of our mania.

The author then turns to an analysis of his conception of true religion. His treatment is divided into four main sections. It begins with what are described as the "undeniable facts" of God and human personality and proceeds from that starting point to the discussion of demonstration by experiment, sharing or spreading the world revolution and changing Society in education, family life, economics, politics, philosophy and art. It has been one of the great weaknesses of the Oxford Group Movement that it has for so long evaded the necessity for solid theological thinking. It has created a jargon of its own to replace the more familiar (and usually more precise) language of traditional Christian experience; and it has relied upon a type of propaganda which, though conducted with admirable efficiency, has contented itself with a limited range of religious experience and expression. There is no doubt whatever that the Movement has been successful in calling multitudes of men back to certain vital and neglected Christian truths. But no religious movement which wants to build securely can for long evade the necessity for clear and coherent theological thinking.

Mr. Leon's book is philosophical and psychological rather than theological, and while it is to be welcomed as one of the most solid

books that the Group Movement has so far produced, it shares the weaknesses of the movement that it expounds. The book moves within the ambit of familiar "group" ideas. It is an analysis of religious conversion and, he it said, a very able and stimulating analysis. But if mankind is to be delivered from the tyranny of fear and to find the sources of "moral rearmament", it will need to hear a message with more "body" in it than that which Mr. Leon proclaims. Subjectivism is not enough. The Gospel of Jesus Christ is larger than any individual or corporate experience of it. It is not a mysticism though there are mystical elements in all true Christian experience. It is, and always has been, first of all an affirmation of historic fact. There is hardly a single allusion to history in the whole of this book. Mr. Leon may quite just claim that he begins with great and fundamental affirmations about God and man. But there is an astonishing silence on the doctrine of immortality. There are, to be sure, brief paragraphs on "heaven", and "hell", but these terms are interpreted in entirely subjective language and in the context of human life in this world of time and space. It is hard to see how a religious philosophy of any kind, and least of all a Christian philosophy, can be constructed mainly in "this-worldly" terms. Christianity is firmly rooted in the Resurrection and any attempt at a Christian interpretation of life which fails to give due recognition to that fundamental fact is bound to be thin and emaciated.

Mr. Leon is a clear and disciplined thinker, but one cannot help feeling that this book has been produced too soon. Its author is aglow with the exhilaration of the new faith which has changed him and as a quite natural consequence, his emphases are placed mainly upon the experience of that comparatively recent change. More mature Christian experience will, we hope, lead Mr. Leon to write another book which is, perhaps, less "obstinately individual" and in which will be reflected also a change in his philosophy resulting from the discovery that the end of life is not merely the *realisation of man* but the *vision of God*.

THE AMERICAN NEGRO

BY DR. S. DAVID MALAIPERUMAN, M.A. (Madras), Ph.D. (Chicago)

THE American negro of to-day may be said to constitute a new race, to whom the African negro is now only a near cousin. He has completely adopted the culture and civilization of the New World and has in turn contributed to it. It is estimated that there is no American negro without some percentage of white blood in his veins; for the most part, French, Spanish and also English.

Until a little over seventy years ago as slaves, negroes received only such education as would enable them to best serve their masters. Among the slaves themselves, there arose a sort of caste system wherein a personal servant of the master or mistress of the house considered himself better than the kitchen servant, and all house servants were above those who worked in the fields. Of course, they were superior in intelligence and so were given superior training.

Perhaps the worst period the negro has gone through was that immediately following the Civil War when he found himself with no source of income, no education and no more sense of responsibility than a child. Unscrupulous politicians from the north bribed him with money, flashy clothes, whiskey in order to get his vote. He became intoxicated with joy, with a new sense of power, a new sense of importance and unfortunately did a great many lawless things which the southern white people still resent. They soon passed laws making a certain amount of property prerequisite to voting rights, thus indirectly prohibiting negro voting and took other precautions to prevent a similar uprising in the future; an uprising where no white person was safe alone on the street and where thousands of dollars were lost because crops were not harvested; the labourers worked only long enough to get money for drink.

Little by little the negro has "pulled himself up by his boot-straps". Now any negro with ambition can achieve an education in the best universities in America, sitting with white students in classes and participating in social activities

at such places as the International Houses, or, if he prefers, at an exclusively negro university.

Of the 130,000,000 people in the United States, 12,000,000 are negroes. At present, one quarter of them are in northern cities. As a rule, the northern negro is more intelligent and more industrious than the southern, and because he is better treated, he is more advanced in every way.

But one of the greatest problems of the negro community is poverty with a capital P. Regardless of the fact that there are many very wealthy negroes, they still remain, as a group, among the poorest. In the first place, they get lower wages than a white man. Further, landlords demand \$8 to \$20 per month for rooms that white tenants have paid only \$4 or \$5.

Poverty results in malnutrition and overcrowding. In the north, negro children have two to five times as much tuberculosis as white children. In the south parasites in their blood sap all their energy and give them the reputation of being infinitely and incurably lazy.

Besides poverty and disease, the negro has prejudice and discrimination to fight against. A southern statesman before the Civil War made a statement, which we find reflected among many southerners to-day. He said: "Show me a nigger who can do a problem in Euclid or parse a Greek verb and I'll admit he's a human being." Many southerners who cannot fulfil these specifications of a human being themselves, only hate negro scholars the more.

It is appalling to consider that since 1882 when records were first kept, there have been more than 5,000 lynchings. Mississippi, where blacks outnumber whites, leads with 591 to her discredit. Lynchings are on the decrease, of course, and many States have already passed stringent laws which bring severe penalty on Police who do not give sufficient protection to a man under arrest; but southern Congressmen have consistently opposed anti-lynch bills brought before Congress.

A few days after, the Association for the advancement of coloured people celebrated the fact that there had been no lynching during the first six months of 1938, a negro quarreled with a white man, shot and killed him. Within thirty minutes a mob of 300 collected, shot the negro and killed him and then indulged in such hilarious sports as burning the body, dragging it for thirty miles behind a motor car, burning it again.

An important case history of lynchings made recently shows to the detriment of the negro's record that rape leads for causes, while murder comes second. To the detriment of the white man's reputation for judgment are such causes as being too prosperous, "incendiary language", "introducing small-pox", talking back to a white man, giving evidence against a white man.

A recent negro novelist describes the "white fog" of lynch terror which hangs over the negro community, "impenetrable to the brightest southern sun light".

So much for the enormous problem—poverty, disease, prejudice, discrimination, fear which loom before the negro. What problems does he present.

In cities there are sometimes five times as many arrests among negro as among white criminals. In 1934, 151 out of every 1,000 negro births were illegitimate as compared with 20 out of every 1,000 white births. From this, we do not deduce that the negro is naturally immoral. We see only another indication of the fact that better living conditions are the solution to the crime problem.

Another problem is the negro's extreme superstition and childishness. He has the greatest fear of anything dead, if only a bird, and carries all kinds of charms such as rabbit's left hind foot to ward off this or that evil. There are many who have the harmless childlike faith and literal interpretation of the Bible portrayed in "Green Pastures". More educated negroes have more widely accepted Christian views. An alarming number, however, are following new cults such as Father Divine's associations of Angels. Although his followers are constantly being arrested for various immoral acts,

he is believed by many to actually be God, and he receives large gifts of money, to open new "Heavens". After a "Heaven" or "Kingdom" is well established, he may sell it at a large profit. One has recently been sold to "Daddy" Grace, one of Father Divine's so-called "bishops". Daddy Grace carries on daily religious services interrupted from time to time by talks on the efficacy of "Daddy Grace Tooth-paste", "Daddy Grace Cold Cream", "Daddy Grace Hair Straightener". He also publishes the "Daddy Grace Magazine" which is supposed to heal any disease if worn around the neck.

Father Divine's latest achievement is the purchase of an expensive estate directly across the river from President Roosevelt's family home. Ordinarily it is impossible for a negro to buy property or even rent a home for any amount of money in exclusive white residential districts. An eccentric hater of Roosevelt sold it to Father Divine, however, in the hopes that crowds of pilgrims and sight-seers coming to some of the noisy celebrations and picnicking on the banks of the river would soon constitute such a nuisance that the Roosevelts would be forced to take action which would offend the negroes, in which case Roosevelt would find himself and his party in an unfortunate spot when the next elections come. But so far, three thousand Angel signs forty feet high designating the "Heaven", and parades with banners using F. D. Roosevelt's initials thus, *Father Divine Reigns* have been reacted to most tactfully by the President and his family.

A further but less disastrous example of childishness on the part of the negro is his love of exclusiveness. Social recognition, of course, has been hard for him to win and, therefore, the joys of exclusiveness are tasted to the full. The wealthy negro in Harlem lives on Sugar Hill; in Chicago, it is Grand Boulevard, other cities of large negro population all have their exclusive Bronzeville. These Sugar Hill negroes are not Baptists as most others are, but attend the fashionable Church of England. When they wish to have a ball, they hire the best hotel in Harlem, give the event wide-spread

publicity and then revel in the extreme bliss of having the poor come and stand in the street to watch them alight from their cars, dressed in the latest, most extreme and extravagant evening clothes, and enter the glittering portico.

The first negroes to leave agricultural labour in the south were obliged to take positions as unskilled labourers in the northern factories, especially packing plants and steel mills. Others left domestic service in the grand old mansions of the south to take it up in hotels and apartments in the north. If they became butlers, drivers, ladies' maids, preachers or undertakers, they constituted Negro high society. Booker T. Washington with his philosophy: "Put down your bucket where you are" was the negro's prophet and guide. He followed his advice, the old-time gospel religion and was on the whole a patient, smiling servant who "knew his place".

During the World War, however, new and more advanced positions were opened to him. Many of the children had received fairly good education. The negro had more confidence in himself and some leaders were arising, many of whom called this period the "Second Emancipation".

Unfortunately, the Depression of 1929 meant great misery to negroes: for, as they say, they are "the last hired, the first fired". In large cities 85 per cent. to 45 per cent. of the negro families have been on Government Unemployment Relief.

Roosevelt has given them tremendous help and probably the negro population voted for him pretty nearly 100 per cent. in his second election.

Extreme poverty continues, but negroes are now engaged in every occupation and profession. In Chicago, their shops transact more than \$1,000,000 worth of business in a year; in New York over \$3,000,000 worth. They have their own insurance companies, over two hundred newspapers and magazines, many cosmetic factories, which specialize in powders for dark complexions, bleaches, and hair straighteners. A big Exposition of Negro Business was held in Chicago last April.

Many negroes are engaged in teaching, and a National Negro Education Congress

meets each year to discuss their own peculiar educational problems, an important one of which is inadequate finances.

That there are plenty of negroes who can more than fulfil the requirements for a human being as laid down by the previously mentioned old southern statesman, is demonstrated every day. The Rosenwald Fund gives money to whites in the south, and negroes everywhere for higher study. This year it has given \$85,000 to 18 whites and 34 negroes. The latter are expected to make important contributions in over a dozen fields of knowledge. One has been sent to Greece after winning honours in Greek and Latin at Harvard. Another has presented a paper to the American Mathematical Society on "Locally Planar Continua", (whatever that may mean)! A third, who represented the United States in the Olympics of 1936, is getting a Ph.D. in Physical Chemistry. George Washington Carver, recognised not only as a great scientist but also as a great saint, is perhaps the greatest negro scholar living:—when a boy, he was traded for a mule. The late Weldon Johnson is a recognized American poet and writer.

Since early plantation days, negroes have been heralded as great entertainers. In jazz which they originated, they are unsurpassed either vocally or instrumentally and they rate high as dancers. Duke Ellington, Count Basie, Cab Calloway, to say nothing of hundreds of lesser orchestra leaders, earn high salaries and are in great demand.

Paul Robeson is an internationally famous singer. So also is Marian Anderson, William Stillman Grant and William L. Dawson, composers, have achieved recognition in serious music. No folk-music on earth equals the negro spiritual which has developed out of the group singing of slave days.

As actors and play-writers, especially since the present government has financially aided artists, negroes are showing talents along these lines too. A recent Federal Project play had a cast and audience made up of both white and coloured people.

A twenty-nine year old negro from Mississippi (the worst state for lynchings

THE ART OF CONVERSATION

BY PROF. S. S. MATHUR, M.A.

(Government College, Ajmer)

recently won a \$500 prize for his novel. Very favourable criticisms of the book praise his intense and impersonal eloquence in voicing the tragedy of his people; for he writes powerful descriptions with no trace of the usual subjectivity and sentimentality of negro authors dealing with the same subject.

Of course, negroes have won recognition in sports. Most universities have one or two negroes on their football or track teams. The world's fastest runner is a man with the typically negro name of Benjamin Washington Johnson. Henry Armstrong has the astounding achievement of winning the featherweight championship in boxing at a weight of 126 pounds; the welterweight championship at 117 pounds, and finally the lightweight at 135 pounds. Joe Louis, of course, is the world renowned light heavyweight champion.

The latter's phenomenal success has given big ideas to his race. The most ignorant who may never have heard of George Washington Carver, feel puffed up at the mere mention of Joe Louis, Champion Boxer, millionaire, movie actor (mediocre though the picture maybe). His marriage was given great publicity and now what Mrs. Joe Louis wears is the height of negro fashion. By the way, a joint white-coloured fashion show was held this year in which Mrs. Joe Louis and white Mrs. Irene Castle McLaughlin were co-chairwomen.

The American negro has, I think, a bright future before him. The solidarity of the group and its great number make it of considerable importance to the politician in many voting districts. No longer will a few drinks and cigars given to "big shot" negroes assure the coloured vote. The negro newspaper influences the uneducated man to vote for the candidate who, from promises and past record, is expected to help in legislation covering housing laws, wages and hours laws, labour unions, anti-lynch bills and otherwise bring about better living conditions.

Negroes who do something of worth receive recognition and appreciation at least from educated classes. A successful negro architect has written of some of

his struggles as a youth and of the strong temptation to give up with the excuse that there was too much discrimination against him for him ever to succeed. He reached the conclusion, however, that if anything is to be done for the negro race, it must be done by individual negroes who must prove their own worth. The negro does not want the white man's place as some white men seem to fear, but he wants his own rightful place. This architect now has a good income and is called upon to design houses for both negro and white people - his greatest triumph has been designing a house for a white family in the deep south. His social activities center around his friends who are all professional negroes with intellectual interests similar to his own.

Negroes like this prove to the satisfaction of both races involved that under-pigmentation of the skin is no indication of compensatory over-endowment in other directions.

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N. GOPALA IYER.

Secretary.

Sept. '39.

It was of Burke that Dr. Johnson said: "If a man were to go by chance at the same time with him under a shed, to shun a shower, he would say—this is an extraordinary man". While it is the greatest compliment that can be paid to a man's ability as a conversationalist, it also suggests that no matter what the appearance of a man or his station in life, it is his talk that reveals his knowledge and culture and likewise exposes his ignorance or vulgarity. In the good old days the costumes worn by the people of noble families were a clear index of their birth and taste, but in these days of democracy there is hardly any striking difference in the dress of a lord and that of a clerk or a mechanic. It is only when you hear the person talk that you get an indication of his or her education and culture.

That conversation is an art which needs careful study is least suspected by most of us. India is only now beginning to have the social sense which brings men and women together at tea, or at dinner, or in the Club lounges for the pleasure of conversation—a sense which the French and the English developed as early as the sixteenth century. We have still in our country a way of assembling at banquets and feasts or other ceremonials, mainly for the purpose of eating, and we are, indeed, great epicures there; but the feeding done, we disperse, either smacking our lips at the excellence of the fare or grumbling that no second helping could be got of the best dish. The host on these occasions is generally too busy giving instructions to the servants, and the ladies in supervising the kitchen. The dinner is seldom seasoned by witty conversation and we go back home with our appetites appeased but with not even one crumb of intellectual pleasure.

The Western Spirit, however, which is now pervading the world of the educated like intoxicating aroma, has brought to us the social sense, and mixed parties

are becoming more and more popular. This has clarified the talk and the hilarity of men a good deal, and people have begun to explore the secrets of good conversation.

A writer has compared the game of conversation with Tennis, but at its best it is most like a game of Badminton where each player may strike at his will, but the shuttlecock must never be allowed to fall to the ground. The qualities, therefore, needed for excelling in conversation are just those needed for Badminton, quickness and lightness. With a background of culture, with a trick of using polished phrase and idiom and with some knowledge of the topics chosen, one may fairly hope to be victorious. But to be fair in the game there should be readiness on the part of all to allow each player his turn. The rules permit an occasional heavy stroke provided the shuttlecock is still kept flying.

To the novice the most baffling of things is to discover what to talk and how to do it. Mere knowledge of the rules of the game is not enough. To excel in it, one has to watch the game of the masters of the craft as well as to practise patiently. In these early attempts one may err on the side of modesty rather than that of the bold and daring. A peep into the talk of the famous conversationists will reveal many a fine point about the game.

It must always be remembered that the spirit of conversation is communal and its end recreative and, therefore, it should neither look like a flirtation nor smack of a lecture. Its main function is to make some area of thought more interesting and show the particular corner of the universe, for a while, from a peculiar angle.

The tone of conversation should always be respected. If the talk is light and on the plane of imaginative force, it will be absurd to cut in with an appeal to the Vedas or the Quran, or if the company is in the solemn mist of earnest deliberation, it will be

the height of folly to intervene with the funny things you have read in the novels of P. G. Wodehouse or the pages of the *Punch*. A single false note will jar on the harmony of the conversation and subject the culprit to the hard stare of all the persons present. On the other hand, nothing can be more stimulating than to bring into the conversation some relevant point from a totally different angle. Thus Dr. Johnson delights us when he defends the expulsion of the Methodist undergraduates from Oxford:—

Boswell:—"But was it not hard, Sir, to expel them, for I am told they were good beings?"

Johnson:—"I believe they might be good beings; but they were not fit to be in the University of Oxford. A cow is very good animal in the field; but we turn her out of the garden."

It is by the use of living illustrations and apt details that the best talkers have excelled.

The tone of the conversation should as far as possible be light, for generally speaking its purpose is to set out with the idea of getting somewhere though not with getting anywhere in particular. It is thus ever so different from what we call a debate, where we all aim at getting somewhere. Johnson's idea of conversation was different; to him it was invariably a battle, and none more deadly than when face to face with another Greek, an equally determined antagonist. "That fellow calls forth all my powers," he said of Burke once when very ill; "if I were to see him now it would kill me."

Dr. Johnson, by far the best talker England has seen, was at times much too dogmatic. A presence like his always embarrasses the company; for dogmatism in conversation is a vice. Even more embarrassing, however, is the presence of a person who keeps mum the whole while, particularly when his silence is due not so much to bashfulness or inability to talk, but to a cynical attitude and a lack of sympathy with those who find a great deal to talk about. Readers of Boswell may remember that Gibbon who was always silent in Johnson's company, is described by Boswell as "an ugly,

affected and disgusting fellow who poisons our Literary Club for me". Another silent fish in the same Literary Club was Oliver Goldsmith. But the silence of both Gibbon and Goldsmith was the result of bashfulness and not of indifference or ignorance, and at times they did flash out a bright remark that delighted everybody. The blinking silent person always provoked Johnson's wrath. When the looks and manners of a pretty young lady were praised to him, he said:

She says nothing, Sir. A talking blackamoor were better than a white creature who adds nothing to life and by sitting down before one thus desperately silent, takes away the confidence one should have in the company of her chair if she were out of it.

But curiously enough, the quality of silence is not to be despised; for the art of listening is an important branch of the art of conversation. The good listener is, of course, very different from the dumb person that mars the feast; he can talk well when it is appropriate for him to talk. He should be alert, sympathetic and decided in his opinions and should have knowledge as well as the desire to learn, "the power to draw out, and the ability to take in". Curiosity is virtue in a good listener but ignorance the worst of faults. Lord Chesterfield, the legislator of the art of conversation, advises his son never to be afraid or ashamed of asking questions, but reminds him that "one may better steal a horse than another look over a hedge". Boswell was invariably successful in his question and he cleverly pumped Dr. Johnson of the brilliance and wisdom which was in him and which constitute the charming talk in the famous *Life of Johnson*. But questions should never be silly. It will be absurd to ask a man what salary he gets, or to enquire of a lady the number of babies or the reasons of her divorce. Boswell himself was foolish at moments and exasperated Dr. Johnson by a question like: "If, Sir, you were shut up in a tower with a new-born baby, what would you do?" The young gentleman who consulted Johnson on the subject of marriage received the well-deserved snub: "Sir, I should advise no one to marry who was unable to propagate understanding."

The greatest talkers like Johnson, Burke, Goethe, Selden and Lamb understood the value of silence and, by choice, remained outside of a conversation till the time came for them to strike in with effect.

Spontaneity is the very spirit of good talk, but a certain amount of art is necessary in the expression and choice of illustration. Johnson's utterances appear to be deliberate and considered and yet with ready wit and eloquence he gave them sufficient amount of spontaneity. One cannot fail to notice this, for instance, in the reply he once gave to Dr. Adams who asked him how he could possibly complete his Dictionary in three years.

Johnson:—"Sir, I have no doubt I can do it in three years."

Adams:—"But the French Academy, which consists of forty members, took forty years to compile their Dictionary."

Johnson:—"Sir, thus it is. This is the proportion. Let me see; forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman."

Then, too, Lord Chesterfield's injunction to suit the talk to the company should never be lost sight of. It is best to avoid talking eugenics with a clergyman, politics with a doctor or literature with successful lawyers. Nothing bores the company more than one's talk about himself or what is called "talking shop". On this subject of egotism too, Lord Chesterfield's advice is worth remembering. "Never," he writes, Polonius-wise to his son,

speak of yourself at all. But when historically you are obliged to mention yourself take care not to drop one single word that can directly or indirectly be constructed as fishing for a compliment. Never imagine that anything that you can say of yourself will varnish your defects or add lustre to your perfections, but on the contrary, it may, and in nine times out of ten will, make the former more glaring and the latter more obscure.

One should at the same time resist the temptation of saying a smart or witty thing or a *bonmot* if it is likely to injure any one's feeling. "It is a decided folly," says Lord Chesterfield, "to lose a friend for a jest."

In general talk, the amount of egotism permissible depends largely on the prestige or the personal attractiveness of the speaker. Old men may give some of

their reminiscences; and who would not love to hear persons like Mussolini, Hitler or Greta Garbo talk of themselves and their personal impressions even to the exclusion of all other topics. And, of course, pretty young women are privileged in this as in other things in life and may hold a masculine company spellbound by chattering exclusively about their tastes, their dogs and their hobbies.

The Elizabethans were men of action and their literary effort was confined more or less wholly to Poetry. The Puritans were temperamentally unfit for social pleasures, while the Cavaliers of the 17th century loved only to eat and drink and cared not to cultivate the polite art of conversation. Hilarity was the keynote of their conviviality. With the exception of Pepys, there is no other who can be called a talker, and he, too, was more of a gossip than a conversationalist.

It is with the eighteenth century that Prose came to its own, and conversation became a social pastime. The coffee-houses of this age served as clubs and the rendezvous of the literary people. As a social institution the 18th century, Coffee-house may well be compared to the Paris Salons. "There has happened," writes Addison, "another revolution in the point of good breeding which relates to the conversation among men of mode and which I cannot but look upon as very extraordinary." Swift and Pope were good talkers and so was Lord Chesterfield, their contemporary and friend, who was a man of great culture and who has given some valuable maxims about the art of conversation in his famous letters to his son. "True wit or sense," says Chesterfield, "never yet made any one laugh. But it is low buffoonery or silly accidents that always excite laughter and that is what people of sense and breeding should show themselves above."

If Chesterfield formulates the principles of polite conversation, Dr. Johnson and Burke provide the best material. The Literary Club of Dr. Johnson consisted of such stars as Burke, Sir Joshua Reynolds, Gibbon, Goldsmith, Sir John Hawkins and Boswell. But Dr. Johnson

was supreme. "As Alexander and Caesar were born for conquest," said Sir John Hawkins, "so was Johnson to preside over all conversation." No one knew the secret of good conversation better than Dr. Johnson.

