

SANDHYA MEDITATIONS

AT THE CHRISTUKULA ASHRAM

BY MR. C. F. ANDREWS

These meditations are notes of a series of talks given by Mr. Andrews to the inmates of the Christukula Ashram at Tirupattur. Mr. Andrews is a social worker, keenly interested in movements of uplift for the masses and his spiritual interests are identical with devoted service to

his fellow-men. Thus the subject of the talks, while mainly concerned with Christian missions, is of wider interest to the public. And he takes the opportunity to discourse at length on the position of Indians overseas.



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Vol. XLI]

JULY 1940:—DETAILED CONTENTS

[No. 7.

	PAGE		PAGE
DOMINION STATUS <i>vs.</i> INDEPENDENCE BY THE RT. HON. DR. SAS TRI ...	398	BOOKS RECEIVED	127
AMBULANCE AND THE RED CROSS BY MAJ.-GEN. N. M. WILSON ...	396	INDIAN STATES	
THE ISSUE AT STAKE BY MR. F. E. JAMES, M.L.A. ...	399	Tanning in Hyderabad ...	428
A FORGOTTEN ROMANCE OF INDIAN HISTORY. BY DR. A. S. ALTEKAR. 401		Nizam's Gift to Air Ministry ...	428
THE PHILOSOPHY OF WAR BY F. W. G. ...	404	Sir Mirza's Budget Speech ...	428
OUR NEW MORALITY BY PROF. S. P. KANAL, B.A. (Hons.) 406		Agricultural Indebtedness ...	428
BUDDHIST AND JAIN NUNS IN INDIA BY MR. E. WATTS, M.B.B.S. (Lond.)... 408		Reforms in Baroda ...	429
RURAL ELECTRIFICATION IN INDIA BY MR. K. JAYA RAMAN. M.A. ... 410		Electorate for Harijans ...	429
SOME ASPECTS OF FRUIT INDUSTRY BY MR. TARESH CHARAN RAY, M.S.C. 414		The late Thakore Saheb ...	429
SCIENCE AND POLITICS BY DR. E. ASIRVATHAM, B.A., B.D. 416		Education for Girls ...	429
THE TRAGEDY OF FRANCE BY "A STUDENT OF POLITICS"... 417		Hindu Religious Endowments ...	429
ITALY'S PERFIDY ... 419		Travancore Legislature ...	429
INDIAN AFFAIRS BY "AN INDIAN JOURNALIST" ... 421		Panchayats in Marwar ...	429
FOREIGN AFFAIRS BY "CHRONICLER" ... 423		Muslims in Kashmir ...	430
DIARY OF THE MONTH ... 424		Constitutional Reforms ...	430
THE WORLD OF BOOKS		Uplift of Depressed Classes ...	430
Feeding the People in War Time ... 425		Money-lending in Bhopal ...	430
The Problem of Minorities ... 425		Bhavanagar Customs ...	430
The Common Indian Plants ... 425			
Alcohol: Its Use and Misuse ... 426		INDIANS OVERSEAS	
A Scheme of Adult Education ... 426		S. A. Indians and the War ...	431
Interpretation of Gathas ... 426		Segregation Policy ...	431
Where Theosophy and Science meet. 426		Immigration Ordinance ...	431
Alivardi and His Times ... 427		Indian Troops in Malaya ...	432
		Indian Troops in Britain ...	432
		The Indian Contingent ...	432
		TOPICS FROM PERIODICALS	
		The European Shambles ...	433
		A Seven-point Programme ...	433
		The War and the Neutrals ...	434
		The Beggar Problem in India ...	434
		Religious Life in America ...	435
		America and the War ...	435
		The Way of Nazism ...	436
		The Wisdom of Gandhi ...	436
		German Aggression ...	437
		The Ethics of Hunger-strike ...	438
		Catholicity of Hinduism ...	438
		International Order ...	439
		Women and Western Civilization... 440	
		INDIA IN PERIODICALS ... 440	

Contd. on page 6)

THE INDIAN REVIEW

LY 1940

INDIAN REVIEW

EDITED BY MR. G. A. NATESAN.

JULY 1940

Vol. XLI.

No. 7.

DOMINION STATUS *VS.* INDEPEN-
DENCE. By The Rt. Hon. Dr. Sastri

AMBULANCE AND THE RED CROSS
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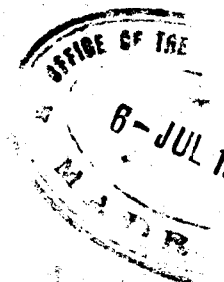
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