"There must in the first place," he says, "be knowledge; there must be materials. In the second place there must be imagination to place things in such views as they are not commonly seen in; and in the third place, there must be presence of mind and a resolution that is not to be overcome by failure."

All these qualifications Johnson possessed to perfection, and no wonder he is still considered the greatest conversationalist England has produced. He is then a real John Bull, and he has the plain English view on religion, politics, sex and art. This is what makes him a national hero. At times, however, Johnson was much too blunt, too aggressive, and too much of a bear. He wanted to crush his adversary, and young aspirants for proficiency in this art must never try to imitate his overbearing manner or his dogmatism. Poor Goldsmith was put entirely in the shade by Johnson and felt crushed. "There is no arguing with Johnson," he said, "for when his pistol misses fire he knocks you down with the butt end of it." This, indeed, is a great fault and is because of this that it is dangerous placing Dr. Johnson as a model before the young,

The Johnsonian tradition in conversation was replaced in the nineteenth century by the manner which is associated with the name of Charles Lamb. Instead of being didactic, Lamb made use of irony, a discursive and interrogative attitude and pleasant and witty jests. While Johnson closed an argument with a snub that took the breath out of his company, Lamb would create a happy diversion by stammering out some joke. Once while playing cards, his partner Martin Burney was found dealing with "soul more white" than the hands, and at once Lamb stammered in his bright jovial manner: "Martin, if dirt were trumps, what hands you would hold!"

Among the romantic poets, Shelley was the best talker. Wordsworth was quiet most of the time, and Coleridge

never stopped talking. Shelley's talk was brilliantly light-hearted:

..... "the swift thought
Winging itself with laughter"

and even Byron fell beneath the spell of Shelley's unearthly simplicity.

Professor A. N. Jha, in the paper on Conversation he read in Ajmer some time back, cited Coleridge and Macaulay as the very best conversationalists of the nineteenth century. But although it is hard to find their equal in eloquence, it has to be said that both of them were violators of the rules of polite conversation and must never be regarded as good models. Coleridge was a preacher by profession and, like Macaulay, loved to hear his own voice only. Coleridge treated human beings around him like "passive buckets to be pumped into". "The fact was," says De Quincey, "Coleridge could not talk unless he were uninterrupted." Indifferent to the feelings of his audience, Coleridge would speak for hours of metaphysics or poetry. Proud of the eloquence he displayed in his sermons, Coleridge once asked Lamb if he had ever heard him preach, and Lamb stammered his staggering blow: "My dear Samuel, I never heard you do anything else."

Lord Macaulay, the most extraordinary of men, possessed of vast knowledge and marvellous eloquence and, above all, an astounding memory, was in his conversation a great bore. He endeavoured to overwhelm his company and thundered in the drawing-rooms as if he were addressing the House of Commons. He gave "always more than society requires". "If he could touch subjects he handles with a lighter hand," says Grenville, "tread less heavily on the ground, if he knew when to stop as well as he knew what to say, his talk would be as attractive as it was wonderful." When Macaulay was asked by a neighbour at dinner what he thought of Jane Austen's novels, he would wait till there was a lull in the talk and then remark: "You ask my opinion of Jane Austen. I reply: 'and continued to address the company till the end of the meal. It was usual with Lady Holland who presided at the *salon* where celebrities like Grenville, Lord Melbourne, Scott, Byron, Campbell and

Mrs. Norton assembled to tap at the table with her fan and say: "Now, Macaulay, we have had enough of this, give us something else."

Great poets are not necessarily great men or able talkers, and both Tennyson and Browning were ridiculous in company. For, if Tennyson "looked like a lion and behaved like a bear, his great rival spoke like a dull bank manager." Of both of them could be said what Johnson said of Goldsmith: "He writes like an angel, but talks like poor poll."

The case of Tennyson presents a strange paradox. None of the Victorian qualities of correctness, smoothness, elegance and exquisiteness which distinguish his style in poetry, are to be found in his manners or his talk. As a man, he was "shaggy, baggy, smokey, rough and slovenly", yet it is difficult to find a poet more refined and polished in his poetry. This prophet whose "mission was to speak in God's name to his age", did not scruple to abash the timid or raise a blush of confusion to modest maiden cheeks. It was at a garden party in a secluded arbour that a young lady found herself alone for the first time with the author of the *Idylls of the King*. This culmination of her girlish dreams so confused her that she was unable to find anything appropriate to say. The long silence was broken by the poet, who abruptly exclaimed in his most sonorous tones:

"Your stays are too tight!"

"Oh no, I assure you, indeed they are not!" gasped the young lady blushing to the roots of her hair.

"Yes, they are," replied the poet emphatically, "I can hear 'em creaking!"

Deeply agitated, the lady rose and hurriedly fled from the arbour, the party and the presence. But as she was making adieu to the hostess, the loud voice of the Laureate was heard crying out cheerfully

"It wasn't your stays—it was my braces!"

The conversation of ladies is a class by itself. They can talk for hours together on the mere nothings, like the prices of vegetables and fruits, their hats or their *sarees* and their babies, and never feel bored.

Men find it difficult to carry on any interesting conversation with average women. "Ladies," says Hazlitt, "whatever you talk of, think of nothing and expect you to talk of nothing but themselves. It is not easy to keep up a conversation with women in company. It is thought a piece of rudeness to differ from them; it is not quite fair to ask them a reason for what they say. You are afraid of pressing too hard on them; but where you cannot differ openly and unreservedly, you cannot heartily agree." Times, however, have changed, and education and culture have made women as intelligent and capable on all subjects as men themselves. But still the difficulty expressed by Hazlitt persists.

With the banishment of the Victorian mysteries, evasions and euphonies, has come a general clearing of the air, men and women can now discuss all things between earth and heaven without any reservation and that has immensely enlarged the scope of conversation.

The days of platform oratory are gone. Members of Parliaments and Legislative Assemblies doze while the speeches are being delivered and yet they miss nothing because a few hours later the whole thing appears *verbatim* in the newspaper and can be studied at leisure. Besides, it is not every day that one is called upon to get up on the pulpit, nor is everybody meant for political strife. While on the other hand, our powers as conversationalists are put to the test every day in the company of friends for whose good opinion and esteem we would give our blood. If good conversation brings the greatest social distinction, it brings, too, more pleasure to a man than the very best of games in the world,

HINDUISM: WHAT MAY IT BE?

BY SHRI SHRI PRAKASA, M.L.A.

“HINDUISM has been on the defensive for the last one thousand years and more,” say the wise: and they sadly add: “And it has lost all the time”. What is Hinduism? ask not only the irreverent but also those who think and feel, and who are not idly inquisitive but frankly and sympathetically enquiring. The endless variety of caste and creed, of habit and custom, that even the heedless cannot but mark as he journeys from point to point on the wide stretching soil of India, confuses and bewilders. Persons labelled by the same name of Hindu seem to have such conflicting beliefs regarding the very fundamentals of faith. Of course, there are differences among the adherents of the same religion in other parts of the world also. Still broadly speaking on the main items, the followers of a single faith seem more or less to think and act alike. But Hinduism is an amalgam of religions, so it appears. There are infinite *sampradayas* among Hindus, and the followers of each seem to have some sort of uniformity among themselves. But there the uniformity ends and not unoften even in matters of vital sacraments pertaining to the main events of life, birth, marriage and death, a Hindu may differ from a Hindu as much as from a Christian or a Muslim, a Buddhist or a Zoroastrian.

Then what is Hinduism? What does the sorrowing adherent mean when he says that it has been on the defensive and that it has been losing ground? Why do so many friends eagerly and anxiously come forward to defend it from attack; to show its glories to a sceptical world; to ask for sympathy from those in whose hands lies the administrative

power of the world; and to exhort those who call themselves Hindus to wake up to the dignity of their past, to take courage in the present, and to build for themselves a glorious future. “Hindu”, as we know, is a fairly recent word and quite rightly actually means only “inhabitant of India”. Just as all those who belong to England are English, whatever their faith may be, so all who belong to India or Hind, are Hindu regardless of the name by which they call their God, or the distinguishing customs they follow to meet the demands of life. But this line of thought leads us nowhere. We cannot pretend to be ignorant of the fact that there is something special connoted by the word ‘Hindu’ which distinguishes a person designated, as a follower of a definite religion from those who follow other faiths. Therefore there is no escape. I shall come to the subject again.

“Hinduism,” I must say at once, is not a religion. It is a social polity under which humanity is sought to be divided into definite hereditary economic castes and an individual life is divided into periods of specific duties. Castes seek to eliminate competition from life, assure a status and competence to all who come into the world. It is in the nature of hereditary determination of an individual's place in society. All work is good; work is necessary; and therefore no one is higher than another if he does his duty properly. Every labourer is worthy of his hire, whatever the nature of the work the form of the hire may be. So much for what may be called the horizontal division of society as a whole, summed up in the word “Varna” (colour or cast

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Then the individual that constitutes society must be a fit and proper person, and to make himself so, he gives the first period of his life to a training for the profession to which he was born, the second in fulfilling that profession, the third in slowly withdrawing from active domestic and professional life in order to give others a chance; and the fourth to a life of retirement if he should be spared so long. All this is summed up in the word “Ashram” (stages of life). This is the framework of Hinduism more rightly called “Varnashrama Dharma”, a scheme of things in which man fulfils his duties in terms of *Varna* and *Ashram*. But all cannot be satisfied with such terrible pre-determination. Ambitions are bound to be roused and one may claim to be something for which one regards oneself as fit but to which one may not be born, or may desire to finish doing things earlier than is ordained. A scheme like this in the objective world would, therefore, be impossible unless it was based on two philosophic concepts that form the bases of the ancient faith of our country, mis-called Hinduism to-day.

These two philosophic concepts—almost the cardinal doctrines of the faith—are “Karma” (resultant action) and “Punar-janma” (re-birth), connoting that an individual gets what he deserves on the strength of his past actions and he gets life after life repeatedly in order to be enabled to rise higher and higher. On the very face of it, it is impossible to prove the truth of these as of any other fundamental subject of religious life of a superphysical nature that one can think of. If there were not these two beliefs, the objective scheme of Hinduism comes

to naught. These two beliefs help to comfort the average man who is in distress or the ambitious who is in a hurry. Karma gives solace inasmuch as it makes a person feel that he is what he is because of something good or evil that he has done before. And Punar-janma or re-birth gives him hope that if he does his present life-work properly, he will get the fulfilment of his desire or ambition later on. The resultant of all this would be that life flows smoothly because there is no economic competition; and no department of human endeavour really suffers because an invention or discovery, art or poetry that leads humanity onwards, is not necessarily made or created for love of money or as a part of one's professional life, but may be done as a hobby for the very love of it, or found by accident, so to say, whilst in search of adventure for its own sake.

This is ‘Hinduism’ in a nutshell. This is certainly no religion as ordinarily understood. It embraces the whole of humanity. It is more a treatise on political science than on theology. But by the flux of time a Hindu has come to mean a person with a definite label of caste who believes in many gods; follows strange customs and generally lives in India. He is usually a person who thinks mostly in terms of himself and if he ever looks beyond himself, his affections are confined mainly to his family and sometimes to his caste and community. He certainly has no love for his country. He does not feel anything disgusting in having a foreign government provided that he is left in peace himself and scarcely worries himself about his neighbours. This Hindu and along with his faith with the generic denomination

of Hinduism has been without a doubt on the defensive through the centuries, face to face with a world pulsating with life and nations struggling for mastery not only over weaker nations but also over the strongest forces of Nature; and in this clash and conflict he and his faith have certainly lost all along the line. The Hindu is sinking almost rapidly into the limbo of oblivion along with his faith and reducing himself to the level of the lower life, that is almost shamelessly fertile in reproducing its type but cruelly deficient in endeavour and achievement. What was strength once is now a weakness and what was tolerance of the strong is now only the cowardice of the impotent. Anybody can have his fling at us and despite all the cobwebs of words that may be woven, our stoutest supporter is struck dumb at our inactivity and not all the glories of our past can make the present look better than it is. Was not Lala Lajpat Rai after an eloquent dissertation on the greatness of the Hindu and his ancient faith, rudely pulled up before an English audience by an unsophisticated listener by just this simple question: "If you are so great why are you a slave?" and there was and could be no answer.

With this background of thought, I read with much sorrowful interest but with deep gratitude Mr. C. F. Andrews' very sympathetic book under review. Mr. Andrews is one of the greatest friends of India and has been indefatigable in her service both by tongue and pen and hand from end to end of the world.

* THE TRUE INDIA: A PLEA FOR UNDERSTANDING. By C. F. Andrews. Pages 246. Price 3s. 6d. Publishers: George Allen & Unwin Ltd., London. Available of G. A. Natesan & Co., Rs. 2-10.

The gratitude we owe him can never be repaid. His book tries to controvert Miss Mayo's "Mother India". As I read his book, I seemed to remember many a speech of fervid eloquence of Mrs. Besant when she defended India's customs and India's people against attacks from hostile quarters. I also read Miss Mayo's book soon after it was published and I felt that it has been unnecessarily made too much of. But I was not angry with it as so many of my friends were. Some parts of it amused me. Others arrested my attention, for even a drain-inspector's report* has to be studied carefully so that the drains may be cleaned. The decorated domes and the engraved finials of a house are not so important as the drains; and if the drains are infected, the domes cannot last very long. I think we do need reminders of our weaknesses; we require rude shocks to our smug self-complacency so that we may be kicked out of our lethargy and forge like men with courage and hope towards the future. What Mr. Andrews says is true; what Miss Mayo said was also true; but the main truth is that we are a people who have become indifferent by temperament and incapable by habit. We invite insult and ridicule but feel angry when we get them.

Mr. Andrews gives us intimate touches of Indian life and thought while his chief endeavour is to try to undo the evil that Miss Mayo may have done and to give a rational explanation to many of our customs that appear to be evil. He is at pains to tell the world how the great leaders of Modern India—and the names of Mahatma Gandhi and Poet

* Mahatma Gandhi called Miss Mayo's Book "A Drain Inspector's Report."

Tagore come up again and again as they dominate the Indian stage of to-day—are trying their very best to bring about a reform in various departments of life and help to build up a nation that is worthy of being free and great. He also tries to prove that the mass is responding readily to their call. He seems to me to be the very incarnation of Hinduism on the defensive but he refuses to give ground to his adversary and seems to come triumphant out of every argument that he meets or forwards. Different persons have different senses or values; and because Western European civilisation is so dominant in the world of to-day, by its standards are measured all men and all faiths, however unfair that process may be. Mr. Andrews shows the other side of the shield; and whether the problem is of caste or the joint family, of child marriage or women's rights, of idolatry or communal passion, he has his say on everything; and every word of his distils burning sympathy for our people and impatient dislike for those who attack us. He reverts to Miss Mayo again and again, and sometimes he has to descend from the sublime almost to the ridiculous in his noble effort to shield us. He has some amusing pages, for instance—if I may say so with all respect—on the problem of sex and population, as if a truly religious celibate with high moral principles like Mr. Andrews can be at all an authority on the subject.

What can we say to the very telling argument of Mr. Andrews, that the increase in the population of the country is the biggest proof of our sexual vitality, to meet Miss Mayo's insinuation that we were sexually a deficient people? What will Mr. Andrews say to the amazing

phenomenon that the walls of our towns expose in the loudest colouring advertisements of medicines promising sexual strength—clearly showing the popularity of such specifics and naturally giving the idea to the unwary that there is a definite need for them—while inside the houses children come in shoals and it would seem that sex control was more necessary than sex indulgence. In any case those who fear that the numbers of the Hindus have gone down because of the existence of other faiths in India, need not worry, for the number of Hindus is certainly very much more to-day—despite mass conversions—than at any period of human history. It would do us and the world much good if we were not so many. Perhaps they resent the existence of other faiths in India at all and wonder why they are here when thirteen hundred and two thousand years back they were not known here. The reason of course is that the other faiths of which we complain did not exist in the world itself at that time and so naturally there were no followers of them in India either. We must not be too sensitive on this score, for if there is a stream of new thought—and Religion is only a stream of thought of a particular type—some are bound to leave the old ruts and flow in the new current. What we want are good citizens in every sphere of life, be they Hindus or any other and not just human forms in large numbers calling themselves Hindus.

There are always two sides to every question and it is good that we have in Mr. Andrews a person of rare capacity to put the standpoint of our country when others ridicule us and attack us. Towards the close of his book, in true Christian spirit he quotes for the traducers and for all, the words of his Master, which we all should take to heart—and his Master is the Master of all good men whether they pray in his name or not:

Judge not, that ye be not judged.
For with what judgment ye judge,
ye shall be judged:
And with what measure ye meet
It shall be measured to you again.

The Philosophy of Havelock Ellis

BY MR. M. YAMUNACHARYA, M.A.

(Lecturer in Philosophy, Mysore University)

—:O:—

WITH the passing of Havelock Ellis, we miss one of the finest and boldest thinkers of modern times. He stands with Sigmund Freud as a conspicuous teacher of the psychology of sex. He lifted the veil over the fundamental facts of life and shocked a prurient age and incurred public odium. Undeterred, he pursued his researches in the most intimate problems of sex with the sole purpose of spreading enlightenment. The result of his assiduous labours was his studies in the Psychology of Sex. He illustrated in his studies Westermarck's motto: 'The concealment of truth is the only indecorum known to science.' One of his revolutionary teachings regarding sex instinct in human beings is that it is not there merely to subserve the biological purpose of the continuation of the race. This might be true of other animals but in man it is of more than biological interest. This went counter to the traditional view that gratification of the impulse divested of the purpose of propagation of species is a sin.

In one of his earliest works *Man and Woman*, he expounded his thesis that "woman is not undeveloped man, but diverse" with a wealth of biological, anthropological and psychological material leading to the conclusion that there are innate chemical, biological and psychological differences between the sexes, which entitle woman to develop on her own lines and make her distinctive contribution to civilization.

Havelock Ellis was widely read in England before the English-speaking people

had access to the works of Sigmund Freud and particularly to his epoch-making work *The Interpretation of Dreams*. Ellis introduced this work to the English readers in glowing terms characteristic of the magnanimity of his nature in giving the fullest measure of recognition to other workers working in the same field as himself. Nevertheless he subjected Freud's theory of dreams as repressed wish-fulfilment to searching criticism. He doubted "whether conclusions drawn from the study of dreams of neurotic people can be safely held to represent the normal dream life even though it may be true that there is no definite frontier between them".

Havelock Ellis had a capacious mind which could comprehend all the manifestations of the human spirit. He had deep and abiding interest in philosophy as is evidenced by the numerous quotations from philosophers in his writings and his own illuminating comments thereon. He was equally interested in the psychology of the philosophers which made their teaching more intelligible. He could trace the defects in their philosophy to certain kinks in their temperament. He found the drill-sergeant morality that Kant preached unsavoury. He was an ardent admirer of Protagoras, whose humanism had a great appeal to him.

He developed what he called the Philosophy of Conflict. He took care to make it plain that this should not be confused with the adoration and pursuit of power and might be tainted by violence associated with the names of Nietzsche

Treitschke, Moltke, Bluntschli, Georges Sorel and other Political Philosophers. The 'conflict' he had in mind is a non-violent struggle with the forces of evil which has to be perpetually waged with all the spiritual forces that one could summon and organize. It is only such a combat with the destructive forces in life that keeps every man on the *Qui vive*. He abhorred violence and war but regarded 'conflict of forces' and 'the struggle of opposing wills' as the essence of our universe. He maintained that there was as much opportunity for showing heroism in peace as in war. He was out for a moral equivalent of war as envisaged by William James and a unique technique of which is being developed by Mahatma Gandhi in India. Havelock Ellis objected to the method of violence for the reason that it is "alien to all those arts of living which, since the beginning of civilization, we have been painfully striving to develop".

Havelock Ellis pleaded for a fuller and a richer life for every man and woman. He condemned such repressions and taboos as lead to the truncation of human personality. With a view to achieving the integration of personality, he disapproved both the life of ascetism which makes the fires of life burn low and the life of self-indulgence which consumes life too quickly. He is not averse to what he calls 'rational ascetism' 'which comes from simplicity and a finely-tempered abstinence, a measured drawing back when also it were possible recklessly to let go'. As against the advocates of licence masquerading as self-expression, he emphasizes the value of discipline as essential for the art of living.

Life, however, is always a discipline, even for the lower animals as well as for men: it is so dangerous

that only by submitting to some sort of discipline can we become equipped to live in any true sense at all. The disappearance of the discipline of the old external taboos thus imposes upon us, inescapably, the creation of a new self-discipline of internal and personal taboos. If we are not responsible to an outside order which we no longer regard as valid, then we are responsible before the inner tribunal of the self which cannot but be valid for us so long as we are alive.

THE FUNCTION OF TABOOS

Noble words these, coming from one who was traduced by his obscurantist contemporaries as a person who opened the flood gates of immorality by publishing his *Studies in the Psychology of Sex*.

Havelock Ellis was an acute thinker on social problems. He brought to bear on them his vast knowledge of human nature. Prostitution, Juvenile delinquency, Conjugal Relations, Neurotic disorders, decline in the fertility rate and problem of population were some of the problems that occupied his mind. His book *The Task of Social Hygiene* is a testimony to his anxious care in offering guidance on matters left untouched by writers on social problems. He was an earnest advocate of eugenics and birth-control as the only means of weeding out the unfit and improve the quality of the race. He considered that eugenics and birth-control were inseparable problems. "It is not easy under modern conditions to conceive any practical or effective policy of eugenics except through the instrumentation of birth-control."

On the population problem, which is a menacing problem with us in India, his views come poignantly home to us. He says that

where the population is rapidly growing . . . all its energy is absorbed in adjusting its perpetually shifting equilibrium, because its growth is never ceasing to demand new conditions. The structure of its civilization never rises above the foundations, because the foundations have perpetually to be laid afresh and there is never time to get farther.

It is a process, moreover, accompanied by unending friction and disorder, by strains and stresses of all kinds, which are fatal to any full, harmonious and democratic civilization. The 'Population Question', with the endlessly mischievous readjustment it demands must be eliminated before the great House of Life can be built up on a strong, solid human foundation to lift its soaring pinnacles towards the skies—(*The Individual and the Race*).

As a remedy for this state of affairs, he advocates 'purposive and deliberate practice of birth-control' and adds that 'whether we like it or not, the task of speeding up the decrease of the human population becomes increasingly urgent'.

The fillip given to increase in population in the Totalitarian States is an ironical commentary on this. The dictators want "living space" for their surplus population and are simultaneously speeding up the increase in population to maintain the surplus.

While Mahatma Gandhi has views on indiscriminate increase in population similar to those of Havelock Ellis, he advocates, as is characteristic of his general outlook on life, self-control instead of birth-control.

Havelock Ellis sets forth his æsthetic philosophy in his "The Dance of Life." His conception of beauty is essentially Greek in character. "The sphere of ethics for the Greeks was not distinguished from the sphere of æsthetics." So was it to Havelock Ellis. He regarded Dancing as the most perfect æsthetic expression of the human spirit. He agreed with Plato in considering that "a good education consists in knowing how to sing and dance well".

As a man of wide culture and free from partisanship that is often the consequence of excessive specialisation, he realised the need for the harmonisation of several departments of human activity,

viz., Religion, Art and Science. "Religion or the desire for the salvation of our souls, Art or the desire for beautification, Science or the search for the reasons of things, these conations of the mind" are according to him "three aspects of the same profound impulse". He finds the core of religion in Mysticism. He protests against the misuse of the word Mysticism in applying it "to every pseudo-spiritual thing that is held up for contempt." Religion to him is "the art of finding our emotional relationship to the world conceived as a whole".

These elements had so mixed in him that he was a living example of his own ideal of the integration of personality which makes life an art. "To live remains an art—an art which every one must learn and which no one can teach."

Havelock Ellis is no more but he has won the immortality of the pioneer into a realm into which few ventured before with such marked success as was his. He himself did not believe in any other kind of immortality. "Everything in the world is born and blossoms and grows lovely and fades and dies," and he asks why man alone should wish to live forever. All his life he was a true pagan tingling in every fibre of his being with the joy of life. At the close of a "richly burdened mature age", he wrote in his diary:

Every little incident, as I move through life is full of meaning. I am weighted and held back by memories. I move ever more slowly through an ocean no longer empty and cold and dull, but alive, alive with all the clinging joys and sorrows of my passage.

Is all this experience garnered through the long years gone to dust with his body? We wait in vain for an answer from the Unknown.

The Hindu Cavedi in South Africa

By DOROTHEA RUDD

THERE are 219,928 Indians in the Union of South Africa: those in the Cape Province being mainly Hindus and it is of a Hindu cavedi ceremony that I propose to treat here. There is a Hindu temple on the banks of the Baakens River in Port Elizabeth. It is a low square building which was once white. On the four corners of the roof are four statues of cows which were originally gaudily painted. Mr. C. K. Pillay, the Secretary of the Cape Indian Congress in Port Elizabeth, explained to me that the reason why the Hindus regard the cow as being sacred is that little babies who have been deprived of their own mothers' milk are fed on cows' milk and, therefore, owe their lives to Mother Cow, so no one would harm the animal who acts as mother to many human beings.

The Hindus are amongst the greatest ascetics the world has ever known. They mortify and torture the body in order to render the soul indifferent to corporal needs and to leave it free to meditate uninterruptedly on God. The cavedi ceremonies are an example of what Hindus will do in this respect. On the appointed day, the grounds around the temple were filled with Indians: men, women and children. The men wore ordinary European clothes, but the women wore brightly coloured saris. The sari appears to the on-looker to be simply yards and yards of material wound around the wearer, but in reality it is a very wide, loose skirt fastened to an ordinary petersham band, the remainder

of the material is not cut off but is twisted round the wearer's body and then thrown over the left shoulder like a Roman toga. The hair of the women glistened with coconut oil, the younger ones wore it hanging in one magnificent plait, but the full-grown women wore it coiled in a big nob on the nape of the neck. Many of the women did not wear any covering on their feet as the ground around the temple is cemented.

The *pandaram* or priest and those who were about to actually perform the cavedi rites wore *vestis* or loin-cloths only. The ground immediately in front of the temple contains a number of queer little wooden structures on poles fixed in the ground. They look just like pigeon houses and each one is a shrine to some god. Through the hole, which serves as entrance to each little house, the faithful push offerings of rice and other foods. There is a dam in the grounds to the north of the temple. This dam had had fresh water pumped into it in readiness for the cavedi ceremonies. The performers took their stand immediately in front of this dam with a number of cavedi sticks placed on the ground in front of them. These sticks are half circles of bamboo, beautifully decorated and having two small brass vessels of milk attached to the two ends of each stick. The vessels were covered over and bound by small strips of cotton. On a raised platform, a number of musicians sang and played on weird Indian instruments. Immediately before the actual ceremony began, a number of Indians

appeared carrying buckets of water with which they washed the whole temple grounds. As soon as this was over, the *pandaram* approached a large metal stand containing live coals and sprinkled it with incense powder. In the meantime the women had been gathering at the edge of the dam. The *pandaram* now strode towards the performers who were still standing on the north side of the dam. The chief cavedi ceremony is that known most appropriately as the "Human Pincushion". Dreadful and even revolting as it is to Europeans to witness, it must be remembered that the sufferers undertake it as a penance for their sins which they offer to Vishnu, the supreme god of the Hindus, whom they symbolize as the sun.

When we consider the penances undertaken by mediæval Christian saints, Simon Stylites on his pillar and the thousands of monks and nuns who wore hair shirts and spiked belts, we find it more possible to understand the spirit which animates the human pincushions.

The *pandaram* next incensed the performers three times by passing the incense stand three times in front of the row of men. Before and after the incensing, he uttered certain prayers aloud from a book he was carrying. An elderly Indian then stepped forward and summoned the leader of the performers to enter the dam and bathe. This the leader, followed by his men, at once did. The elderly Indian, who had summoned the leader, now laid a very handsome lacquer case on the ground at the leader's feet. He then took up a book which he held up towards the sun and began a long monotonous chant. When at last the reading ceased, there was a breathless silence while the

pandaram slowly opened the lacquer case and took from it a long silver needle, one end of which was beautifully chased. The priest raised the needle and approaching the leader of the performers, who was standing with his mouth open and his tongue protruding, he drove the needle right through the man's tongue. The victim neither groaned nor moved. The priest raised his prayer book to the level of the victim's face which he slapped, together with his chest, shouting praises to God as he did so. The victim now seemed in a state of semi-collapse during which the priest pierced his flesh with about 200 silver needles, which he left sticking in his flesh. From a number of these silver needles small lemons were hung. These by their weight must have added considerably to the torture. The other performers were not pierced with needles but their mouths were bound with pieces of yellow cloth. These men seemed to be more in the nature of supporters or followers of the chief performer; for they actually underwent no real suffering themselves. It must have been spiritual exhalation therefore which reduced the bodyguard to the state of semi-collapse into which they now appeared to fall. A dreadful pair of wooden shoes was now brought for the leader. These terrible shoes had each two or three inch long nails in them pointing towards the soles of his feet. Two men now held the leader while the shoes were laced on to his feet. The cavedi or curved stick was then placed on his shoulders and one was laid on the shoulders of each of his followers. They were then all blessed with the smoking incense. In a voice that was practically a shout, the *pandaram* began to praise God in front of each

performer in turn. As soon as the prayer was uttered in front of each man, he started to sway with his cavedi on his shoulders and then started off after the leader who was leaping along the path round the dam, apparently regardless of his dreadful shoes. While they were going round the dam, Indians splashed bucket after bucket of water over them. The procession then turned towards the temple which they circled round three times on the outside. As the third turn was finishing, the leader broke loose from the others and dashed about the temple grounds in a frenzy, dancing and springing all over the place. This seemed to alarm

the Indian women who flew in all directions as he approached them.

When the ceremony was over, all the Indians repaired to a large hall in the grounds where long tables were laid for a meal. Banana leaves were laid as plates and in the corner of each leaf was a little salt. Nearly all Hindu meals are served on leaves which they consider much cleaner than eating on plates as each leaf is destroyed after use. When the guests were seated, rice was handed round which was followed by *dhol* (a yellow seed which is boiled into a sort of porridge) and then by ghee (melted butter). Finally potatoes were served.

ASSAMESE LITERATURE

BY MR. MAHESWAR NEOG

— O —

THE existence of Assamese literature is very rarely felt outside the pale of the province. There is, moreover, a superstition that the Assamese language is only a side-current of the Bengali tongue. While this superstition has gradually been pushed out of all grounds of speculation, there is a definite feeling of advance in the literary field.

Assamese literature may be said to begin with the anonymous ballads or stories in verse and rhymed and unrhymed proverbs. These ingenuous creations mainly date down to the end of the eighth century A.D.; but parallel compositions have never ceased to come into existence until the second half of the last century.

The transition from these popular creations to the written treatises by Dak the Wise, and hymns and incantations of Tantric worship, marks the first attempts

at literary creation. It ushers in the Vaishnava period of Assamese literature. The first tentative stage of this great period is represented in the complete translation of the 'Ramayana' into Assamese verse by Madhav Kandali and 'Prahlaḍ Charita' by Hem Sarasvati. These two works belong to the last decades of the fourteenth century, or to the first decades of the fifteenth. Official prose-chronicles have already begun to be written in the language of the ruling Ahoms. But the change of their medium into Assamese took place only by the beginning of the fifteenth century.

The Vaishnava literature of sixteenth-century Assam is dominated by and centres round the outstanding personality of Shankardev, the wielder of the cult of Assamese Vaishnavism. He translated and had portions of the Bhagavata

translated by scholars and poets round him; his cult was mainly based upon its teachings. His masterpiece 'Kirtan' is the very quintessence of the Bhagavata. The language is homely Assamese, though not uninfluenced by foreign tongues. Its music shows beauty and majesty in one. Shankardev composed six dramas in a peculiar Brajabuli dialect, really a mixture of western Hindi and Assamese. He had seen Brajabuli in the writings of Vidyapati. He derived his stories and characters from the Bhagavata and the Puranas; but by the dint of his genius Shankardev made them his own and gave them the atmosphere of Assamese nationality. Far from the strong flavour of sensuousness of Bengali Vaishnavic poetry. Assamese Vaishnava literature gravitated towards the child Krishna and emphasised upon the filial affection of Yashoda and the pastoral festivities of the God-child.

Shankardev's immediate disciple Madhavdev showed a greater literary capacity. His psalms and his dramas are characterised by a greater artistic skill. Other poets like Chandra Bharati, Ananta Kandali and Ram Sarasvati enhance the beauty of this golden age of Assamese literature. Verse translation from Sanskrit classics is a striking feature of the age. 'Srimat Bhagavat Gita' by Govinda Mishra, 'Gita Govinda' and 'Sakuntala' by Kaviraj Chakravarti, Tulsidas's 'Ramayana' by Shrikanta Vipra and 'Hitopadesh' by Ram Mishra are only some remnants of a long line of translation-works covering several centuries. The prose 'Gita' by Vaikunthanarayan of mid-sixteenth century marks full development of Assamese prose-style. The ripeness of Vaikunthanarayan's prose points back to a happy tradition which

has eventually been lost. Sir P. C. Roy remarks:

The Katha-Gita shows clearly that the Assamese literature developed to a standard in the sixteenth century, which the Bengali literature has reached only in the time of Iswarchandra and Bankimchandra.

The religious literature in prose and poetry of the sixteenth century had now to make room for productions of a purely secular character, which pervaded nearly two centuries. This marks a peculiar break in the current of Assamese literature. But the under-current running through occasional religious songs of court-poets like Kaviraj Chakravarti and kings like Rudra Singha can never be mistaken. There is, moreover, a link in the great output of historical works of these two intervening centuries between the old prose-style of Vaikunthanarayan on one hand and the ductile material of to-day on the other. The historical works are of various sorts; there are hagiographies and family records, court-chronicles and complete histories of different periods. They occupy a vast field which has not yet been well surveyed. But writings taken at random from period to period show a growth in style and a distinct conception of chronicling.

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India, as a rule, is curiously deficient. The historical works... are numerous and voluminous.*

The Ahom rulers appointed chroniclers and commissioned a class of officers to look into the society and polity of other countries. Two verse-chronicles by Dutiram and Visweswar† of early nineteenth century may be said to form a happy close to

* THE LINGUISTIC SURVEY OF INDIA. By Sir George Abraham Grierson.

† ASOMAR PADYA BURANJ. Published by the Department of Historical and Antiquarian Studies, Assam.

this century-old historical tradition. They also form a connecting link between this tradition and the modern age of Assamese literature. The two chronicler-poets experimented boldly in prosody though keeping much of Shankardev's style and mode of rhyming.

For about twenty-five years after the annexation into the folds of British dominion in 1828, Assam had to pass through the valley of shadow of death almost in all matters. Bengalis seemed to have colonised over Assam's governmental offices, the language and even social customs. But national feeling, which underwent torpor due to the devastating Burmese wars, woke up from its slumber and began roaring about 1850. The American Baptist Mission Societies gave strength to this awakening by publishing a prose-chronicle by Kasinath Phukan, an Assamese grammar by Rev. Nathan Brown, an Assamese lexicography by Miles Bronson and many other books, both religious and secular, and by starting a fortnightly "Arunodoi". It was mainly through the efforts of Anandaram Phukan that the native language came to its own in courts and schools. The missionaries supplied the spade-work for the creation of a new form of literature.

The first great figure in modern Assamese literature is Hemchandra Barua, who established a completely up-to-date vocabulary through a dictionary and a completely new and correct style through various essays and periodicals. Gunabhiram Barua was the biographer of and followed Anandaram Phukan. Ramakanta Chaudhuri in his 'Abhimanyu-badh' (1875) and Bholanath Das in his 'Sitaharan' (1888) introduced the new blank verse of

Michael Madhusudan Dutt into Assamese poetry. The former, however, adhered to the outlandishness of old religious poetry.

The spirit of modern literature was established by a small batch of enthusiastic college students at Calcutta. Lakshminath Bezbarua, Hemchandra Goswami and Chandrakumar Agarwala were the first movers of this spirit. They started in 1889 a new magazine 'Jonaki': the die was cast. By far the outstanding personality in modern Assamese literature is that of Lakshminath. He is the wielder of a new ideal which others have since followed with far less success than his. He alone, a direct inheritor of Shankardev's literary spirit, portrays Assamese national life and spirit in their fulness. He has brought Hemchandra Barua's style to a greater perfection and has made it a proper vehicle for all branches of literature. He is one of the greatest, if not the greatest, in the different branches of literature—in poetry, fiction, short-story and the drama; he is the greatest humorist. His creative art is at its best in depiction of essentially Assamese characters. The delicate flavour of nineteenth-century English Romanticism has been infused into Assamese poetry by Lakshminath, Hemchandra, Goswami and Chandrakumar and has been since existing side by side with strictly national characteristics. Kamalakanta Battacharyya brought into his rough-hewn verse and prose essays a strongly intellectual quality. Lambodar Bara and Satyanath Bara are prose-stylists, the latter often giving himself up to Baconical 'making points'. To this great race of writers, whose proper place is the nineties of the last century and the first decade of the

present, belong Padmanath Gobain Barua and Benudhar Rajkhowa, two living writers in prose and poetry. Rajanikanta Bardoloi has got a wide field for character-painting in his historical and romantic novels. Hiteswar Barbarua is a narrative poet of note. Durgeswar Sarma excels in his homely poetic language.

The new writers of the twentieth century mainly try to be faithful to the ideals of the 'Jonaki'. Bezbarua's periodical the 'Banhi' (1909--) has been the main instrument in bringing new hands into literature and shaping them. Of the two exclusively poetic minds—Raghunath Chaudhuri and Jatindranath Dowerah, the first has cut out a new channel out of the 'Jonaki', the second from the "Banhi". Ratnakanta Barkakati shows direct influence of Dr. Tagore. Ambikagiri Roychaudhuri, Sailadhar Rajkhowa, Dr. Suryyakumar Bhuyan, Dimbeswar Neog, Binandachandra Barua, Nilamani Phukan and Devakanta Barua are some of the names in modern Assamese poetry; Chandradhar Barua, Padmadhar Chaliha, Jyotiprasad Agarwala, Nakulchandra Bhuyan, Daibachandra Talukdar, Atulchandra Haxarika, Mitraddev Mahanta, Indreswar Barthakur in the drama; Saratchandra Goswami, Dandinath Kalita, Santiram Das, Mahichandra Bara and Nagendranarayan Chaudhuri in novel and short-story; Dr. Banikanta Kakati, Devananda Bharali, Kaliram Medhi and Dimbeswar Neog in literary criticism and philology of the Assamese language; Sonaram Chaudhuri, Anandachandra Agarwala, Dr. Suryyakumar Bhuyan in review of the past. Of course, these names cannot be strictly confined to particular branches of literature. The average output of literary works is not

very large after all, mainly because Assam does not afford a ready market for them. On the other hand, the number of contributions to the periodicals like the 'Banhi', 'Awahan' and 'Jayanti' is rather overwhelming. The slowness in growth of Assamese literature is mainly due to economical causes. The literary taste of the people, however, is making itself felt stronger and stronger along with the advance of years; various literary experiments are widening their scope by drawing in currents of foreign thoughts and ideals. We may confidently expect a brighter future when Assamese literature will be able to compete with other literatures of India and take a place by the side of those abroad.

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Sept. '30.

THE NEW AGRICULTURE

By MR. PREM CHAND MALHOTRA, M.A.

INDIA is an agricultural country as about 70 per cent. of its population depends upon operations connected with agriculture. Being an agricultural country it is also patently a rural country. Nearly 90 per cent. of India's population lives in seven lakhs of villages. Notwithstanding the immense importance of a flourishing agriculture for India, conditions in this respect leave much to be desired. The result is that agriculture in India occupies the same status as is given to untouchable classes. No wonder then that India has 'depressed' agriculture as it has its depressed classes. Having been considered a Cinderella in India's economic life, Indian agriculture has not attracted the serious notice of intelligent and enterprising capitalists.

Much damage to the cause of Indian agriculture has been done by considering agriculture a second rate occupation. Agriculture is not considered an industry and that is the rub of it. If we take the case of Denmark, we find that less than 30 per cent. of her population is employed on the land. And yet who would quarrel about Denmark being called an agricultural country? A fairly large proportion of Denmark's population is engaged in industries connected with agriculture; such as dairies, butter and cheese-making, egg grading and marketing and meat industry. The prosperity of Denmark in spite of its being an agricultural country is undisputed.

If a part of the zeal for industries is deflected towards helping agriculture and promoting industries connected or based on it, the progress of the country would be ensured. Cotton can be ginned, baled and pressed before it is marketed. Oil

seeds can be crushed and this can establish a flourishing oil industry in the country. Raw hides and skins can be cured, tanned and converted into leather for exports. Fruit industry can comprise in its orbit a number of smaller industries—pickles, chutnies, juices, marmalades, tinned fruits, sugar candy and dried fruits, etc.

It was the application of machine to handicrafts that created the gulf between agriculture and industries. So long as both agriculture and handicrafts were carried on by hand work, the division between agriculture and industries was of no significance. The application of science to industries blazoned new paths for them. Changes in the technique of production were of a far-reaching nature. Moreover industries being less dependent upon nature were able to set sails for the high seas of prosperity quickly. Agriculture was left behind in the race. Agricultural revolution did mean better farming but it did not mean farming independent of nature. Industrial revolution on the other hand increased immensely man's production power. All progressive intellects focussed their attention on industries. Agriculture was left in the lurch.

Science is now increasingly being applied to agriculture as well. It has become the handmaid of agriculture as it was of industries. Mechanization of agriculture has been the result. This new agricultural revolution has unhinged the old division of nations into agricultural and industrial ones. It is the full-blooded application of science to agriculture that is likely to bring agriculture to its own. Agriculture then

will not play the second fiddle to industries.

The new industrial uses for farm crops is destined to work a revolution in agriculture. The new experiment has started in America under the aegis of the National Farm Chemurgic Council, New York. Farm Chemurgic refers to the industrial use of farm products through applied science.

Says Dr. H. E. Barnard: "From the point of view of the chemical engineer, the farmer is essentially a manufacturer. Indeed, the sum of the operations by which he converts his raw materials into finished and semi-finished products constitutes the largest of all our industries. Like any other well organized business, he requires certain essentials such as a practical process, a plant with adequate machine equipment, a cheap source of power, a trained operating personnel, sufficient working capital and a stable market."

The application of modern agro-biological methods on a large scale will so revolutionise agriculture, hitherto unthought of. Nations will be able to produce all their requirements from within the country. Thus will imperialism lose its *raison d'être*. In his book 'Nations can live at home,' Dr. Wilcox has given a systematic exposition of the application of science to support the densest population living in any area. Professor Gericke of California has devised a novel system of 'dirtless farming' which promises to produce a larger supply of food, produced with less labour on a smaller area than is possible by any other alternative method.

So far scientific agriculture has faced the problem of making two blades of grass and

two ears of corn grow where only one grew before. Overproduction of the crops threatened the prosperity of the farmers now as did their failure before. Changes in demand, discovery of new things have also dislocated agriculture. The new problem facing agriculture is not merely to grow two blades of grass instead of one but to find two new uses for the old crop and two new crops to replace each old and useless one.

Dr. Friedrich Bergius predicts that when the next war comes and when Germany's food supply is cut off by a blockade, the Germans are going to eat their trees. "For when the Germans convert saw mill and forest waste into sugar derivatives and then by feeding the sugar to hogs, obtain their fats and by combining it with yeast and sympathetic ammonia manufactured their proteins, occupation would seem to be limited to the biological process of supplying hogs." Farm crops can be increasingly used in industrial manufacture. Soybeans, sugars, starches can be used for making plastics (bakelite etc.) and serving as motor fuel. This will afford a larger market for the farmers' crops. Vanishing of foreign markets need not then cause the farmers any alarm.

New crops should be grown for their chemical value. Tung trees have been grown in Florida and other Southern States of America. Tung oil which is the important ingredient in varnishes and enamels, is derived from Tung trees. Similarly nicotine derived from tobacco plant can be used as an insecticide, and tannins derived from hemlock and chestnut bark can be used for tanning.

It is this new industrial use of farm crops that will put agriculture everywhere on its feet. It will destroy the doctrine of defeatism and give agriculture a new hope and an ambition. In the trinity of agriculture, industry and science, there is no place for an inferior position to agriculture.

INDIAN ECONOMIC PROBLEMS

BY MR. T. T. KRISHNAMACHARI, M.L.A.

It is a new and welcome sign of the times that academic economists appreciate the necessity to present topical economic problems to the students of economics and to the lay public in attractively got up symposia containing contributions from various economists, thus obviating the dependance on text-books on Economics. In the modern world of specialisation, the value of a compilation of contributions from various people, each an authority on one or other phases of economic science as against text-books, cannot be disputed.

To Professor Radha Kamal Mukerji goes the credit of introducing for the first time this method of presentation of some of India's important and urgent problems. To a subject nation, which is economically extremely backward, even the dawn of the era of self-government presents all at once the many varied and difficult economic problems that need attention and has to be remedied. Impatience, however undesirable, is nevertheless an inevitable factor in the make-up of the people in infant democracies, but achievement rarely results from haphazard and erratic attempts but by careful planning gradually put into execution. This book* is an attempt at providing the means for an adequate understanding and treatment of India's vast and increasingly complex economic problems, both domestic and international.

Part I, which presents the background of Indian economics, is largely sociological in treatment. In the chapter on the Economic Aspect of the Caste System, Sir Edward Blount quotes somewhat inappropriately J. S. Mill on Custom, i.e.,

* ECONOMIC PROBLEMS OF MODERN INDIA, VOL. I. Edited by Professor Radha Kamal Mukerji. Published by Messrs. Macmillan & Co., Ltd. 10s. 6d.

"The despotism of custom is everywhere the standing hindrance to human progress," which rather diminishes the value of an otherwise scholarly attempt to expound a difficult subject. If the treatment of the sociological background to India's economic problems is to be from the standpoint of J. S. Mill's *obiter dicta* it will be thrown entirely out of focus. It is no doubt true that the social system is getting disintegrated because of the impact of relatively new and modern economic factors, but the root of the trouble really is that if the social sanctions that have held and controlled rural life in India are wiped out, where are the new sanctions created to hold together the semi-urban population that has arisen out of the partial dismemberment of rural India? Professor Radha Kamal Mukerji makes an attempt to outline this problem in his chapter on the Social Background.

Part II presents a comprehensive picture of the agricultural life in India, and the problems dealt with are those very much in the air at the moment like Rural Indebtedness, co-operation, Land Tenures and legislation and Rural reconstruction. Prof. Thomas's conclusions in his chapter on Rural Indebtedness are hardly clear. Propaganda and raising the level of education, he considers, are the antidotes for unproductive borrowing and speculative money lending. Education has necessarily to precede propaganda, as otherwise little propaganda is possible amongst largely illiterate people. To provide education for all children of the school-going age in this country, it is estimated that the present expense on Education by the several provincial governments will have to be nearly trebled. His suggestion

for increasing the repaying capacity of the agricultural borrowers is equally impossible of achievement, as it presupposes the creation of a well regimented, semi-collectivist society. The chapter on Co-operation by the Hon. Mr. A. Ramdas Pantulu, who combines a profound knowledge of theory with first-rate practical experience in the field of co-operation, is highly informative. The weakness, however, lies towards the end of the chapter where Mr. Pantulu departs from his academic and impartial treatment of the subject and assumes the role of an apologist for the co-operative movement. The chapter on Land Tenures and Legislation by the editor is an useful contribution to an important subject of great topical relevancy. The chapter on Rural Reconstruction commences with a commendable warning on the dangers of idealism, but the author, as he proceeds, gets thoroughly entangled into a network of platitudes. Nevertheless

the method of treatment of the subject is both novel and interesting, though it would read better if shorn of its pedantic flavour.

Part III deals with Trade in India under the sub-headings, communications, agricultural marketing, the last Depression, Protection and the Ottawa Pact and contains not a few thought-provoking ideas. The closing paragraph of the chapter on Agricultural Marketing deserves special mention, as it outlines most of the needs of this problem which merit immediate attention. Protection and the Ottawa Pact go together, and though the Ottawa Pact has ceased to be of live interest, it is worthy of study as the precursor of the present Indo-British Trade Agreement.

Speaking as a whole, the book provides extraordinarily interesting reading, and we naturally look forward to the publication of the second volume.

THE RUSSO-GERMAN PACT

THE Russo-German Pact of Non-Aggression, which is to remain in force for 10 years, was signed at Moscow on August 23 by Herr von Ribbentrop and M. Molotov in the presence of M. Stalin and the German Ambassador, Count von Der Schulenberg.

The text of the Pact includes the following provisions:—

Firstly, the two contracting Powers undertake to refrain from any act of force, any aggressive act and any attacks against each other or in conjunction with any other Powers.

Secondly, if one of the contracting Powers should become an object of warlike action on the part of a third Power, the other contracting Power will in no way support the third Power.

Thirdly, the Governments of the two contracting Powers will in future remain in consultation with one another in order to inform themselves about questions which touch their common interests.

Fourthly, neither of the two contracting parties will join any other group of Powers which directly or indirectly is directed against one of the two.

Fifthly, in case of differences or if conflicts should arise between the two contracting Powers on questions of any kind, the two partners will solve these disputes or conflicts exclusively by a friendly exchange of views, or if necessary, by arbitration commissions.

Sixthly, the agreement has been concluded for a duration of 10 years with the stipulation that unless one of the contracting Powers gives notice to terminate the year before expiration, it will automatically be prolonged by five years.

Seventhly, the present agreement shall be ratified in the shortest possible time and the ratification documents will be exchanged in Berlin. The treaty comes into force immediately after it is signed.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and the War

IN another page is given the text of a significant resolution passed by the Congress Working Committee at Wardha protesting against the sending of Indian troops abroad without consulting Indian opinion, and peremptorily calling upon Provincial Governments to desist from participating in any way with the war preparations of the British Government. The resolution is one that must make us pause and consider. That Government should take protective measures to ward off the danger of foreign aggression is understandable, but that so momentous a step as the despatch of Indian troops to Egypt and Singapore should have been taken without consulting Indian leaders is somewhat surprising.

But it would be folly to cut off the nose to spite the face. It is true that Congress is no friend of British Imperialism, but in a war between the democracies and the Totalitarian States, there could be no question of choice. Are all our professions of sympathy for oppressed peoples mere make-believes? If war comes, we shall be irresistibly drawn into the maelstrom. It is just possible that under present leadership, England may succeed in appeasing Japan by throwing China to the wolves—as at the last moment, she deserted Abyssinia and Czechoslovakia—fellow members of the League. But if she chose to make a firm stand, it will be the height of folly to do anything to weaken her defence of Eastern waters. For poor India—made helpless by Britain's thoughtless and foolish policy of emasculating the whole people under a false sense of ensuring her domination—is defenceless. And what good is it to throw ourselves from the frying pan into the fire?

Congress and Mr. Subhas Bose

Important decisions were taken at the meeting of the Congress Working Committee in Wardha early last month. All speculation about Congress attitude to Mr. Bose's intransigence was set at rest by the resolution disqualifying him from the presidentship of the Bengal Congress Committee and debarring him from membership of any elective Congress Committee for three years. The decision is drastic and may be deplored, but Mr. Bose brought it all on himself by his persistent defiance of the Committee. We may well believe that it was not without some wrench that the Committee took the plunge, but if discipline is to be maintained in the Congress, we do not see how such barefaced flouting of authority could be tolerated. It is unfortunate that an ex-President of the Congress and one of the standing of Mr. Bose should have come in for such a penalty. But it can't be helped.

It would appear that both Gandhiji and the Congress President have been inundated with letters complaining against the Working Committee's disciplinary action against Subhas Bose. Indeed, a section of the Press is continuing to criticise the decision as vindictive. It is just like Gandhiji to own at such a time that the Subhas Bose resolution was drafted by no other than himself.

I must confess that the Subhas Babu resolution was drafted by me. . . .

Not to take some action would have amounted to abdication of their primary function of preserving discipline among Congressmen. Subhas Babu had invited action. He had gallantly suggested that if any action was to be taken, it should be taken against him as the prime mover. In my opinion, the action taken by the Working Committee was the mildest possible. There was no desire to be vindictive.

Why then fulminate against the Working Committee for a decision it was bound to take?

The Madras Temple Entry Bill

South India has been stirred by the events succeeding the historic opening of the Madura temples to Harijans. It was the beginning, as we pointed out last month, of a movement that has spread from city to city. Government, which is naturally anxious to promote the reform, found itself face to face with a *fait accompli*. Its task was confined to accord *de jure* recognition to a *de facto* situation.

The Prime Minister brought in his Temple Entry Authorization and Indemnity Bill and had it carried through both the Houses of Legislature. He was, as might be expected, subjected to somewhat strong criticism in both Houses. Curiously enough inveterate opponents of Temple Entry and friends of Temple Entry joined hands in the attack. But the Prime Minister, who piloted the measure in both the Houses, displayed extraordinary skill and courage in answering the Opposition. He forcibly reminded the critics that his party had been pledged to the removal of untouchability; that they were engaged in a great and stupendous task and, however unpleasant and unpopular it was, they were determined to remove an age-long evil. Indeed, they were trying to root out a great octopus. And this was no easy task. If, therefore, there had been a breach of regular procedure here and there and the law, according to some, had not been logically enforced, he was entitled at least to some measure of sympathy from pronounced friends of Temple Entry reform. The Bill marks a momentous step in the direction of social and religious reform in South India and is bound to have far-reaching effects on the future of Hindu society.

Hyderabad Amnesty

H. E. H. the Nizam's Government have shown an admirable spirit of conciliation which has had its immediate result in the calling off of the *satyagraha* campaign organised by the Arya Samaj and the Hindu Maha Sabha. For months past the struggle between the State authorities and the *satyagrahis* has been growing in bitterness. Government's "clarification" in regard to religious freedom has paved the way for a better understanding, and the general amnesty proclaimed on the occasion of H. E. Highness' Birthday has been warmly appreciated with gratitude by leaders like Dr. Moonji and others. There is no doubt that if this liberal spirit of religious toleration enjoined by the Nizam should permeate the administration, religious factions in the State will be a thing of the past. We congratulate Sir Akbar Hydari on the successful handling of a very delicate and difficult situation.

Prohibition in Bombay

Despite ominous forebodings, prohibition has been launched in Bombay with an enthusiasm worthy of the historic occasion. Though Madras blazed the trail with the Salem experiment, this is the first attempt to tackle an urban area on any extensive scale. Critics have made most of the financial and administrative difficulties of the experiment. But the Congress Government, under courageous leadership, and inspired by a steadfast purpose, has gone ahead determined to succeed. All India, indeed, all the world is watching with interest. May Bombay's success prove a beacon-light to the rest of the world in this great adventure in a virtuous cause.

Bengal Hunger Strikers

It is a matter for profound relief and satisfaction that the hunger striking prisoners in the Alipore and Dum Dum jails have broken the fast. While their action is welcomed on all hands, the manner in which this happy consummation was brought about cannot give equal satisfaction. For it will be remembered that both Mahatma Gandhi and the President of the Congress failed to persuade the prisoners to give up their fast; but the prisoners have agreed to give it up at the request of Mr. Subhas Bose and this, as Mr. Bose states, because the Bengal Provincial Congress Committee has undertaken to conduct a campaign for their release and "preparations for direct action have been going on in full swing". Unfortunately the threat of "direct action", which is by no means favoured either by Gandhiji or the Congress at the present juncture, is one likely to embarrass even those of the authorities who may be inclined to revise their judgment in favour of the prisoners. It is hoped that ultimately the Government of Bengal will relent and see that justice and fair play is meted out to the long suffering prisoners.

British Army in India

In reply to a question in the House of Commons, the Under-Secretary gave the strength of the British Army in India, on July 1, 1939, as 2,630 officers and 37,668 other ranks, as against 3,052 officers and 52,387 other ranks at the corresponding date in 1937. He agreed that this was an enormous reduction of strength, partly due to actual transfer of units in general defence interests.

Madras Tercentenary

Three hundred years have now passed since Francis Day obtained a grant of land on which has grown the present City of Madras.

The tercentenary celebrations of this event commenced with the opening of the Historical Exhibition by H. E. Lord Erskine, Governor of Madras, on August 1. Through all these years, this little "colony" of the East India Company has weathered many storms and made rapid advances in many directions. The occasion has been marked by the publication of the *Madras Tercentenary Commemoration Volume*, which depicts the progress of events, cultural, economic, political and religious that have marked this ancient city during the last three centuries.

We congratulate the Commemoration Committee on the wealth of material gathered together in this volume of historical records and reminiscences.

Europeans and Overseas Indians

Referring to the treatment afforded to Indians in various parts of the Empire, Mr. F. E. James, M.L.A. (Central) said at a recent meeting of the U. P. S. I. in Coonoor:

If the Empire is, as we believe it is, the real home of tolerance and freedom and democracy, then every one who belongs to it should fight those tendencies which cause bitterness between the countries of the Empire.

Mr. James, like Mr. Hofmeyr in South Africa, represents an important body of opinion in India and if the views of such men should prevail, there is no doubt they would have an appreciable reaction on European opinion in the Union. It remains to be seen how effectively they could be mobilised in favour of so just a cause as the Indians' in South Africa.

FOREIGN AFFAIRS

By "CHRONICLER"

The European Crisis

THE most sensational event of the last few days is the Non-Aggression Pact of Germany with the Soviet. This followed quickly on the heels of the Soviet-German Trade Pact. What has happened to the anti-Comintern pact, which united the Axis Powers against Bolshevism in the world? Pacts are made and discarded without regard to principle or consistency.

There is surprise and horror alike at the fickleness of the Soviet and the infidelity of Germany. But Britain whose eleventh hour efforts to win over Stalin against Hitler, has now failed, refused not many months ago to "shake hands with murder"—meaning Russia.

The pact is a stunning blow to the Peace Front. It is obviously Stalin's dramatic reaction to the weary months of haggling with Britain and France. But the immediate question is how it will affect Poland. In the event of German aggression, how can England or France give effective assistance to Poland if Russia is debarred from intervening? Will Poland be deserted at the hour of need? As we go to Press, both England and France have reaffirmed their obligations to Poland.

There are all possible complications in a pact of this kind. What is to become of the Franco-Soviet agreement of mutual assistance? It must admittedly be renounced.

Apart from anything else, the pact is a triumph of Russo-German diplomacy over Anglo-French vacillation. The so-called encirclement plan has collapsed and Britain, which played a by no means honourable game in Munich by ignoring Russia, is reaping a harvest of trouble under a system where international morality seems to have completely disappeared.

The Tientsin Affair

It was a remarkable statement that the Prime Minister made in the Commons the other day—remarkable for its frankness. He said his "blood boiled" as he thought over the indignities heaped on Britons in the Tientsin Settlement; but he went on to ask if it was wise or prudent to court troubles in the Far East as if there were not enough troubles in Europe. This is frankly an avowal of British weakness in Eastern waters. The Japanese promptly took advantage of the situation and stiffened their demands. Britain has now agreed to surrender the four Chinese in Tientsin accused in connexion with the murder, on April 9, of Cheng Shih-kang, a Customs superintendent in the North China Administration.

Set-back for Roosevelt

President Roosevelt sustained another major set-back on August 1, when the House of Representatives by 193 to 166 votes refused to consider the Administration's Landing Bill, which the Senate had passed after cutting it from 560 to 323 million pounds.

The decision of the House means that the Bill will probably be killed at least for the present session.

Chinese Counter-offensive

A general Chinese counter-offensive will be launched shortly, according to General Chang Chih chung, who was Commander-in-Chief of the Chinese Forces during hostilities in the Shanghai area.

Chang declares that after remaining on the defensive when the Japanese were launching attacks along the Great Wall and later when they were penetrating China's interior, the Chinese Army will henceforth be on the offensive.

SEPTEMBER 1939]

FOREIGN AFFAIRS

The New Spanish Government

A Decree reorganising the Government announces the creation of a Supreme Council of National Defence with General Franco himself at the head.

The Supreme Council replaces the single war-time Ministry of National Defence. Under General Franco, there will be three new Ministers for Army, Navy and Air Force—all of them Generals with respective Chiefs of Staff. If occasion demands, this military nucleus is empowered to co-opt the Ministers of Foreign Affairs and Industry together with the chiefs of the industries concerned in the manufacture of war supplies.

King Carol's Warning

A warning against any attempt to change Rumania's frontiers was given by King Carol when speaking at Constanza after a review of the Rumanian fleet:

"Whatever is Rumanian cannot be given away," the King said, "and what is Rumanian will be defended. More than that, if any one loves peace, he must realise that the frontiers, as they are now marked out, cannot be changed without the danger of a world-wide disaster."

Poland: The Keystone of the Arch

"Napoleon said that Poland was the keystone of the European arch. What was true 120 years ago is equally true to-day," said Lord Barnby in the House of Lords. With the eclipse of Vienna, Warsaw takes its place. It becomes the focal point in the great territory which, stretching from the Baltic to the Black Sea, forms the wedge between the Axis States and Russia.

Some Significant Dates

The *Observer* cites an interesting sequence of events by a list of dates. It says:

"On March 13th, 1938, Germany annexed Austria; on September 30th, 1938, Sudetenland; on March 15th, 1939, Slovakia; on March 16th, 1939, Bohemia and Moravia; on March 22nd, 1939, Memel."

The dates are interesting. It was on March 22nd last that Memel fell to Germany. Nine days later (March 31st) the British and French Governments gave their guarantee to Poland, and a fortnight later extended it to Rumania and Greece (April 13th). Within a further fortnight the House of Commons approved a proposal for compulsory military training (April 27th). Little more than another fortnight passed before Turkey (May 1st) joined with Britain and France in a cause of common defence against Germany. Negotiation with Russia in the same cause was begun on April 15th, when William Seeds, British Ambassador in Moscow, transmitted a proposal to Litvinov, Russian Commissar for Foreign Affairs.

The Threat to Gibraltar

"Gibraltar in English hands is a strategic threat which Spain cannot permanently tolerate," declares General Goering's *people's National Zeitung of Essen*. It also

Italy also has an interest in seeing that Gibraltar is in Spanish possession, not only because of Gibraltar's significance in English encirclement plans but also since Italy's trade with Spanish America and the United States must pass through the Straits. The future will show whether England can hold Gibraltar against the natural claims of Spain, which are strong, but it is clear Spain will not permanently tolerate a British Gibraltar any more than she tolerates an international Tangier.

DIARY OF THE MONTH

- July 28. The first All-India and Burma Mayors' Conference meets at Karachi.
- July 29. Following Gandhiji's advice, Passive Resistance in Transvaal is suspended.
- July 30. Muslim League's opposition to Federal Scheme is reiterated.
- July 31. Mr. Chamberlain explains Soviet negotiations in the Commons.
- Aug. 1. Prohibition is inaugurated in Bombay City.
- Aug. 2. Britain protests against fresh incidents in China.
- Gandhiji condemns Bengal hunger strike.
- Aug. 3. Madras Premier introduces Temple Entry Bill in the Assembly.
- Aug. 4. Mr. Chamberlain makes a statement in the Commons on the Far Eastern situation.
- Aug. 5. Hindu-Muslim clash in Allahabad. Section 144 is promulgated.
- Aug. 6. Marshal Smigly-Rydz warns the Reich against aggression in Danzig.
- Aug. 7. Madras Legislative Council discusses Temple Entry Bill.
- Aug. 8. Spanish Government is reorganised with General Franco as head of the Supreme Council.
- Aug. 9. Seth Jammalal Bajaj is released. Congress Working Committee meets at Wardha.
- Aug. 10. Herr Forster, addressing a demonstration at Danzig, declares that Danzig is ready to carry out Hitler's orders.
- Aug. 11. Working Committee takes disciplinary action against Mr. Bose.
- Another resolution calls upon Congress Members of Central Legislature and Provincial Governments not to assist war preparations of British Government.
- Aug. 12. The policy of the New Spanish Government is set forth in a Ministerial Statement.
- Aug. 13. Conclusion of Hitler Ciano Ribbentrop conversations.
- Aug. 14. Japanese Spokesmen break off Tientsin talks.
- Aug. 15. Indo-British Trade Agreement comes into force from to-day.
- Aug. 16. Six thousand troops from India reach Suez this afternoon.
- Aug. 17. A Press Note from Simla explains movement of troops from India as a purely precautionary measure.
- Aug. 18. Bengal Government release 12 political prisoners.
- Aug. 19. Dr. Tagore lays foundation of the "Mahajati Sadan", Bengal's Congress House in Calcutta.
- Aug. 20. Pundit Nehru leaves for China by plane.
- Aug. 21. Britishers in Poland are advised to leave.
- Aug. 22. A German-Russian non-aggression pact is announced.
- Sir Norman Marjoribanks' death in Ootacamund is reported.
- Aug. 23. French residents are asked to leave Germany by the French Ambassador.
- Poland announces readiness to accept Soviet help.
- Aug. 24. House of Commons debate on the crisis in Europe.
- Herr Foerster is appointed head of Danzig State.
- Aug. 25. President Roosevelt appeals to Herr Hitler and King Victor in the cause of world peace.
- Anglo-Polish Agreement is signed.
- Aug. 26. Hitler assures neutrality to Switzerland, Holland and Belgium.
- Aug. 27. The Tannenberg ceremony is cancelled.
- Government of India take emergency measures.



The WORLD of BOOKS



THE CRUCIAL PROBLEM OF IMPERIAL DEVELOPMENT. Royal Empire Society, Publishers: Longmans. 2s. 6d.

Various conferences, official and unofficial, have frequently been held for the intensive study of problems relating to the economic development of the British Empire. In the pre-war conferences, the questions were mostly viewed from the standpoint of the economic interests of Britain. At any rate, the dependent political status of some of the constituent elements of the Empire rendered them powerless to influence, much less determine economic policies affecting their welfare and development. Increased political power and status have, however, recently compelled a fundamentally different approach to these problems.

The book under review is a record of a conference devoted to these problems from this new angle with the exception of India, which was represented at this Conference by Sir Frank Noyce, recently Industries and Labour Member of the Governor-General's Executive Council, India. All the Empire countries were represented by their own nationals.

Much useful information has been gathered into this volume on such topics as population, nutrition, problems of capital utilization, labour problems, etc., from the standpoint of the various constituent countries. No account, however, has been taken of the economic consequences of Ottawa or of the various 'autarchic' economic programmes pursued by various countries. A general academic

recognition of the dangers of economic restrictionism and chauvinism and of the desirability of economic co-operation on a vast international scale is followed, one notices with regret, by a reiteration of doctrines which are totally at variance with these other ideals. The Australian spokesman is most eloquent on the necessity of international collaboration but gives no evidence of recognition of the fact that the 'white Australia' policy must disappear first, if there is to be anything more than the pretence of economic co-operation for the welfare of the world at large. The representatives of the other countries speak mostly in this same fashion. There is, therefore, a regrettable lack of boldness and vision in the consideration of the questions at issue. But, perhaps, it would be folly to expect boldness or vision in a conference organized by the Royal Empire Society, which doubtless believes in the indestructible vitality of the existing economic order.

INDIAN LABOUR LEGISLATION. By R. K. Das. University of Calcutta, Calcutta.

This is a book which should be studied by all who come into contact with labour problems. The busy businessman will find therein an interesting and concise survey of the growth and present position of labour legislation in India, the student will find it a convenient reference book; both will be glad to have read it when they come to study any proposals for further legislation.

Like other works by the same author, the book is a very clear exposition of the subject-matter given in a very readable form. A good index adds much to its utility.

PSYCHICAL FORCES AND YOU. By Louis S. Vernon-Worsley, London. L. N. Fowler & Co., Ltd. 7s. 6d.

Medical men of the orthodox school are so given to diagnose all diseases in physical and physiological terms that the book under review comes as a pleasant surprise; for it is written by an R. A. M. C. and seeks to impress on its readers the presence of psychical forces playing about us and influencing our actions. This thesis, however, is not new. While it is a hypothesis worthy of our serious attention, the author cannot be said to have succeeded in placing the matter on a definitely scientific basis. Perhaps the most interesting chapter is the one on *Psychic Science and Crime*. It begins with an autobiographical reference of a somewhat pathetic interest; he hints at being driven by "a malignant spirit entity. . . to commit a grave offence". "Only by the greatest exercise of our personality, aided by prayer, were we at last successful in ridding ourself of this vile influence". These sentences give a sufficient indication of the spirit in which the work is written. Apart from his personal interest, he has brought together a number of interesting cases in which clairvoyants and others of the like ilk have helped to disentangle clues leading to the detection of criminals. It is interesting to learn that in Greece, the Society for Psychic Research is being utilised by the police authorities. This is, of course, not without its dangers, of which the author is quite conscious and so he wisely lays stress on the fact that such psychic aid should not be taken at its face value and it should not be utilised except as affording clues to procuring further evidence that can stand the test of legal evidence.

SRIMAD BHAGAVATAM of Krishna Dwaipayana, translated into English Prose from the original Sanskrit text in 5 Vols. By J. M. Sanyal. Datta Rosa & Co., Bengal. (Available of G. A. Natesan & Co., Madras. Rs. 18.) *Srimad Bhagavatam* has been at once the staple-food of the masses as well as the trained spiritual aspirants of India. It has taken the first rank among the Puranas of our great land. The highest truths of religion, philosophy and ethics are expounded in most appropriate language. The language of the author of the *Bhagavata* is most moving where devotion is the central theme and it is emphatically condemnatory where sin is the theme. It has an universal appeal and answers to the different moods of humanity.

The present translation is readable and faithful to the original. It is a welcome addition to the existing literature in English puranas and is priced at a moderate sum of Rs. 18 for the entire Set.

THE MAN WHO KILLED HITLER. Anonymous. Werner Laurie. 3s. 6d.

Dr. Carl Moeller, a psychologist with a burning rage, wants to avenge his Jewish wife's death—death caused by the heartless Nazi boots. So he murders a Nazi patient of his and gets into his clothes to worm himself into the more intimate and well-guarded circle of Hitler. A series of determined but detestable acts expounding the new Nazi virtues—murder, rape and robbery—takes him nearest to Hitler, whom he kills at an opportune moment and thus wreaks his vengeance.

This book which created quite a sensation because of its sensational title, though a trifle unconvincing as a story, does its own bit of anti-Nazi propaganda.

WHAT IS HINDUISM? By D. S. Sarma, Principal, Pachayappa's College, Madras. Available of G. A. Natesan & Co., Madras. Re. 1-8.

This small book can be praised without reserve. Principal Sarma has given in this short space a lucid and satisfying account of the essentials of Hinduism. The introductory chapter points out how man is incurably religious and how every religion has its own patterns of prayer and worship by which it directs the aspirations of its devotees towards Heaven. The sources and rituals of Hinduism are discussed in the second and third chapters. He explains how ritualism has the psychological function of providing an outlet for religious emotion; but then he is conscious that our religion is in great

need of reform. The fourth chapter deals with Hindu Ethics and describes the cardinal virtues of Hinduism and the law of Karma. The fifth chapter is on Sadhanas and describes the path of Bhakti and of Yoga in clear terms. Hindu philosophy is dealt with in the sixth chapter which concludes that Jnana is the final ascent in spiritual life. In the final chapter, the author protests against the separation of religion from politics and says that "religion should set the correct ideal before us and the State should help us to realise it and quotes the famous pronouncement of Mahatma Gandhi: *For me there is no politics without religion*."

This is a very useful piece of work and within its limits constitutes as complete a guide to Hindus as one could wish.

BOOKS RECEIVED

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INCOME TAX RETURN AND HOW TO FILL IT. By Surendra Singh, M.A., and D. R. Jain, A.C.A. The Allied Presses, Lahore. This book is designed to be of use to all those who have to pay income-tax in finding out the correct amount of tax payable.

NATIONAL PLANNING COMMITTEE. Being an abstract of proceedings and other particulars relating to the National Planning Committee. Published by K. T. Shah, Honorary General Secretary, National Planning Committee, Bombay.

CAREER-LECTURES organised by Appointments and Information Board. Published by the University of Calcutta.

IN ANDAMANS: THE INDIAN BASTILLE. By Bejoy Kuman Sinha. Published by Projulla C. Mittra. The Mall, Cawnpore. Re. 2-8.

THE PROBLEM OF MINORITIES OR COMMUNAL REPRESENTATION IN INDIA. By Dr. K. B. Krishna. George Allen and Unwin, London.

SCIENCE AND POLITICS IN THE ANCIENT WORLD. By Prof. Benjamin Farrington. George Allen and Unwin, London.

CIVIL WRONGS AND THEIR LEGAL REMEDIES. By M. J. Sethna, B.A. Foreword by Hon'ble Mr. Justice K. B. Wassoodew. D. B. Taraporevala Sons & Co., Bombay.

BEAUTIFUL BOMBAY and other Story Poems. By Innocent Sousa. New Book Company, Bombay.

A STUDY OF THE MADRAS SALES TAX. By A. N. Parasuram, M.A., Principal, Minerva College, Minerva Publishing House, Triplicane, Madras. As. 4.

REPORT OF THE ENQUIRY COMMITTEE. OMESA STATES 1939. Published by B. G. Mehta, Secretary, All-India States' Peoples' Conference, Meadows Street, Bombay.

YOGIC ASANAS FOR HEALTH AND VIGOUR. By V. G. Rele. Foreword by Lt.-Col. S. L. Bhatia. Taraporevala Sons & Co., Bombay.

IRANIAN AND INDIAN ANALOGUES OF THE LEGEND OF THE HOLY GRAIL. By Sir J. C. Coyajee. Taraporevala Sons & Co., Bombay.

EDUCATION: A GLORIOUS MESS OF MAGNIFICENT MISADVENTURE. By P. Shankunny, M.A., L.T., Tellicherry.

AN INTRODUCTION TO INDIAN PHILOSOPHY. By S. C. Chatterjee and D. M. Datta. University of Calcutta.

GANDHISM: An analysis by P. Spratt. The Huxley Press, Armenian Street, Madras.

CHANGING INDIA: An anthology of writings from. CRaja Ram Mohan Roy to Jawaharlal Nehru. Edited by Raja Rao and Iqbal Singh. George Allen and Unwin Ltd., London.

Hyderabad

END OF HYDERABAD SATYAGRAHA

The following two resolutions were passed at an urgent meeting of the Working Committee of the International Aryan League at Nagpur, on August 9:

"In view of the *communiqué* issued by the Government of H. E. H. the Nizam on August 8, clarifying certain points raised by the Sarvadeshik Sabha, and particularly in view of the spirit of conciliation behind this clarification and in deference to the opinions of highly-placed friends and well-wishers, this Sabha feels justified in discontinuing the *satyagraha* movement and hereby declares it discontinued.

"The Sabha also directs the *Satyagraha* Committee to disband the *jathas* stationed at different places. In the opinion of the Sabha, the clarification referred to above represents an earnest attempt on the part of the Government of the Nizam to meet the demands for which the *satyagraha* was launched."

THE NIZAM'S BIRTHDAY

Amidst the great rejoicings of the people of Hyderabad, His Exalted Highness the Nizam of Hyderabad and Berar celebrated his 54th birthday with the usual pomp and splendour on August 17.

By a *firman* issued on the occasion, H. E. H. the Nizam ordered the release of all political prisoners undergoing imprisonment or standing trial in connection with the recent *satyagraha* movements in the State as well as those arrested for staging demonstrations against the reforms.

Dr. B. S. Moonje has sent the following telegram to Sir Akbar Hydari:—

Heartly and sincere congratulations on your courageous response in statesmanly wisdom by releasing *satyagrahi* prisoners. It is a further conciliation move after announcement of reforms preparatory to establishment of peace and brotherhood.

Mysore

MYSORE REFORMS

Following the introduction of a reformed constitution in Hyderabad, the Mysore Reforms Committee has proclaimed responsible Government as the goal, which could only be attained by stages under theegis of the Ruler. The Committee recommends that a verdict of two-thirds of the Assembly on any Bill or provision should be accepted by the Government subject to the Government's right to introduce a Bill into the Council which might accept or reject the verdict of the Assembly.

A concession to the democratic principle is made as regards election to the Federal Legislature. Of members of the Council it is proposed that one in three should be elected; for the Assembly four in seven. All must, however, regard themselves as nominees of the Ruler.

MUNICIPAL BANKS

The Bangalore City Municipality at a meeting on August 5, approved of the scheme for starting a Municipal Bank brought some time back by the President, Mr. N. Balakrishniah.

Kathiawar

KATHIAWAR PRINCES

A meeting of Kathiawar Princes was held on August 1, at Porbandar. All the Princes were present except the Maharaja of Gondal, the Thakore Saheb of Rajkot, and the Jam Saheb of Nawanganar, Chancellor of the Chamber of Princes. The Jam Saheb could not attend as he is ill. Nawanganar was, therefore, represented by its Dewan and two officers. The meeting was presided over by the Maharaja of Dharangadra.

It is understood that the Princes resolved to stand by the recent Bombay resolution expressing disapproval of the Federal scheme.

Baroda

LITERACY CAMPAIGN

Baroda State has launched a vigorous literacy campaign all over the State, paying special attention to backward areas and communities. An elaborate scheme is being prepared. Meanwhile the authorities have already instructed Headmasters of Secondary and Primary Schools to form units for the purpose of carrying on the literacy campaign in a sustained manner in the villages adjacent to the schools.

TRAINING FOR PUROHITS

The Baroda State authorities have opened training classes for Hindu purohitis at Baroda, Petlad, Navsari and other places, which begin their session from August 1. This is in accordance with an Act passed by the Government known as the Hindu Purohit Act, which allows only certified persons to act as priests in ceremonies and rituals.

LOANS FOR RURAL IMPROVEMENT

The Government of Baroda have sanctioned a loan of Rs. 12,000 for constructing six wells each in Upera and Kambli villages in the Sidhpur Taluka. A sum of Rs. 12,000 as *takavi* loan without any interest has also been sanctioned: Rs. 8,000 for building houses and Rs. 1,000 for purchasing cattle, seeds, implements, etc.

Kashmir

LOAN TO A. I. S. A.

In order to give impetus to cottage industry of Kashmir, His Highness' Government has sanctioned a loan of one lakh of rupees at 2 per cent. interest per annum in favour of the Kashmir branch of the All-India Spinners' Association.

Travancore

TRAVANCORE INDUSTRIES

The Travancore Government's policy regarding development of industries was explained by the Dewan, Sir C. P. Ramaswami Ayyar, in Sri Chitra State Council on August 11, when the House discussed a demand for grant for the Industries Department. He said:

While the Government's concern will be to supply the people of the country with their primary necessities including power and transport, the carrying on of industries cannot be and should not be a Government venture. Government can appeal to local talent and local capital for the purpose of fulfilling local wants.

He remarked that there was no dearth of capital, but capital was shy and that shyness had to be conquered. He pointed out the demand for various articles from Travancore and the delay in producing and supplying some of them and said: "There is not enough push and initiative or advertising instinct or advertising practice" so far as any industry was concerned.

The Dewan hoped that members of the legislature would do all that was necessary for enabling a new spirit to spring up among our people to let them learn to take legitimate risks.

Bhopal

PHYSICAL TRAINING FOR KISAN BOYS

A "Keep Fit" movement has been introduced amongst Kisan boys by the Bhopal Government. Boys are recruited from villages throughout the State and are given a course of physical culture lasting a month or six weeks. During the course the boys, whose ages range from 12 to 18, are encamped at Nawab's shooting box. They are coached by instructors of the State's Army.

Indore**PLANNED INDUSTRIALISATION**

The Holkar Government is determined to pursue a policy of planned industrialisation having regard to the resources and conditions of the State. The textile industry is, of course, the chief industry of the State. There are, however, possibilities of establishing other industries, and the Department of Commerce and Industries has been concentrating its attention on working out definite schemes for industrial development on new lines. A considerable amount of reliable data is being collected regarding the resources of the State as could form the basis of new industries. Potentialities for the development of industries, such as cardboard from grasses, cigarettes from tobacco and other minor industries, such as gum and resin industry, the palm rose oil industry, manufacture of synthetic perfumes, etc., are found to exist and are being explored.

During the past year a scheme for State-owned commercial transport was submitted to Government by the Commissioner of Commerce and Industries and is under examination. It is proposed to begin with eight routes having both the termini within the Holkar State and eventually make it form part of a large network of State-owned transport passenger and goods services.

GRANT TO HOUSING OF LABOUR

The Maharaja of Indore has granted a lakh of rupees for the housing of Labour in Indore City. This grant, it is stated, will be renewed every year and utilised for providing sanitary houses for the labourers. Mr. Stramper Tone, Planning Adviser to the Bombay Government, has been engaged to prepare a comprehensive scheme in this connection.

Gondal**STATE WITH NO TAXES**

The State of Gondal, in Kathiawar is in the fortunate position of having no taxes. The Annual Administration Report for 1937-38 states that during the rule of Maharaja Sir Bhagvatsinhji, who succeeded as a boy of four in 1869, some 50 taxes have been abolished, together with Customs and Octroi.

The resources of the public exchequer are derived from land revenue, which has not been enhanced for 45 years, though the value of land has greatly increased in that time, railway earnings, and the interest accruing from savings effected by the Maharaja in earlier years.

Tehri**SCHOLARSHIPS FOR STUDENTS**

The Maharaja of Tehri has sanctioned one scholarship for studies abroad and two scholarships for studies in India from his privy purse. The foreign scholarship will be of the value of Rs. 3,300 per year, while the others will each be of the value of Rs. 1,000 per year. These scholarships will be awarded for learning arts and crafts or for industrial training.

Bikaner**BIKANER RULER'S DONATION**

In response to appeals made to him, H. H. the Maharajah of Bikaner has given a donation of £100 in aid of distressed Indians in South Africa.

It will be recalled that in 1937 when a similar appeal was received, His Highness gave a donation of £100 to the Agent to the Government of India in South Africa.

INDIANS OVERSEAS

South Africa**PASSIVE RESISTANCE POSTPONED**

Dr. Dadoo, leader of the Passive Resistance Movement of Transvaal Indians, has issued the following statement:

In view of the cabled advice given by Mahatma Gandhi to me, and also of his public appeal to postpone passive resistance pending further advice from him, the Passive Resistance Committee desires to inform the public and volunteers that it will accede to the request of Mahatma Gandhi.

Mahatma Gandhi has been our guide and mentor in all that the Passive Resistance Council has been doing in this matter and we shall wholeheartedly await his advice, for we realise that his interest in the cause of Indians in South Africa has not abated even though many years have elapsed since he left the South African shores.

I, however, desire to stress the fact that the Asiatic (Transvaal Land and Trading) Act 1939, which aims at virtual economic extinction of the Indian community in Transvaal, casts a slur of inferiority on the whole Indian nation. The Passive Resistance Council sincerely hopes that the negotiations now proceeding will result in an honourable settlement.

WORKING COMMITTEE'S RESOLUTION

The Working Committee, which met at Wardha last month, passed the following resolution on South Africa:—

"The Working Committee congratulates the passive resisters in South Africa on their restraint in staying action in the hope of an honourable settlement. The Working Committee appeals to the Union Government not to put Indian settlers in South Africa to a severe test of suffering for the sake of merely retaining the elementary rights which were twice guaranteed to them. Should, however, all attempts at an honourable settlement fail, the Working Committee assures the passive resisters that the whole of India will support them in their struggle."

INDIAN MERCHANTS IN S. A.

Indian merchants in South Africa have to face another problem in the shape of commercial discrimination depriving them of certain fundamental rights. Dr. Lanka Sundaram observes in the *Mysore Economic Journal*:

Indians overseas have numerous political and social problems to face every day, that it is seldom that an appeal is sent by them to the Home country in the economic sphere. But such is the exceptional appeal of the South African Indian Congress to the Indian National Congress recently sent out to this country. Indian merchants in South Africa allege that Yardley's Ltd., of London, refuse to supply them with its products; that Messrs. Lever Brothers charge them a higher price for their soap on the specious plea that Indian merchants in the Union do not have commercial travellers; that supplies of petrol are denied to them at the instance of the South African Motor Traders' Association; and that first and second class passages are refused to Indian patrons by steamship lines including the B. I. S. N. Company, which receives a subsidy from the Government of India on the outward journey from South Africa to India.

There are certain provisions in the Constitution Act of 1935 against what is called "commercial discrimination". It is to be asked now whether the foreigner can enjoy rights in this country without "reciprocity" for Indian traders in his home country.

INDIA AND SOUTH AFRICA

A fervent appeal to Indians for all the support they can lend to their countrymen in South Africa is contained in a parting message which Swami Bhawani Dayal Sanyasi issued on the eve of his departure for South Africa.

The Swami, who is President of the Natal Indian Congress, arrived in India in the middle of March and toured the various provinces for the purpose of enlightening this country on the Indian problem in South Africa. He sailed, on August 16, for South Africa by the *S. S. Tairea*.

Ceylon

INDIA AND CEYLON

The Congress Working Committee, which met at Wardha in the first week of August, passed the following resolution:

The Working Committee having considered the report of Pandit Jawaharlal Nehru on his visit to Ceylon as the representative of the Congress to explore all possible means of bringing about a just and honourable settlement of questions relating to Indian employees of the Ceylon Government, desire to record their appreciation of his labours and the success that has attended them in bringing the peoples of India and Ceylon nearer to each other. The Committee regret, however, that the Ceylon Government have not thought it fit to make any major change in the measures they had proposed in order to remove a large number of Indians from their employment under the Government, though the Committee is aware that assurances have been given that all cases of hardship will be carefully considered by the Government. The Committee regretfully feel that the action of the Ceylon Government in respect of these measures is not in conformity with justice or international practice.

Pandit Jawaharlal Nehru has drawn attention in his report to the background of the problem which Ceylon has to face to the new spirit of nationalism and the mass awakening that is following in its wake and to the economic distress and unemployment which Ceylon like every other country has to deal with. The Working Committee desire to assure the people of Ceylon of every sympathy with their national awakening and of every desire to co-operate in the solution of the economic and other problems which afflict Ceylon and India alike, standing as they do for the ending of imperialism and all exploitation in their own country. They must apply this same principle to other countries also and more specially to Ceylon which is not only a near neighbour but which has been connected with India from time immemorial by links which cannot break. While the Committee desire and expect that every Indian who goes abroad will be treated honourably and with justice, they do not want Indians to go anywhere as unwanted outsiders who exploit the people of the country. The Committee recognise the right of the people of Ceylon to be given preference in State service or otherwise in their country and are fully prepared to co-operate in this.

Of the hundreds of thousands of Indians who have gone to Ceylon and by their labour on land and elsewhere produced wealth and increased riches of the country. A great majority have settled down there and made Ceylon their homeland. They have thus earned the right to be considered on par with other inhabitants of the island and to have all privileges and to shoulder all responsibilities of citizenship. Other Indians who have not been there for so long have also given of their labour and service to Ceylon and deserve consideration and just treatment.

The Committee are prepared to co-operate in all steps to adjust relationships so as to give every opportunity to the people of Ceylon to advance and find fulfilment, but such steps when they affect two parties must not be taken unilaterally and should take into consideration the interests of those who for no fault of their own find themselves in their present situation. The Committee are convinced that for historical, geographical, cultural and economic reasons, the fate of Ceylon is linked with that of India and are desirous of strengthening these bonds for the mutual advantage of the two countries. In view, however, of the circumstances that have arisen, they are of the opinion that all future emigration of labour from India to Ceylon must be completely stopped to this effect. Because of this stoppage of emigration there is no longer any necessity for an emigration depot and the Mandapan depot should, therefore, be closed. In any event it is undesirable for a depot of this kind of Indian soil to be in charge of the Ceylon Government.

Malaya

INDIAN LABOUR IN MALAYA

"Wage rates are unsatisfactory. A curious practice prevails, that whatever the planters decide to pay, the Government department follow suit," says Mr. C. S. Venkatachar, Agent of the Government of India in Malaya, in his first annual report for 1937 recently released in Malaya. "If higher rates prevail elsewhere," adds the report,

the planters always fear that labour may drift away from the plantations. This tendency on the part of the estate employers to keep down the wages rates is partly responsible for the lower wages commanded by Indian labour in urban areas.

Labour on the plantation at least receives certain amenities which are not available to urban labour. And yet the latter is paid the same wages as the former. The unsatisfactory conditions are, however, largely due to the flow of unassisted emigrants from India, who continuously depress the conditions of the wage earners. There is always a surplus of Indian labour, which is one of the contributory causes to its own cheapness. The Malay unskilled labourer is practically non-existent and it is difficult to imagine how industry as well as certain essential public services in Malaya could be carried on without the docile and disciplined gangs of Indian labourers.



TOPICS From PERIODICALS



UNPARLIAMENTARY LANGUAGE

Writing in the recent issue of *Current Thought on Unparliamentary Language*, Mr. Benode Biswas observes that just as every country has the Press it deserves, it could also be said with equal truth about a country's legislature. The scenes within the precincts of Legislative Chambers are not in themselves in any way derogatory; on the other hand, says the writer, they provide a good deal of mirth and merriment to the legislators and the lay public outside. And what is parliamentary language?

This is a question often asked by a legislator, because he wants to make sure that he should not be trapped into an unwelcome intervention by the Speaker at the moment of delivering a frontal attack on to the opponent. There is a saying that 'the only way a member of Parliament can definitely find out whether a particular piece of abuse which he is thinking of applying to an opponent is or is not parliamentary is by using it'. There is no clear-cut demarcation between parliamentary and unparliamentary expressions and there are instances when the same expression was passed unproved on one occasion but condemned on another.

Erskin May has furnished a list of words declared unparliamentary by speakers from time to time and the following are some of them which may prove interesting:

dodge", "factions opposition", "jockeyed", "hypocritical lovers of liberty", "villains", "impertinence", "rude remarks", "gross calumny", "impudence", "ruffianism", "windbag", "hypocrites", "pharisees", "slanderer", "traitor", "alleging that member's statements were cowardly", "offensive", "not consonant with personal honour", "a malignant slander", "scurrilous", "dishonest", "a scandal", "vicious and vulgar", "insulting", "that a member had been detected in the grossest practices of corruption", "accusing a member of having deliberately raised a false issue", "a dirty trick", "criminal", "vicious and vulgar", "wicked".

Mr. Benode Biswas has given many interesting instances and episodes and one telling illustration of an adroit

parliamentarian, who readily turned to unparliamentary use a ruling of the chair:

Sir William Harcourt was one such, and as he was alluding to certain statements of Arthur Balfour as having been "brought forward to mislead the House and deceive the people", the Chairman intervened and remarked that it was not a Parliamentary expression. Undeterred, Sir William proceeded:

"I will not characterise the conduct of the Chief Secretary for Ireland, because the Chairman has reminded me that it is difficult to do so in parliamentary language."

The speaker, concludes the writer, has an exceptionally trying time when instead of individuals one of the leading parties resort to unparliamentary procedure and obstruction as a matter of deliberate policy with some ulterior purpose in mind. The writer cites the instance of how the old Irish Party in the House of Commons under the leadership of Parnell cultivated Parliamentary obstruction almost to a fine art.

Although they failed in their immediate objective of achieving Irish Home Rule, they were responsible for many interesting developments, particularly in the realm of Parliamentary procedure and practice. The Swarajist Party under the leadership of the late Mr. C. R. Das had a similar line of attack, and at the present moment in the provinces where the Congress is a minority party, we occasionally witness what appears to be deliberate obstruction by a well-disciplined party. The following is a good description of a recent meeting of a Bengal Legislative Assembly from the pages of a leading daily paper:—

"When the House resumed business, the Speaker called on Sir George Campbell to speak on the bill under discussion, the opposition leader said he understood that they had decided against continuing official business, the Speaker insisted, Congress members were still insistent, fists were shaken at the Speaker, several members burst out successively and simultaneously into what sounded like hymns of hate; and after those in the galleries had been given a model lesson on 'Legislation: how not to conduct it,' the Speaker was obliged to adjourn. Thunder on the left (the Congress Party sits on the Speaker's left) had once again put an end to public business."

INDIANS IN SOUTH AFRICA

Dr. Hofmeyr, writing in the *Forum*, discusses the position of Indians in South Africa. He points out that Europeans are wholly responsible for the Asiatic problems.

It is an inescapable fact that Asiatics come to South Africa not of their own initiative but because the Europeans wished them to come—they remained because the Europeans wished them to remain.

We must not allow ourselves to forget that one reason alone led to the introduction of immigrants from India to what is now the Union of South Africa—the desire of the Natal Colonists of those days to exploit the potential wealth of their coastal districts. The natives, so the sugar planters declared, would not come out to work in sufficient numbers from the reserves which Shepstone had set aside for them and when they did come their labour was inefficient. The nascent sugar industry was denied the hope of expansion, for it could not get the labour it required. But not far off in Mauritius indentured Indian labour had set sugar-planting upon its feet. Why should not Natal follow suit?

So the Indian Government was asked to sanction the importation of Indian coolies. At first it was unwilling, ultimately it agreed and in November 1860, the first shipload arrived. They came at the expense of the Natal Government which allocated them to approved masters and under a three years' indenture. After the three years the labourer was required to reindenture for a fourth year or if he wished, for two additional years. Thereafter he was free to live and work as he willed. After a further five years he had the right to either a free return passage or the equivalent of it, its cost in Crown land. The ultimate end of this policy was clear from the outset. The Indian was to be welcomed as a permanent settler in the Colony and as a contributor to its prosperity.

The conception of the Indian as a stranger forcing himself upon a reluctant community had not emerged. His coming amply justified the predictions of those who had advocated it. The sugar industry prospered mightily.

When in 1866 the Government of India forbade further importation of coolies it was held to portend ruin for the Colony. With great difficulty the withdrawal of the ban was secured and the Natal Government decided to contribute £10,000 annually to an Indian Immigration Trust Board.

In due course, however, the disadvantages of having an Indian alongside of a European community began to be realised. Gradually the policy of Natal changed.

In 1894, the annual grant to the Immigration Board was abolished and an annual tax of £3

was imposed on all Indians not under indenture with the object of encouraging their return to the land of their origin. Yet the importation of indentured labour continued until 1911 and then it came to an end, because the Government of India stopped further recruiting. By that time Natal had an Indian population of the same order of magnitude as its European population—a population which had overflowed to the Transvaal and the Cape. To-day well over three-fourths of that population is South African by birth—many are already in the fourth generation and South Africa is their only homeland. And if history proves anything it is this that, however we may regard our Asiatic problem, the fact that it came into existence is due to the European and the European alone. That fact we must not forget.

There is another factor in the background of the problem which Dr. Hofmeyr rightly brings to the notice of South Africans.

We tend to think that we are dealing in South Africa with a quarter of a million Indians—in reality we are dealing with a portion of the Indian nation numbering about four hundred millions. We think of the Indian as a coolie we forget that India is a country with a great cultural tradition—a land which continues to produce outstanding world-figures in science and literature; perhaps the recent visit to the Union of Sir S. Radhakrishnan, one of the great men in modern philosophy, will have brought these facts home to some of us.

More than once in the past, attempts were made to settle the question of European-Indian relation in the Union. So it was in the days when Gen. Smuts and Mr. Gandhi clashed. At length Gandhi and Smuts came to an agreement, and Gandhi left South Africa after an interchange of letters had taken place.

As to the exact purport of the settlement there has been some dispute, its general tendency is, however, clear enough. There was to be no further Asiatic immigration into South Africa although Asiatic immigration was not to be forbidden in specific terms, but on the other hand the position of the Asiatics already in the Union was to be improved and the rights they had acquired to be respected.

Dr. Hofmeyr reminds us that the Class Areas Bill introduced by the Smuts Government in 1924 and other measures

were designed "to secure segregation without mentioning the word".

These Bills were certainly not in the spirit of the Smuts-Gandhi agreement. And again as a result, South Africa found it hard to deal with opposition far more effective than the local Indian community could offer. The Government of India took a hand. The first Round Table Conference was held.

As a result, the Union Government not only abandoned the proposed segregation legislation, but declared its firm belief and adherence to the

principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities and its acceptance of the view that in the provision of educational and other facilities the considerable number of Indians who remain part of the permanent population shall not be allowed to lag behind other sections of the people. That declaration also and the circumstances that led to the making of it we must not forget.

Why did the Union Government of the day, with Dr. Malan as its mouthpiece, agree to make that declaration? Not merely because that case was powerfully pressed by representatives of the Government of India, but because the principle underlying it was believed to be in the best interests of South Africa. That principle is a very simple one.

It is just this, that the strength of its weakest link—that, to apply a phrase first used in the United States 'you cannot permanently keep an element of your population, be it Native or Coloured or Asiatic in the ditch unless you are prepared to stay there yourself'. In 1927 our Government in effect affirmed its acceptance of the truth that the Ghetto damages not only those who dwell there but those who compel them to do so. But the Ghetto-creating mentality is still with us. One can but hope that we shall not have to pay too heavy a price before we have finally shaken ourselves free of it.

HIGH TAX PHILOSOPHY

Mr. D. Sundara Varadan, writing in the *Southern India Commerce* journal, discusses the philosophy of high taxation with particular reference to the conditions obtaining in our country,

where the rich are so few and the poor so vast in numbers, even if they distribute the entire riches of the wealthy among the 320,000,000 the poor will still be poor. It should be obvious, therefore, that to distribute more wealth among our people, it will be necessary first of all to produce or help those who strive to produce wealth.

High taxation is a danger to the expansion and growth of all business enterprise:

This philosophy was evolved in the West and the principle involved was that on the grounds of social justice and expediency, the profits of expansion ought to be taxed in order that successful men might carry a greater share of the expense of Government. The principle would be considered enlightened, forward-looking and fair only if the conditions necessary for its application were present. The idea of levelling economy, of distributing wealth that was already made, or being made to a larger number of people could hardly be put into practice when the wealth remains yet to be made. He who argues otherwise argues himself into this position: that expansion must be retarded in order to prevent wealth from either accumulation or concentration. Neither business nor Government can contemplate any such absurd position. The social justification of profit lies in the fact that it is capable of causing expansion. No Government can contemplate or survive a contraction before full growth is attained—a contraction that must punish every one.

Marxists, Socialists, Liberals, Conservatives, almost all economists agree that growth is necessary to preserve Capital. In the West, they say that growth is finished, that business has reached maximum maturity and that opportunities for further expansion are non-existent. And hence the philosophy of high taxation there to redistribute the wealth that has already been made.

Can it be said to-day of our country that business has had enough opportunities of expansion and growth and that it had reached a stage where further growth would be impossible, that it had earned and accumulated wealth which ought to be redistributed to enforce here the application of the principles of High Tax Philosophy?

THE EDUCATION OF WOMEN

Mr. K. Narayan writes to the *Hindusthan Review* on the problem of the Education of Women. He points out that no one can deny that the need for adult education is as great for women as for men.

We learn from history that in the reign of Asoka about 60 per cent. of the inhabitants of this land were literate. To-day, however, barely 10 per cent. of the people are literate, of whom women constitute not even 3 per cent. The percentage of literate women in India compares most unfavourably with that in other countries. England 92 per cent., Japan 96 per cent., Russia 83 per cent., Germany 99.7 per cent., and India 2.8 per cent.

Eradication of illiteracy among the rural women is much more difficult than that of urban women in view of the paucity of educated women in villages. Hence the writer suggests that

teachers must go to the villages during holidays and vacations and conduct classes. Government must help them with liberal grants. It would be interesting here to recall the Chinese experiment. There is an old Chinese proverb which states that 'food and health flow from the country to towns and knowledge and education from the town to the country'. An experiment on these lines was made in China to establish intimate contact between the rural and urban areas for the interchange of what each had to give to the other. Government granted scholarships to the students who were expected to go into the country during the vacations in order to give free service to the villagers in educating them. The experiment was pronounced a distinct success. In India also the same experiment can be tried with advantage.

Mere literacy should not be the main object.

Women should also be educated. They must be trained for intelligent wifehood and motherhood. Spinning, weaving, sewing, needlework and music should be taught. Lessons and talks on morals, domestic science, domestic economy, cookery, infant-rearing, housewifery, physiology and hygiene, history, geography, and mathematics should be given through the medium of the vernacular. In this connection the film, the magic lantern and the radio can be pressed into service. This will ensure interest and attention. In Germany, the Federal Department of Visual Instruction has obtained the co-operation of German producers to prepare educational films. In America 20,000 institutions make use of the film as a means for propagating useful knowledge to the young and the old.

RELIGION AND ART

A writer in the *World Order* observes that religion has always been one of the most important factors of civilization and culture. Art, especially, has found its chief and most potent inspiration in the spiritual consciousness of humanity. The world's 'most glorious sculpture, architecture, painting and music have been motivated by the religious impulse.

One reason why religion is a powerful influence in art-expression is because art has a strong emotional foundation and religion is the most powerful and universal solvent and manipulator of human emotions. Religion has the power of stimulating both individual and mass emotions and of holding them at white heat. It was such a white heat of religious emotion which created the Gothic cathedrals, the most ethereal and lofty of all art productions. These cathedrals were mass movements—the concept and expression of a whole people.

Religion not only inspires the creation of more beautiful forms of art, but it also arouses in the masses a more delicate and compelling appreciation for beauty as expressed in art. Thus religion has a definite place in the development of mass culture. The masses are heavy dough, hard enough to raise. Only the yeast of religion presents an unfailing ferment.

The early Christians came upon an era when sensuality was the predominant motivation in human activities.

The pagan art was so vitiated by this taint of sensuality that the Christians, when they came into power, found no remedy other than complete aversion to all forms of pagan art. This extreme reaction swept away much that was innocently beautiful in pagan art. But it was a harsh remedy that succeeded in completely purifying the motivation of art, so that when under the distinctive Christian culture art began to rise again, it was an art exquisitely pure and spiritual.

Again, to-day, we live in a period of irreligion. And again, as in past ages, sensuality tends to warp and tarnish all forms of art expression.

In concluding, the writer points out:

What is needed for the refinement of art to-day, and through art, for the refinement of the people, is the stimulus and inspiration of a more potent spiritual consciousness and a universally expressed appreciation for the purely beautiful in all art forms. Religion, apart from its institutionalisation, has a still more important part. There needs to be a spiritual awakening, a revival of the religious conscience and consciousness, a general and universal refinement through spiritualisation of man's emotional and desires.

TATA AND GANDHI

A study in contrast of two great personalities—Tata and Gandhi—is made in the *Modern Review* for August by Mr. F. C. Davar.

Gandhi, like religion, stands for renunciation; Tata, like science, for acquisition; Gandhi preaches relinquishment of worldly desires, Tata acquired wealth but gave away munificent donations to advance the welfare of the people; Gandhi decreased the denominator of the country and reduced his own sartorial and dietetic needs to a khaddar loin-cloth and a cup of goat's milk, Tata increased the national numerator by amassing millions and providing employment to thousands.

Gandhi, being a saintly person, works for the relief of the down-trodden and backward classes, Tata was a man of the world and believed in the survival of the fittest.

Tata's aim in his charities was not so much to prop up the weakest and most helpless but to ameliorate the condition of such people of strained circumstances as had brains and merit to be of use to the country.

Gandhi, like a typical Hindu *sanyasin*, practises and preaches the principle: "I have not, I crave not, I care not." Tata, imbued with the true Zarathushtrian spirit, would have said: "I get in order to give." Gandhi's philosophy is essentially negative: he thinks of destroying Lancashire's commercial supremacy by boycotting its goods and asking people to spin their few clothes themselves on a *charkha*. Tata was decidedly positive and aimed at introducing Western methods and machinery and beating Lancashire on its own ground by producing in his mills cloth better and cheaper than English stuff. Gandhi is nothing if not an idealist. Tata was a man of rare vision: but as Sir Lawrence Jenkins said about him:

"He strove for realities and was not one to let down empty buckets into empty wells."

But the similarities between the two great Indians are hardly less pronounced than their differences. Both men were reticent, believing more in deeds than in words.

Both were keen on seeing that India should buy indigenous materials, and it is significant that Tata renamed his Dharamsi Mill at Kurla, Bombay, as "Swadeshi Mill" and that before the cult of Swadeshi had been established or even seriously thought of. Both must be considered in politics looking

whose cause he promoted ostentatiously with his purse. He is reported to have once remarked to his friend, Sir Pherozesha Mehta, that he (the latter) was not even half so radical as himself in political matters. Gandhi in spite of his dislike of Westernisation, and Tata despite his being an Indian first and foremost, were men of cosmopolitan outlook and claimed some of the noblest and most intellectual Westerners as their intimate friends. Both were thoroughly self-respecting. Gandhi is prepared to forgive the aggressor but not the aggression.

But after all is said and done, the fact remains that "Tata was only a pioneer of industries even though the greatest in India, while the world-renowned Gandhi, who belongs to a different category, is the inaugurator of a whole age."

Gandhi's interests and activities are so all-embracing and many-sided that there is hardly a department of life unaffected by them. When a country festers in the depths of political and social degradation, bound and chained like Andromeda, and when the prospect looks gloomy with no relief in sight, some persons of rare genius or virtue, like Gandhi, is despatched by the Lord to lead her out of bondage. As patriot, thinker and leader of men, Gandhi's place is among the few immortals in the world's history, who by their predominant influence have promoted the welfare and moulded the destinies of nations. Gandhi has effected an all-round and far-reaching awakening both in British India and in the Native States and its results, visible in politics, literature, art, philosophy, religion, law and social reform, include the emancipation of women, the drive against illiteracy, the introduction of prohibition and the extinction of untouchability.

INDIA IN PERIODICALS

THE EUROPEAN IN NEW INDIA. By Oliver Stebbings. [The Asiatic Review, July 1939.]

THE ABORIGINES AND DEPRESSED CLASSES IN INDIA. By Sarat Chandra Ray. [The New Review, August 1939.]

CRISIS IN THE CONGRESS. By M. Chalapathi Rau. [Triveni, July 1939.]

KESHAB CHANDER SEN: A GREAT INDIAN REFORMER. By B. B. Dey. [The Theosophist, August 1939.]

MAJNUTRITION IN INDIA. By Kiran Basak. [Current Thought, September 1939.]

PRINCES AND FEDERATION. By C. V. H. [The Twentieth Century, July 1939.]

TEACHING ENGLISH IN INDIA. By Dr. A. Aronson. [The Calcutta Review, July 1939.]

ORPHANS OF THE WAR

Outgrowth of Japan's war on China is the hundreds of needy children who are "on the prowl" in Shanghai, says *World Digest*. Singly, in pairs, and in packs of fifteen or twenty, they scavenge, snatch, and steal from shopkeepers, ambush lone pedestrians and then claw one another for the loot. They are the orphans of the war.

"These youngsters hide in alley-ways, in un-used lofts and in half-ways, striking swiftly and then shifting to another part of the city. Their cunning tactics of melting into crowds and pretending to be the children of strangers defy police detection and make difficult estimates of their numbers. It is believed there are more than 5,000 of them in Shanghai and its environs.

Hardly a district is without these children. On the busier thoroughfares they are stationed about every 10 feet, begging for coppers. Frequently they crack show-cases of stores to steal the contents. Many of them scavenge in the devastated Chapei area, where thousands of homes have been demolished.

Schooled by hunger and fear, most of them have come to be suspicious of any show of friendliness and kindness. They flight hospital attendants and health officers who try to take them to refugee camps and hospitals.

Many of the smaller children were separated from their parents in the exodus of hundreds of thousands during the early months of the war. Hundreds, too young to fend for themselves, have died each day, police say.

Paralleling this acute problem in Shanghai is that of hundreds of babies born daily in refugee camps, vacant sites, and on pavements."

SCIENCE AND PRODUCTION

Since 1932, the index of world production, through scientific methods has increased by 50 per cent. Yet in 1931, in one single year, approximately two and a half million people died of starvation.

This scathing condemnation of the present world conditions is made by Professor Hyman Levy, of Imperial College, London, in *Modern Science*.

The Professor blames the war mongers for this state of affairs and partly the scientists themselves for their remaining aloof from social problems.

He points out how the lavish machine age, which might have relieved mankind of much of the burden of toil, has enforced unremunerative leisure and near-starvation on one section of the workers and rationalised labour of the most repetitive dehumanising sort on another.

He also shows how scientific discovery misapplied becomes the deadly instrument of international politics and war. But he also dispels the fallacy that war intensifies research and speeds up progress by showing how aviation speeds remained practically unchanged throughout the last war.

INDIAN RADIO REVIEW

The Indian Radio Review is quite an excellent and welcome addition to periodical literature. The design, get-up and the contents of the first number are very good indeed. We can only hope that the standard of the first number will be kept up. The article, "What you should know about Radio?" by M. S. R. Chandran, the Editor, is worth reading.

FAILURE OF THE CHURCHES

"That the Christian churches have failed to live up to the teachings of Christ" is the burden of an article by Mr. L. A. G. Strong in the June number of the *Argan Path*.

It is perfectly obvious that whatever the churches may be doing, the countries of the world to-day are not run in accordance with Christ's teaching. If they were, the world's goods would be better distributed, one man would not prosper through another's loss, and we should not be menaced by war.

It is this last thing, war, which is the most serious evidence against the churches. I know a great many people of various ages, sorts and positions and I meet great numbers of young people. Few of them have any use for any kind of church and the reason nearly all of them give, the accusation which they bring against the churches, the thing which above all others has earned the churches their contempt, is this complete failure to take a stand upon the question of war.

All the churches together will not convince sensitive and intelligent young men and women that Christ could possibly approve of modern warfare. They refuse to believe that He who healed the sick and bade His followers measure persons and institutions with the maxim: "By their fruits ye shall know them," could sanction a policy or a state of things in which men who feel no enmity for one another should stick bayonets in each other's bowels, should drop bombs upon women and children, should poison their fellow creatures with corrosive gases, should starve, harry and oppress them to the level of terrified animals. These and even worse things are the fruits of war. Yet there are ecclesiastics who, relying on Christ's action in clearing the temple of the money-changers and His statement that He came to bring, not peace, but a sword, would have us believe that we can engage in warfare—i.e., in the above-named practices—with His blessing.

No wonder then that "many of the best and most civilised minds of our time are outside the churches and stay outside for reasons which the churches do not controvert as convincingly as they might". The Church of England cannot obviously challenge the State.

Its interest lies in maintaining the present structure of society and in supporting the State. It cannot declare itself against war without estranging a great number of its worshippers and finding itself in immediate conflict with the State. The Church of Rome, though far more independent of control, cannot declare against war for similar reasons.

It was blamed in the great war for not taking sides; but it had worshippers in both camps. It was the keeper of many consciences.

No, when it comes to war, the policy of the churches has been to bewail the admitted evil, blame the enemy for it and do all that was possible for the individual combatant and sufferer. No church so far as I know, has ever stood up boldly and denounced a war (not quite the same thing as war in general) for the abomination that it is.

Why? Is it because they did not consider it an abomination? If they did not, so much the worse for them. For the issue is simple:

Either it is right to use bomb and bayonet and gas, or it is not. If it is not right, then no cause can make it so and no cause can prosper which is prosecuted by such means.

And so in the light of the compromising position of the church, Mr. Strong bids us go back to the elementary teachings of Christ.

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Sept. '39.

ESSENTIALS OF DEMOCRACY

Bishop Hensen, writing in the *Spectator*, discusses what democracy stands for. Whatever happens, he says,

such an institution as Popular Government will evidently take its colour from and will flourish or decline according to the moral and intellectual progress of mankind as a whole. Democracy is based on the expectation of certain virtues in the people and on its tendency to foster and further develop those virtues. It assumes not merely intelligence but an intelligence elevated by honour, purified by sympathy, stimulated by a sense of duty to the community. It relies on the people to discern these qualities and choose its leaders by them. Thus the question of the permanence of democracy resolves itself into the question of, whether mankind is growing in wisdom and virtue, and with that comes the question of what religion will be in the future since it has been for the finer and more sensitive spirits the motive power behind Morality.

Governments that have ruled by force and fear have been able to live without moral sanctions or to make their subjects believe that those sanctions consecrated them;

but no free Government has ever yet so lived and thriven; for it is by a reverence for the Powers Unseen and Eternal which impose those sanctions that the powers of evil have been, however, imperfectly kept at bay and the fabric of society held together. The future of democracy is, therefore, a part of two larger branches of inquiry, the future of religion and the prospects of human progress.

Democracy, says the Bishop, consists of many forms of government, provided only the essentials of morality—justice, truth, and freedom—are preserved.

The systems—political, social, economic—by which justice, truth, and freedom have found expression in human society, have varied in the past and may in the future vary still more widely. Humanity is on the march but its direction is ordained and the pilot stars do not change.

The dictatorships have thrown down the gauntlet, not to constitutions and systems of Government but to the ultimate conditions of civilised human fellowship. Therefore the war which now threatens the world is necessarily ideological. When the Prime Minister of Great Britain, France, and Poland make appeal to all men everywhere who value justice, truth, and freedom, to unite in withstanding the aggression of dictators who violate justice, keep no faith, and trample on freedom, what are they doing but proclaiming a War of Ideologies—that is, a war of ultimate principles, a war in defence of the necessary foundations of civilised intercourse?

GANDHIJI AND THE CONGRESS

That he has unsuccessfully attempted more than once to persuade the Congress Working Committee to delete the Khadi clause and the words "peaceful and legitimate" from the Congress Constitution is revealed by Mr. Gandhi in a statement in the *Harijan* answering some charges levelled against him by two Congressmen. "I can multiply instances in which I have failed to carry the Working Committee with me... The members had weighty reasons for not listening to me."

"If I had my way," adds Mr. Gandhi, "the Congress would be reduced to the smallest compass possible. It would consist of a few chosen servants removable at the will of the nation but getting the willing co-operation of the millions in the programme that they may put before the nation. But this is too drastic and too undemocratic for Congressmen."

THE NEW WORLD ORDER

Is there a single nation in the world whose official leaders declare that the country they represent by no means lives for itself alone but is vitally concerned in the health of its sister nations as these are concerned in its own health? The *Theosophist* writes editorially:

"Had there been such nations and individuals, Abyssinia and Albania might have been saved from the rapacity of Italy; China might have been saved from the ravishment of Japan; Austria and Czechoslovakia might have been saved from the greed of Germany."

The urgent need of the world is for world-minded statesmen and politicians, nations and peoples, ready to intervene wherever the old world order of mutual indifference and suspicion refuses to yield place to the new world order of mutual co-operation and understanding."

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

THE PRASAD-NEHRU ARBITRATION

Dr. Rajendra Prasad and Pandit Nehru, the arbitrators of Jamshedpur Labour Dispute, express the opinion that the Labour movement should be carried on with dignity and courtesy and with strict regard to proved facts. The tendency towards lightning strikes should be discouraged.

A Government Labour Officer functioning under the Labour Commission should be appointed and permanently posted at Jamshedpur; the whole system of bonuses should be reviewed and the Bihar Labour Enquiry Committee should go into the matter and make suggestions; as for departmental bonus, the arbitrators suggest that the bonus should be paid to all workers on receipt of the Central Production Bonus only who are borne on the rolls of the operation departments as well as to workers on the rolls of other departments who have been re-employed on direct production or maintenance or inspection work in the operation departments for the period during which they are so employed.

CONGRESS AND WAR PREPARATIONS

The Congress Working Committee has called upon all Congress members of the Central Legislature to refrain from attending the next session.

In the course of a lengthy resolution, the Committee points out that the British Government has flouted the declarations of the Congress and the Assembly regarding the sending of troops abroad. It has further prolonged the life of the Central Assembly by another year.

The Working Committee cannot accept these decisions of the British Government and must not only disassociate themselves from them but also take such steps as may be necessary to give effect to the Congress policy. As the first step to this end, the Committee calls upon the Congress members of the Central Legislative Assembly to refrain from attending the next session of the Assembly.

The Committee further reminds Provincial Governments to assist in no way the war preparations of the British Government and to keep in mind the policy laid down by the Congress to which they must adhere. If the carrying out of this policy leads to resignations or removal of the Congress Ministries, they must be prepared for such a contingency.

In the event of war crisis leading to danger to any part of India, from air or otherwise, it may be necessary for protective measures to be taken. The Committee will be prepared to encourage such measures if they are within the control of the popular Ministries within the provinces. The Committee, however, are not agreeable to such protective measures being used as a cloak for war preparations under the control of the Imperial Government.

BOMBAY GOES DRY

At the stroke of midnight on July 31, prohibition was formally ushered into Bombay by the authorities, who sealed stocks of liquor and other intoxicants left over after the night's merry-making in clubs and restaurants. The spectacular inauguration of prohibition took place on Tuesday the 1st August with a number of processions, flag salutations, and a rally of the prohibition guards. Ministers of the Government and prominent Congress leaders took part.

The Hon. Mr. Kher, the Prime Minister, was the recipient of numerous messages, wishing success to the great experiment. Lady Hydari, a Bombayite now in Hyderabad, sent a heartening message:

As one who has seen the terrible suffering, misery, and shame brought in the homes of rich and poor of our people alike, I send you my heartfelt congratulations and my deepest prayers for the success of one of the greatest reforms that have been achieved in the course of the last three centuries of Indian History, which will now for all time entitle my native city to be *urbs prima* in India.

THE SARDAR ON PROHIBITION

Sardar Vallabhbhai Patel, presiding over a meeting of nearly five lakhs of people at Azad Maidan, Bombay, in connection with the inauguration of Prohibition on August 1, said:

The Congress would die or live on this issue, but it would carry out its programme undaunted by threats, bluffs or bullying. The Congress has withstood several such attacks on its policy in the past and with the blessings of millions of the poor, of Gandhiji, of practically every prominent man and woman of India and of God himself, the Congress would stand this supreme test—test on which depends its existence or extinction.

Proceeding, Sardar Patel said:

We need more money to push on with prohibition. We may have to approach the Central Government for help. If the Central Government is not prepared to help us, then we might have to fight them. If and when that time comes, the citizens of Bombay should evince the same keenness and enthusiasm which they are displaying to-day. Further, the eight Congress Provinces will also take up the issue with the Central Government. We are determined to put through the programme of prohibition successfully and we shall do it.

DEMOCRACY AND COMMUNALISM

Sir R. K. Shanmukham Chetty, addressing a meeting of the Intermediate College Union, Bangalore, spoke on the essentials of true Democracy. He said:

In India to-day, there are some who go about declaring that we must all sink our differences, by which they mean others should adopt their view-point, and that not to join these people is to brand oneself a traitor. This is essentially an undemocratic attitude of mind.

If democracy is to thrive in this country, we must not merely cease to discourage the expression of points of view other than our own, but we must encourage their expression. Healthy parties make for true democracy.

Unfortunately, there exists in India one serious barrier to the existence of a healthy party spirit. It is communalism. This divides many who will, otherwise, have common cause. Communalism is the antithesis of true democracy.

After 18 years of public life, I have come to the conclusion that it is only when we have the courage to face the inevitability of this fact that we will make any real advance.

Religion is not the reason behind communalism. It is only the excuse for perpetuating it. When every Indian is assured of equal economic and social opportunity, no less than political representation, we will find that differing religious beliefs will form no great barrier.

DEMOCRACY AND INDIA

Mr. S. Srinivasa Iyengar, speaking on the "Problems of Democracy with special reference to India" under the auspices of the University of Madras, criticised the party system of Government and said a party should not be recognised by the State as an authority competing with it or controlling it; it should not be an *imperium in imperio*.

Accordingly, political parties should not be recognised at all in the legislature or for the purposes of election or for running a government. And party organisations and party funds should be prohibited and penalised.

Men belonging to such parties formed in defiance of the law should be disqualified to stand as candidates to vote at any election or to sit in the Legislature.

The fundamental right of citizens to associate for all other purposes should of course remain unaffected. Liberty for individuals or for associations to educate the public generally to support or oppose any particular policy or measure in fact the right of agitation within the limits allowed by the law should be maintained.

The objection to a party system in connection with the running of a provincial government does not apply to existing or other political parties for the purpose of fighting the bureaucracy as it was till recently known or for the purpose of winning *swaraj* for India. For those purposes the party organisation will, as before now, be absolutely necessary.

The evils of party will be greatly intensified in Indian conditions. A healthy two-party system appears to be almost impossible in this country. Nor will there be any use if party is allowed to divide the people as well as the legislature. The existing communal divisions will tend to become the starting points of a party system. Parties based upon caste, creed or race, on provincialism or linguistic differentia will only deepen the communal divisions, such as Hindu, Mahomedan, Sikh or Christian and will make them even more rigid than they are to-day.

The staggering success of the Congress at the last election, though in part due to its popularity in having fought the prior bureaucratic regime, was principally due to the dissatisfaction with the system of parties as it was functioning under the Montagu-Chelmsford reforms. It was returned as a national party intended to liquidate all party differences. In some provinces communalism is still the basis of party and in others, though it may be veiled for the moment, its dangerous potentialities cannot be overlooked.

SIR SIKANDER'S SCHEME

Neither the Congress nor the Muslim League will have anything to do with the scheme of federation as envisaged in the Government of India Act. The Princes who met in Bombay recently have also rejected the scheme.

Yet another alternative scheme is now propounded by Sir Sikandar Hyat Khan. It is a Seven Zone scheme. There is the now familiar geographical division of the whole of India. Each Zone will have a Regional Legislature. The Central Legislature will consist of members from the Regional Legislatures. There will be no Regional Executives. Muslims who form 22 per cent. of the population of India will have one-third of the seats in the Central Legislature. Other minorities will have weightage on the same lines as in the present scheme. The composition of the Indian Army will be left unchanged. Sir Sikandar's plan is open to the criticism that it is not a plan intended to knit the whole country together politically but a scheme devised to secure to the Muslims larger powers and benefits.

GOVERNMENT JOBS AND MINORITIES

A solution of the problem of minorities in India was suggested by Sir T. Vijayaragavacharya, Chairman of the Madras Committee on Co-operation, speaking at a public meeting at Bellary. The problem of minorities, he said, was a political game for privileges and mainly for gain and he suggested that the salaries of Government servants should be reduced to such a level that Government jobs ceased to hold any attraction "and the problem of minorities will stand self-solved".

BENGAL CONGRESS COMMITTEE

Babu Rajendra Prasad, Congress President, has declared null and void the meeting of the Bengal Provincial Congress Committee at Calcutta on July 26, for the purpose of electing a new Executive Council.

Babu Rajendra Prasad also holds that the proceedings of the new Executive Council meeting on July 30 and the appointment by that body of the election tribunal as null and void.

The reason for invalidating the B. P. C. C. meeting of July 26 is given as "want of sufficient and proper notice under the rules".

SEPARATE ELECTORATES

Dr. H. C. Mookerjee, President, All-India Conference of Indian Christians, in the course of a lecture at Benares, observed:

"Nationalists regard separate electorate as an almost insurmountable hindrance to the attainment of political solidarity and look upon it as an instrument in the hands of interested parties which they use in perpetuating a feeling of separatism, encouraging internal misunderstandings and obstructing the growth of real unity among our nationals."

THE CENTRAL ASSEMBLY

His Excellency the Governor-General has decided to extend the life of the existing Legislative Assembly for a further period of one year from 1st October, 1939, when the extension effected in his notification dated 7th May, 1938, will expire.

RETURN OF PRESS SECURITIES

The Government of Sind have passed orders returning a sum of Rs. 4,600 to the local newspapers forfeited by the Bombay Government during the Civil Disobedience movement.

PRESENT-DAY STUDENTS

Delivering the inaugural address of the Metcalfe Union attached to the Rajahmundry Government Arts College, Mr. M. Ruthnaswami, Member, Public Services Commission, spoke on the importance of a liberal education.

Mr. Ruthnaswami observed that his contact with young men as a member of the Public Services Commission had not been encouraging. He could not elicit correct answers even for ordinary questions from them. The most frequent reply was: "It is not in my text-book. It is not my special subject." The students of the present day had become slaves to books. The books were the only sources of their knowledge. Consequently their education had become limited and very narrow. On the other hand, the students of Western countries acquired knowledge by questioning their teachers, parents and their colleagues.

During the speaker's student days, there was no specialisation till they reached the B. A. class. The excessive dependence on books and specialisation even from the early days had shut out young men from general knowledge. A history student was ignorant of science and the science student was not acquainted even with an elementary knowledge of history. He asked whether such an education, which did not extend, expand and liberalise the mind of the student, was of any worth. Young men of the present day could be called only half-educated or semi-educated men.

Mr. Ruthnaswami exhorted the students to learn something of everything and everything of at least one thing with a view to avoiding the evils of excessive specialisation.

PH. D. COURSE IN OSMANIA

The Osmania University, which has been providing for a course in M. A. and M. Sc. research work under the guidance of its Board of Research for a number of years, has now taken further step in stimulating original work by instituting the degree of Ph. D. in the faculties of Arts, Science and Theology. The course for this degree, which has begun from June 21, 1939, will extend over three years and will be open only to those candidates who have taken the Master's degree in Arts, Science and Theology at least in the second division from the Osmania University or any other University recognised by it. The Ph. D. degree will be awarded on the basis of thesis which will have to be approved by a Board of three Examiners, one from the Osmania University, one from another Indian University and the third from a University outside India.

EMPIRE UNIVERSITY BUREAU

The University of Calcutta has nominated the following for election to the Executive Council of the University Bureau of the British Empire:—Sir William Ewart Grievess, Sir S. Radhakrishnan and Mr. R. Littlehailes. The election will take place on September 30, when the annual general meeting of the Council will be held. The members elected will hold office for one year only.

TRAINING IN LIBRARIANSHIP

Of the 32 candidates who appeared for the qualifying examination for the third summer course of training in librarianship conducted by the Bengal Library Association, 26 have been successful—three in "A" class, seven in "B" and 18 in "C".

LORD SINHA'S RIGHT

The Lord Chancellor as Chairman of the Committee of Privileges of the House of Lords, delivered judgment on Lord Sinha's petition regarding his right to sit in the House by virtue of his being the lawful heir of the late Lord Sinha.

Delivering the judgment, the Lord Chancellor discussed the question whether the petitioner within the meaning of the patent was "heir male of the body of late Lord Sinha".

The Lord Chancellor concluded:

The petitioner was, beyond doubt, the eldest son of the late Lord Sinha by his only wife, and equally beyond doubt he was lawfully begotten according to laws in India applicable to Hindu parents. Having regard to the domicile of the parties at marriage at the date when it was solemnised, the marriage would be properly treated valid in this country for all purposes, except perhaps inheritance of real estate before the Law of Property Act 1925 or devolution of entailed interests as equitable interests before, or since, that date and some other exceptional cases.

The Lord Chancellor proceeded that the present question related to descent of dignity conferred by the Crown on a subject resident and domiciled in India, who, according to his religion at the date of the patent, was prohibited from forming a polygamous union. The case was without precedent in the peerage law and, in the absence of authority, must be decided in the light of its special facts.

GRETNA GREEN MARRIAGES

Runaway marriages at Gretna Green have finally become a thing of the past by legislation, recently completed, abolishing Gretna Green ceremonies and what are described as similar irregular marriages. The House of Commons passed the third reading of the Bill on July 3. It had already passed in the House of Lords.

DIVORCE LAWS IN INDIA

Divorce laws, if hastily introduced in India, would cause great hardship to women, especially at a time when polygamy prevailed, and women were backward educationally and economically, declared Mrs. Radhabai Subbaroyan, M.L.A. (Central), speaking at a meeting on August 13, held under the auspices of the Madras Constituency of the All-India Women's Conference and the Women's Indian Association.

Mrs. Subbaroyan was of the view that the prejudice against divorced women in India was almost insurmountable at present and that the only result of permitting divorce would be to add the stigma of a divorce deed to the label of a rejected wife.

S. S. BATLIWALA

Mr. S. S. Batliwala, Socialist leader, was sentenced, on August 11, by the Chief Presidency Magistrate, Calcutta, under Section 124-A to six months' rigorous imprisonment in connection with a speech on "India and the coming war", delivered by him at a public meeting held at the University Institute Hall in April last.

Dr. Rammonohar Lohia, who was also prosecuted for a speech on the subject at the very same meeting, was acquitted.

BOMBAY ORDER RESCINDED

The Chief Presidency Magistrate of Bombay has rescinded the order under Section 111 served on six newspapers on August 1, following rioting in Bombay, prohibiting them from publishing any news or comments on the riots without the previous approval of the Public Relations Officer to the Government of Bombay.

CASH SURRENDER VALUES

In the course of a paper published in the *Indian Insurance Journal*, Mr. Charles F. B. Richardson discusses the problem of guaranteed cash surrender values in insurance. His conclusions are summarised in the following paragraphs:—

1. The fundamental principle which should guide us in calculating surrender values is that the interests of continuing policyholders must not suffer to the benefit of withdrawing policyholders. If there is any element of doubt in the matter, the persisting class and not the withdrawing policyholder should get the benefit of the doubt.

2. The surrender value should never exceed the asset share, so that no policyholder may leave the company without having paid back the initial expenses.

3. The asset share alone is not a satisfactory test. Deductions should be made from it to provide for depreciation in asset values, since when values are depressed, if outgo exceeds income, assets will have to be realized at a loss, while even if income exceeds outgo, the policyholders who surrender are really buying assets from the persisting policyholders at bargain prices.

4. The problem of meeting cash demands at a time when outgo exceeds income is primarily an investment problem but may be alleviated in other ways. First, surrender values should at all times be less than the reserve. Second, it is desirable, if possible, to write down asset values in times of prosperity. Third, and most important, an adequate part of the assets must be invested in short-term readily marketable securities, due regard being had to the requirements of annuity and supplementary contract liabilities in the matter of short-term investments. Mr. Linton utters a grave warning in concluding his paper "Paucity and Cash Values": "There is no place in the life insurance business for a speculative attitude toward providing in advance against emergencies that can be foreseen."

5. The most convenient practical way of providing for depreciation appears to be the calculation of surrender values at an interest rate higher than that on which reserves are based.

6. It appears that the surrender values generally allowed to-day calculated on the basis of 3 per cent. reserves are too high, especially at the later durations. The values granted by the majority of the non-participating companies appear to provide satisfactory margins.

7. Legislation which restricts surrender charges to 25 per thousand is fundamentally unsound and may well encourage companies to maintain reserves on the minimum legal standard. It would be desirable to have maximum values laid down by law, perhaps on the basis of a 4 per cent. reserve, subject to suitable changes in the early years. This would justify a modest broadening of the field of investment. It would also render possible a more reasonable basis of valuation in insolvency.

8. There is a distinct danger to-day that we may be allowing the investment aspect of life insurance to assume too important a place in company policy with the result that it may cloud our judgment upon the issue which should always be uppermost in our minds, namely, the provision of life insurance coverage to the public at the lowest possible cost.

INSURANCE IN THE PROVINCES

Considering province-wise, Bombay heads the list with the 69 insurance companies established in that Presidency, and Bengal comes second with its 50. Other provincial figures are: Madras 11; Punjab 30; United Provinces 12; Delhi 10; Central Provinces 5; Bihar 1; Sind and Ajmer-Merwara 3 each; Assam and Burma 2 each; and the North-West Frontier Province 1.

LIMIT TO INSURANCE ON CHILDREN

Under the new regulations issued by the State Insurance Supervision, the maximum amount which may be insured on children between the ages of 7 and 14 in Germany is Rm. 1,000 and supplementary accident insurances may not be taken out until after the completion of the 14th year.

THE STEEL CONFERENCE

The Steel Conference, which was opened by the Commerce Member, Sir A. Ramaswamy Mudaliar, at Simla on August 17, concluded the next day after full consideration of the question whether unfair competition in the industry existed or was to be apprehended.

It was found impossible, says a Press Note, to reach agreement because the view of different interests as to what was the proper definition of the expression "unfair competition" in connection with this industry could not be reconciled. It was, therefore, impossible to find a basis for drawing up any concrete proposals for action, but the Chairman undertook to see that a full record of the discussions and in particular of the difficulties experienced by the smaller rolling mills would be laid before the Government.

It may be remarked that these difficulties have already resulted in considerable restriction of output so that, although as stated in the account of the previous day's proceedings the productive capacity of the industry appeared, perhaps, to be excessive, it was not suggested that actual production had been beyond what the demand justified.

BURMA CUSTOMS DUTY

The Commerce Department of Burma has issued a Notification declaring that sugar, salt and cigarettes, when imported into Burma from India, will be liable to Customs duty.

The Notification adds that under Section 5 of the Burma Tariff Act, the Governor of Burma declares India to be foreign territory for the purpose of the said Section and directs that a duty of Customs at the rate prescribed by or under the said Act or any other law for the time being in force shall be leviable on these articles.

GERMANY'S TRADE WITH INDIA

"The development of Germany's trade with India could not be more unsatisfactory from India's point of view." Thus writes India's Trade Commissioner in Hamburg concerning the trend of Indo-German trade. His dismay is justified, says the *Madras Mail*. "While German exports to India have shot up in a most remarkable manner, India's exports to Germany have declined to such an extent that a substantial trade balance in India's favour has been transformed into one adverse to her. The main factor contributing to this unpalatable change is a 50 per cent. fall in German imports of Indian wheat. What does this signify? Is it that greater Germany's production of wheat is sufficient to meet her needs, or has she been taking more wheat from other producing countries in pursuit of her policy of international barter? The latter explanation is the more probable.

The position revealed by India's Trade Commissioner at Hamburg calls for immediate attention by the Central Government. If the reduction in Germany's imports of Indian wheat promises to be permanent, it will be necessary to devise means to redress the balance now adverse to India by inducing her to take other commodities in its place. The alternative to such substitution is the conclusion of a trade pact which clearly stipulates that Germany shall buy as much from as she sells to India. She could not object to such a proposal since it is in accord with her own economic policy. In this fashion, the unsatisfactory development of Germany's trade with India, which the Hamburg Commissioner deplores, would be arrested and one assuring equal benefits to the two countries substituted."

WOMEN'S CONFERENCE

The Standing Committee of the All-India Women's Conference, which met at Sangli under the presidentship of Rani Laxmibai Rajwade, passed a resolution adopting the report of the Indian delegates to the International Alliance of Women for suffrage and equal citizenship held at Copenhagen and protesting against the exclusion and neglect of the questions affecting the near Eastern and Asiatic countries.

The Committee agreed with the suggestion of the delegates that women of India, Burma, Ceylon, Malaya and Siam should unite into a solid block so as to have a voice in the Alliance and decided to move the All-Asiatic Conference to take up the matter.

CO-EDUCATION FOR COLLEGE GIRLS

Following the decision of the authorities of the Christ Church College, Cawnpore, to abolish co-education, the women students of the college have made a representation to the Education Minister, U. P., protesting against the Principal's action.

Not only will the college not admit any more women students, but the guardians of those studying in the college have been advised to remove their wards from the college. This is the only institution in Cawnpore where co-education exists. Among the reasons given by the Principal for the proposed change is that conditions in Cawnpore have for some time been so abnormally disturbed as to cause considerable anxiety to him regarding the safety of these students, particularly those not possessing cars on their way to and from the college.

CONCENTRATION CAMP FOR WOMEN

Germany's first concentration camp exclusively for women is getting into proper working order at Ravensbruck, a well known resort in Brandenburg, Prussia. Only women "enemies of the State", a great number of whom are accused of political misdemeanours, will be confined here.

Food and treatment are reported to be good and the women spend a nine-hour working day. They may not receive visitors but are allowed to write home monthly. They are under perpetual watch by women warders, who are most strictly forbidden to exchange a single word in private conversation with their charges.

MRS. KIRAN BOSE

Mrs. Kiran Bose has been named Rapporteur of the League Advisory Committee on Social questions. This is the first time that an Indian woman has held the post.

Mrs. Bose has furnished to the Committee a special report on Social conditions in India. She has pointed out that while material reform has been accomplished through laws to prohibit child marriages and enable widows to remarry, much still remains to be done in the field of hygiene and social education.

MADAME SOPHIA WADIA

Madame Sophia Wadia, the founder of the India Centre of the International P. E. N. Clubs, will represent India at the Seventeenth International Congress, which will be held this year in Stockholm from the 4th to the 7th of September. The Indian delegate has represented the India Centre at two previous Congresses, those held at Barcelona in 1935 and at Buenos Aires in 1936.

LITERARY

THE NEWSPAPERS OF THE FUTURE

What will newspapers be like sixty-one years from now, in A. D. 2000? This question was recently put by the American professional weekly, *Editor and Publisher*, to leading journalists and a number of politicians. From their replies emerges a newspaper which is radically different from the one we are used to at present.

Acting on the principle that many a truth is spoken in jest, Harold L. Ickes, Secretary of the Interior of the United States, sent the following reply:—

"Sometimes I play with the thought that sixty years from now our democratic press will have fulfilled a certain hope which Thomas Jefferson once expressed. Jefferson proposed that every newspaper be divided into four sections: (1) True; (2) Probable; (3) Waiting confirmation; (4) Lies.

"If this were to happen, then it seems to me that sports results would come under section 1, weather reports under section 2, cinema chitchat under section 3, and political news (mostly) under section 4.

"This would make the Press a temple of truth as well as of avowed fiction, and there would be wide-spread happiness, security and enlightenment."

Journalists, however, treated the question with the seriousness which it undoubtedly deserves.

DR. DAS GUPTA

Dr. S. N. Das Gupta, Principal of the Sanskrit College, Calcutta, who had gone to Europe to receive the degree of Doctor of Literature from the University of Rome, has returned to India. Dr. Das Gupta had a busy lecture tour on the Continent. At Rome, he gave a series of lectures on art and medicine. Later, he was invited by the Polish Government to undertake a lecture tour of Poland, with a view to establishing intellectual relationship between India and Poland. Dr. Das Gupta lectured on art, medicine, mysticism and particularly Yoga at the different Universities on the Continent. He also delivered the opening speech of the International Congress of Religions at Paris.

SETH JAMNALAL BAJAJ

In connection with the release of Seth Jammalal Bajaj on August 9, the following *communiqué* was issued by the Jaipur Government:

Since Seth Jammalal Bajaj had been under detention in Jaipur State, his health on the whole has been good. An old affection of the knee-joint, however, persisted and, in spite of being given best treatment available in Jaipur, it has shown signs of deterioration. The Jaipur Government are now advised by the State medical authorities that the trouble cannot be best treated at this stage inside the State.

The Jaipur Government are anxious that Seth Jammalal Bajaj's health is not to be impaired and have, therefore, released him unconditionally so that he will be in a position, if he so desired, to obtain more suitable treatment.

INDIAN DELEGATION TO GENEVA

Raja Sir Harikishen Kaul, Revenue and Development Minister, Patiala, will be the third member of the Indian Delegation to the forthcoming session of the League of Nations at Geneva.

Sir Sultan Ahmed is the leader of the Delegation, and Mr. Manoharlal, Finance Minister, Punjab, is the other member.

Sir Harikishen Kaul will represent Indian States on the Delegation.

MR. R. H. HUTCHINGS

Mr. R. H. Hutchings, I.C.S., Joint Secretary, Home Department of the Bengal Government, is appointed as Agent of the Government of India in Burma.

Thus the claim of Bengal to be consulted in connexion with the appointment of a successor to Mr. C. A. Henderson, a Madras Civilian, has prevailed and their long speculation as to who would be appointed has been settled.

DISCIPLINARY ACTION AGAINST BOSE

The Congress Working Committee has resolved that "for his grave act of indiscipline Sri Subhas Chandra Bose is declared disqualified as President of the Bengal P. C. C. and to be a member of any elective Congress Committee for three years as from August, 1939".

INDIAN MEDICAL SERVICE

The Madras Legislative Assembly has adopted a resolution moved by Mr. T. T. Krishnamachariar, stating that "the recent orders passed by the Secretary of State for India reserving certain specified posts in the Provinces to Officers of the Indian Medical Service are contrary to the spirit of provincial autonomy, nor are they in conformity with the principles of equity and efficiency" and that the rights reserved by the Secretary of State in regard to members of the I. M. S. are "entirely contradictory to the essential principles of autonomy which the Provinces are supposed to enjoy."

The Hon. Dr. T. S. S. Rajan, Minister for Public Health, who accepted the resolution, stated that the present Government, soon after they took up office, represented to the Secretary of State for India the anomaly created by the restrictions imposed upon them with regard to the services and that they had submitted to the Secretary of State proposals similar to those made by members of the House who supported the resolution.

IRON LUNGS FOR INDIAN HOSPITALS

Six Hospitals in centrally administered areas, which are considered suitable for the supply, will benefit from Lord Nuffield's offer of "Iron Lungs" or respirators to hospitals in the British Empire about which an announcement was made some time ago. These hospitals are the following:—

1. Ross General Hospital, Port Blair.
2. New Victoria Hospital, Ajmer.
3. Civil Hospital, Mercara.
4. Irwin Hospital, New Delhi.
5. Lady Hardinge Medical College and Hospital, New Delhi.
6. Civil Hospital, Quetta.

Provincial Governments have been asked to communicate their requirements direct to the High Commissioner for India for transmission to the appropriate authorities.

COMMUNICABLE DISEASES

Effective control of all communicable diseases can be attained by Isolation, Disinfection and Prophylactic vaccination.

LORD DAWSON ON BIRTH CONTROL

"Birth control not only operates against the interests of the race, but in the long view against the happiness of the individual," stated Lord Dawson of Penn, the King's physician, attacking childless marriages in a speech in London.

"In the first few years of married life, the childless couple may have a good time, but thereafter lies before them a long vista of increasing unfulfilment.

"The woman who intentionally ends her maternity with one child often learns her mistake too late.

"I put it forward that a family of four, wisely spaced, is a good family, that wherever possible no family should be less than three.

"This statement is based on the interests of racial survival and strength.

"Surely it is equally sound from the point of view of the family. Children make the home, keep their parents young while educating each other."

VITAMINS

For years we have been told that without vitamins, the organs of our bodies will not function normally and many people thought that we could not have too much of them. But now Dr. Jacques Spinadel warns us that an excess of vitamins is a source of danger. In a recent work this doctor brings convincing proofs to support his argument.

He considers the four classes of vitamins indicated by the capital letters A, B, C and D.

An insufficiency of Vitamin A will cause, as is well known, arrested growth, excessive thinness, skin diseases and falling hair. But it is not so well known that an excess of Vitamin A will produce similar trouble.

Similar harmful effects are produced by an excess of any other vitamin. An excess of Vitamin B, for instance, causes a diminution in the sugar content of the blood and, most astonishing to relate, a diminution also of maternal or paternal feeling and so on.

GILT-EDGED CERTIFICATES

Gilt-edged Certificates issued by the Bank of Hindustan Ltd. Madras carry a psychological appeal not to be missed by discerning investors. Depositors want security first and last. That is assured by the terms of investment governing the issue of these certificates. The proceeds are to be invested exclusively in trustee securities. The guarantee of the Bank protects the certificate-holder from the market fluctuations of even these securities. At the end of three years the full amount of each certificate is payable on tender. Should, however, need arise within three years, the Bank is prepared to lend against these certificates upto 95 per cent. of their value. The interest payable on such loans is only one per cent. over the Reserve Bank Rate. The periodical interest payable on these certificates is paid quarterly against the tender of coupons attached to each certificate, thereby avoiding vexatious restrictions in collecting interest even on Government paper. These certificates are issued for sums of Rs. 100 and over in multiples of Hundred and carry interest at $2\frac{1}{2}$ per cent. per annum. Taking all these factors into consideration, there can be no doubt that these gilt-edged certificates fulfil an important need of the community and, therefore, should be assured of a warm welcome, especially at this juncture.

THE PUNJAB LOAN

The Punjab Government Loan for Rs. 2½ crores, which opened on Wednesday August 16 at 10 a.m., was fully subscribed within about a hundred minutes. By 11-15 a.m. the loan was closed.

The loan was issued in the form of 3 per cent. Bonds, the issue price being 98 per cent. and the period of maturity 10 years.

COUNTERFEIT PROOF RUPEE COINS

It is stated that the Government of India propose to introduce a new Rupee coin, which is described as counterfeit proof. The design is likely to be modelled on Dutch East Indies type called 'safe edge rupee'.

PROJECT FOR A NEW RAILWAY

The Railway Board have under consideration a project for construction of a branch line between Kashipur and Kalagarh in the United Provinces, a distance of 31½ miles, at an estimated cost of nearly Rs. 19 lakhs excluding rolling stock, or nearly Rs. 60,000 per mile. The line will traverse four important districts of the United Provinces—Naini Tal, Moradbad, Bijnour, and Garhwal. The locality is not at present served by any provincial road; the roads that are in existence now are impassable for wheeled traffic during the rainy season. As the line is intended to serve the forest of Pattli Dun, it is expected that, apart from its convenience to the public, it will facilitate the transport of forest produce, as also of the principal crops of the locality which are wheat, rice and sugar-cane.

BRANCH RAILWAY LINES

Ten branch railway lines, of which seven are in South India and three in the Punjab, have been marked out as unremunerative and the question of closing them down as a measure of economy in accordance with a recommendation of the Wedgwood Committee is under consideration by the Railway Board in the light of the strong adverse opinion expressed by the Government of Madras and the Punjab.

The seven branch lines in Madras are causing an annual loss of Rs. 2,94,000, while of the three in the Punjab, the Kangra Valley Railway accounts for a yearly loss of Rs. 4,70,000 and the others, the Lyallpur-Jaranwala and Rohtak-Gohana Railways are incurring a loss of Rs. 68,000 and Rs. 40,000 respectively.

AIR-CONDITIONED COACHES

Extension of air-conditioned service to the Lahore-Karachi section is reported to be under the Government of India's consideration. Provision for this extension is believed to have been made in the rolling stock programme of the North-Western Railway. The introduction of a similar service on the Calcutta-Delhi and the Bombay-Madras section is also being examined.

IVORY CARVERS OF DELHI

Tucked away behind the Juma Masjid in Delhi City there flourishes to-day a firm of ivory carvers that was a going concern when the Emperor Sha Jahan was building his city round the old Red Fort.

Inside a building about as old as the business itself, there are displayed pieces of ivory carving, many of which have taken 10 to 15 years to complete and range in price from a few rupees to trinket boxes and stands, on which the story of the *Ramayana*, of the life of Krishna, are illustrated costing as much as Rs. 10,000.

Recently a suite of furniture carved from ivory has been completed after 25 years' hard labour costing about Rs. 3 lakhs, says a writer in the *Statesman*.

Some of the popular articles in ivory include the Taj at Agra, elephants, bullock carts, peacocks, ships, chess figures, camels, horses, small toys, paper-knives, caskets, picture-frames, card cases, walking-sticks, combs, "snake-charmers", powder-boxes, armlets and cigarette-holders. The paintings on ivory include views of Delhi and Agra, Mogul rulers, courts and processions, etc.

MUSIC AND THE BEASTS

Every one knows the effect of music on children—lulled to sleep by lullabies—and adults, whose passions, tender or violent, are roused by harmony and melody. Animals, too, are sensitive to sweet sounds.

You know that snakes like music; but did you know that you can fetch a lizard out of its lair by whistling to it? Spiders, mice and rats are also attracted to music. Caravan-leaders in the desert make use of the effect of music on their camels. When they are tired out by carrying heavy burdens over mile upon mile of sand, they can be made to "perk up" and step out with renewed vigour by means of a lively tune.

Violin music and songs will overcome the proverbial obstinacy of the donkey, and a veterinary officer in the French army even obtained "miraculous" cures by treating his sick horses with music. Cures have been worked on restive horses whose nervousness leads them to bite and kick.

M. C. C. TOUR OF INDIA

After consultation with the Indian Board of Control, the M. C. C. has decided not to alter the present plans for the tour of India this cold weather.

The following have been invited to tour India:—

Flight-Lt. A. J. Holmes (Sussex).
H. T. Bartlett (Sussex).
J. M. Brocklebank (M. C. C.).
S. C. Griffith (Sussex).
R. H. C. Human (Worcestershire).
R. E. S. Wyatt (Warwickshire).
Emrys Davies (Glamorgan).
H. E. Dollery (Warwickshire).
H. Gimblett (Somerset).
James Langridge (Sussex).
John Langridge (Sussex).
G. S. Mobey (Surrey).
M. S. Nichols (Essex).
J. F. Parker (Surrey).
Peter Smith (Essex).
A. W. Wellard (Somerset).

Holmes has accepted the captaincy.

Lieutenant-Col. C. B. Rubie has been appointed Manager.

JOE LOUIS

At the Yankee Stadium, Joe Louis retained the world heavy-weight boxing title, beating Tony Galento on a technical knock out in the fourth round of a fifteen-round bout.

Galento, for long before the fight, the butt of humorous sports writers, showed no particle of fear, standing up gallantly to one of the biggest "killers" seen for years. This is probably Galento's first and last bid for the world title.

INDIA AND THE MARATHON

The Indian Olympic Association have decided to participate in the first bi-annual International Classical Marathon Race to be organized by the Hellenic Amateur Athletic Association on October 8, 1939, starting from Marathon and finishing in the Athean Stadium—the identical distance and route covered by Phypiedes, who brought news of victory to Athens by running the full distance.

PROF. HALDANE'S THRILLING EXPERIENCE

A thrilling account of how he locked himself for 14½ hours in an air-tight steel chamber representing a Davis escape chamber and allowed air to reproduce conditions which, he assumed, developed in the *Thetis* was given by the famous scientist, Professor J. B. S. Haldane, at the inquiry into the loss of the submarine *Thetis*.

Describing his reactions, the Professor said that after 13 hours he was panting very severely and beginning to suffer from headache. He was told by observers that he was lying down with a handkerchief over his eyes complaining of the strong light but saying that he was "all right".

Professor Haldane believed that the men in the *Thetis* had suffered absolutely no severe pain, but they might have had headaches. The sensation of panting definitely was unpleasant, but there was not that intolerable feeling of the bursting of lungs which people got if they were, for example, buried alive. No one could say that it was pleasant, he concluded, but it could not be called torture.

SCIENTIFIC RESEARCH

Sir C. V. Raman, who was a guest at a tea party given in his honour by film producers and those interested in film industry at Bombay, reminded the gathering that photography was born just about a 100 years ago when Fox Talbot, British physicist, discovered the possibility of developing the image left by light on silver iodide and also showed how positive could be made from photographic negative by printing.

"It is impossible to exaggerate," he said, "the importance of these fundamental discoveries and the effect they have on human knowledge and human life. In the development of photography and its many applications, of which the film industry is one, scientific and technical research played a dominating role and this should never be forgotten. Precisely to the extent we in India appreciate the benefits of science and scientific research are we likely to attain technical perfection in applications of science and compete successfully with products of the West."

NASEEM'S STRANGE WISH

Miss Naseem, the beautiful artiste of the Indian screen, maintains that being charming is a handicap to a film artist and wishes that she were not so beautiful!

"I have been recipient of many compliments and encomiums both from the press and the fans. But after having analysed the nice things they say about me, I have discovered that most of the appreciation is inspired by my good looks.

"My external appeal imposes a serious handicap on my ambition to be recognised as a sincere screen artiste.

"I had chosen the career of a film artiste, not because I was tempted or forced but I was actuated by my own initiative when I sought to achieve success on the screen.

"I have not yet become a mature artiste, for my range of experience in different portrayals has not been extensive. But all the same I have found it difficult to assert my acting ability, while fans are busy gloating on my superficial charms.

"Perhaps, when years have diminished the appeal of my face and figure, the fans will ultimately become conscious of my art. But that puts off the prospect of success years away and till then I cannot but wish I were not beautiful."

NEW BRITISH FILM COMPANY

"To show the world in a series of films the historical romance, the glorious traditions, and the beneficial influence on human race of the British Empire."

With these pronounced objects a new British film company, sponsored by one Louis Zimmerman has come into existence. Their first product will be *In the King's Service*, a "highly patriotic story reviewing the glorious traditions of the British Empire and her armies, in which it will be shown how the fear of war so prevalent throughout the homes of the world will be dispelled in the knowledge of our preparedness and the impregnable position of the British Empire".

"Combined with the theme and seen throughout the production will be a pageant designed to fire the imagination and instil in the on-looker the glorious conception and traditions of the British Empire."

SAFE MOTORING

Six greatly experienced test drivers of a very famous firm of motor car manufacturers have drawn up a set of regulations for accident-free motoring. There is nothing new or original in them, but none the less there can be no greater guarantee of safe motoring than the observance of these regulations:—

Never turn your head when talking with occupants of the car.

Do not take your hands from the wheel for gestures.

Keep your mind on driving.

Watch the cross roads—while you may have the right of way, the other fellow may not stop.

Regulate your car speed according to road and traffic conditions. Obey speed laws.

Check speed before entering turns—that is, slow up.

Make use of your rear vision mirror and keep it in proper position. In overtaking traffic on the road and when passing slower moving vehicles, use your rear view mirror and be sure the way is clear before you turn out to pass other cars. But do not depend solely on rear view mirror when driving in reverse. Look back to see where you are going.

Do not pass cars on grades or blind turns and stay on your own side of the road at all times.

If a tyre goes flat while driving, avoid using the brakes until the car is travelling at a moderate rate of speed.

Do not attempt to make your destination if tired or sleepy.

It is a bad practice to read street addresses while driving a car.

Come to a full stop at the curb to look for a street number or any particular place.

Do not drive on the wrong side of the road to prevent what you may think will be an accident.

Keep your windscreen clean. Do not attempt to drive with only one small clear spot for vision.

Do not rely too much on your brakes when making stops. Let the engine help to brake down the car speed. On wet roads, do not disengage clutch until speed is below 10 miles per hour. This will help to avoid skidding.

Learn by trial what your car will do when skidding.

ROADWORTHY CARS

Every motor car in New South Wales will have to be certified as roadworthy by a licensed garage under the supervision of the Road Transport Department each year. This is one of the provisions of a new law, which is designed to reduce road accidents.

POPULAR FLYING

Owing to the wide-spread interest in flying clubs, which are now springing up all over the country, aeroplanes with small and simple power units are becoming increasingly popular. A typical example of this type of machine is the *Chilton* monoplane which is fitted with a modified Ford 10 h.p. engine.

The *Chilton* is a single seater monoplane of wooden construction with silver spruce framework. It has a wide track under carriage with telescopic legs and low pressure tyres. The Ford engine is basically similar to that fitted in the *Perfect*. It is a Standard 10 h.p. unit with special crankshaft and incorporates many light alloy castings including cylinder head, induction manifold, water connections, valve and timing covers. Dual ignition is provided by two magnetos firing two plugs per cylinder. The engine develops 32 h.p. at 3,500 r.p.m.

BENGAL FLYING CLUB

The annual general meeting of the Bengal Flying Club was held last month at Dum Dum. The total membership of the Club as on March 31 was 131 Indians and 72 Europeans. During the financial year under review, the total hours flown in the Club's aircraft was a little over 996. Mr. D. P. Khaitan was re-elected President of the Club, and Mr. Biren Roy and Mr. Innes, Joint Hon. Secretaries. Mr. A. N. Chaudhuri and Mr. H. I. Mathews were elected Vice-Presidents and Mr. H. P. Khandelwal was elected Honorary Treasurer. The Club at present possesses four planes and the Pilot Instructor and the Ground Engineer are both Indians.

FUTURE TRANSOCEAN AIRWAY

Success of Australia-Africa flight across the Indian Ocean foreshadows new seaplane services. Short "G" class flying-boats, largest British commercial aeroplanes yet built, appear admirably fitted to the route, which would cut communication between the two continents from weeks to a very few days.

"Golden Hind," first of the "G" class seaplanes, is launched. Her range will be approximately 3,400 miles, cruising speed 180/190 m.p.h. and maximum speed well over 200 m.p.h.

SCHOLARSHIPS FOR INDUSTRIAL TRAINING

With a view to affording facilities for imparting training on various industrial subjects, the Government of Bengal have decided to award during the current financial year 29 scholarships to candidates belonging to middle class families, particularly Moslems and Scheduled castes of Bengal. Of them, four scholarships are of the value of Rs. 40 each per mensem tenable outside Bengal for one year for training in (1) Sports goods at Sialkot, Punjab. (2) Jaipur Mina Works at Moradabad, and (3) Lock manufacture at Aligarh, United Provinces. Two of these scholarships are reserved for Moslems, one for Scheduled Caste and one for Caste Hindus. The remaining 25 scholarships are of the value of Rs. 20 each per mensem tenable in Bengal for one year training in (1) Leather goods manufacture, (2) Cutlery, (3) Brass and Bell-metal wares, (4) Paint and Varnish, (5) Soap, (6) Coir Industry, (7) Silk weaving and (8) Power textile training (cotton). Fifteen of these scholarships are reserved for Moslems, 6 for Scheduled Caste Hindus and 4 for Caste Hindus.

INDUSTRIAL MUSEUM

"The ideal of the Congress is the organization of the economic life of the country in conformity with the principle of justice so as to provide equal opportunities to every citizen for self-expression and self-fulfilment and an adequate minimum standard of civilized life," observed Mr. T. Prakasam, Revenue Minister, Madras, in opening the Central Industrial Museum, organized by the Madras Industrial Association.

Mr. V. V. Giri, Minister for Industries and Labour, requesting Mr. Prakasam to open the Museum said that in the course of the next few months they would have an industrial exhibition in every district in the province.

Mr. K. Venkataswami Naidu, Mayor of Madras and President of the Association, said special attention would be given to the products of Madras, with a view to finding out where Madras stood in the industrial map of India.

THE VICEROY ON CATTLE BREEDING

H. E. the Viceroy, addressing the General Committee of the All-India Cattle Show Society, stressed the urgency of improving the strain of India's draught and dairy cattle, and declared that such exhibitions give to breeders the chance to develop their critical faculty and a keen eye for quality. After describing how the Central Government had supported the development of India's dairy and husbandry, the Viceroy ended his speech with an appeal to "those privileged to minister to the true interests of the cultivator" to extend the scope and usefulness of the All-India Cattle Show Society.

His Excellency said: "The more I have studied the problems of the country-side and the life and work of the Indian farmer, the more I have been impressed by the urgent need for bettering the quality of India's cattle and for improving the practice of animal husbandry throughout the country. It is no doubt true that there are many directions in which the methods of farming and the prosperity of the farmer can be advanced. I am, however, convinced that no particular line of advance offers prospects more attractive or promises so early and so considerable and economic reward as the improvement of cattle and their better care. Indeed, there is hardly a province or State in India where the improvement of the indigenous live stock does not hold out possibilities of an incalculable increase in the total wealth of the community.

LAND REVENUE REMISSION IN C. P.

With a view to ameliorate the condition of peasants who had suffered heavily owing to a recent hail storm and continuous failure of crops in C. P. and Berar, the Government have granted liberal remission of land revenue and *taccavi* loans in Jubbulpore division to the extent of Rs. 1,75,000 in the shape of remission and suspensions in the current year's *rabbi* dues.

Of this amount, Jubbulpore district gets the lion's share of Rs. 63,000, while Mandla and Hoshangabad districts get Rs. 50,000 and Rs. 18,000 respectively.

THE POLICY OF THE TATAS

Jamshedpur citizens recently mustered strong to felicitate Sir Ardeshir Dalal on the Knighthood conferred on him. Sir Ardeshir made a few brief remarks explaining the policy which Tatas had consistently followed in respect of their employees. He said:

"The Congress Government is naturally sympathetic towards labour. It is pledged to the amelioration of their economic and social condition. But we, employers, hope and trust that while upholding the just claims of labour, the Government will firmly suppress any movement of a revolutionary character and not suffer labour to be led into paths of violence or fall a victim to the machinations of Communists, or worse still of men who have no principles and no ideology but merely thrive on disorder. Otherwise there will be no prosperity for industry or labour and no peace for the country."

NEED FOR A LABOUR CODE

The strike in Assam, as elsewhere, has shown serious lacunae in labour legislation, observes the *National Herald* and adds:

It must not be open to either party to an industrial dispute to disregard the public interest and insist on its own pound of flesh. If the State is called upon to intervene for the protection of property and life, it might also claim for itself the right to intervene for the same reason, though that reason may lie outside the scope of the narrow interests of either party. It is unfortunate that though Congress Governments have been in power for nearly two years, they have not formulated an authentic labour code for common application to the whole of the country.

INDIAN WORKERS' CONDITION

Drawing a grim picture of the conditions of industrial labour in India at the International Labour Conference at Geneva, Mr. R. S. Nimbkar said that wages generally were such that the only country with which they could compare was China. But the Indian worker was becoming increasingly conscious of his rights and needs, and that was why 1938 was a record year for strikes.

GENERAL

THE SARDAR ON PROHIBITION

"The Congress Government intends to fight with the Central Government next year for curtailment of military expenditure and for a share in the income-tax. If the Central Government does not yield, the Congress Ministry will resign," declared Sardar Vallabhbhai Patel addressing a mammoth open air meeting at Ahmedabad.

Sardar Patel said that there should be a moral background for a resumption of the fight. Talk of an ultimatum of six months was no good. This talk was in the air for some time past and an ultimatum had so far not been delivered. People could not be prepared for a struggle by mere criticism of the leaders and by obstructing the great work of prohibition they had undertaken.

PIRPUR REPORT

The Government of Madras have issued a lengthy statement refuting the allegations made in the report of what is known as the Pirpur Enquiry Committee appointed by the Council of the All-India Muslim League, to investigate the grievances of Muslims in the Congress Provinces.

The Government statement categorically contradicts allegations to the effect that Muslims have suffered hardships in some respects since the advent of the Congress to power in this Presidency. Marshalling various facts and figures, the Government draw attention to instances of special treatment accorded to Muslims in the various departments and the facilities afforded to improve their condition.

THE ANDHRA PROVINCE

A question to the Madras Premier elicited the reply on the floor of the Assembly that there will be no separate Andhra province. The demand has been persisted in by the Andhras and the Madras Premier accepted it "in principle". "An adverse answer has been received from the Secretary of State," said the Premier. A further question revealed that the Secretary of State had not postponed a decision in the matter but had given a definite negative reply.



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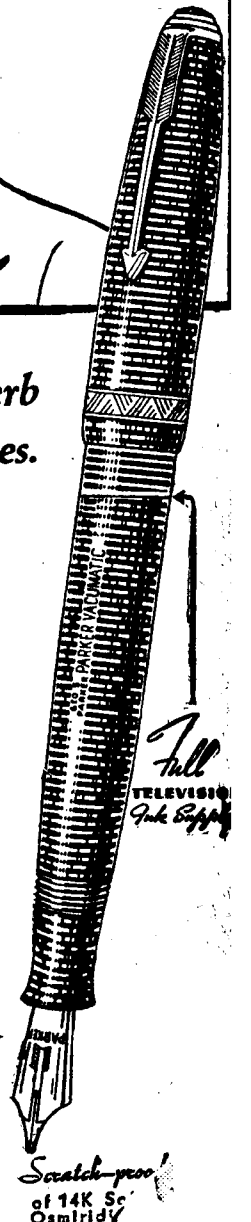
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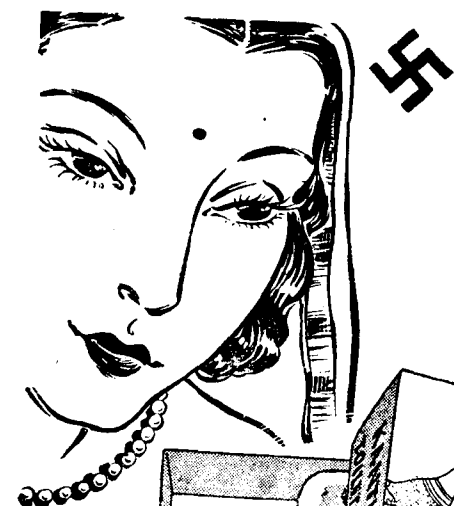
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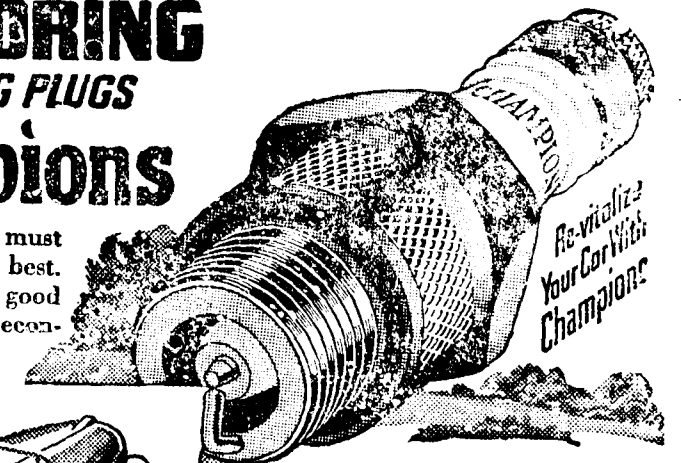
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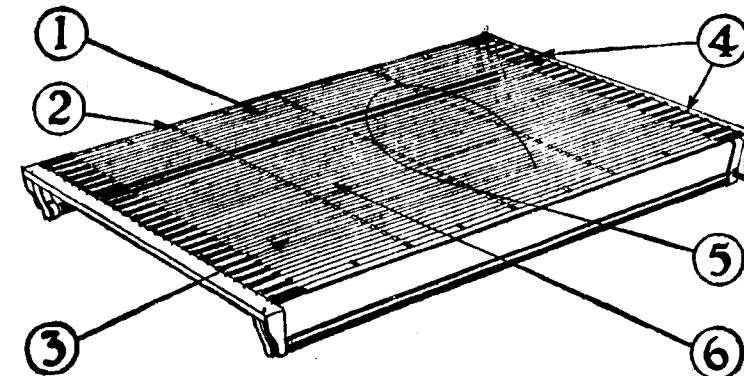
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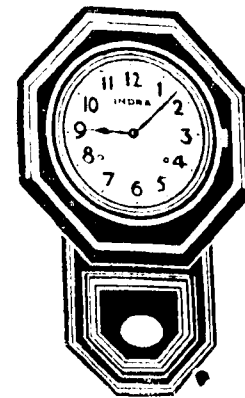
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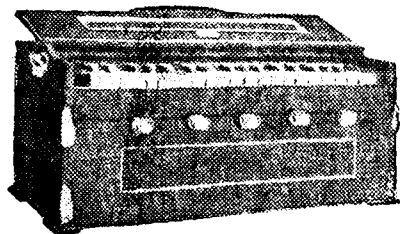
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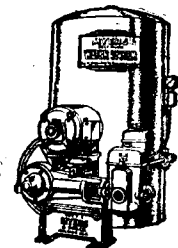
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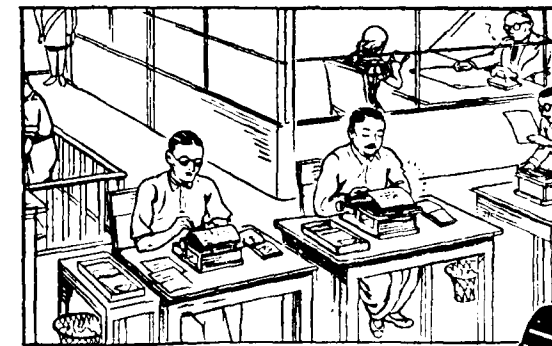
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South Indian Export Co. Ltd., McLean Street, Broadway, Madras.



"BEAUTY OF
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SURPASSED
MY FONDEST
EXPECTATIONS."

That is the outcome of my daily using
KAMINIA OIL (Regd.)

Real Beauty Sparkle natural flowing curves and
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It is the penetrating, nourishing, growing and colouring
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KAMINIA OIL (Regd.)

Stands apart in distinction from other hair oils which are mostly
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bound to benefit your hair as they have done to millions of users to-day.
Rs. 1 per bottle. Rs. 2-10-0 for 3 bottles. Free sample against
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Dec. '39.



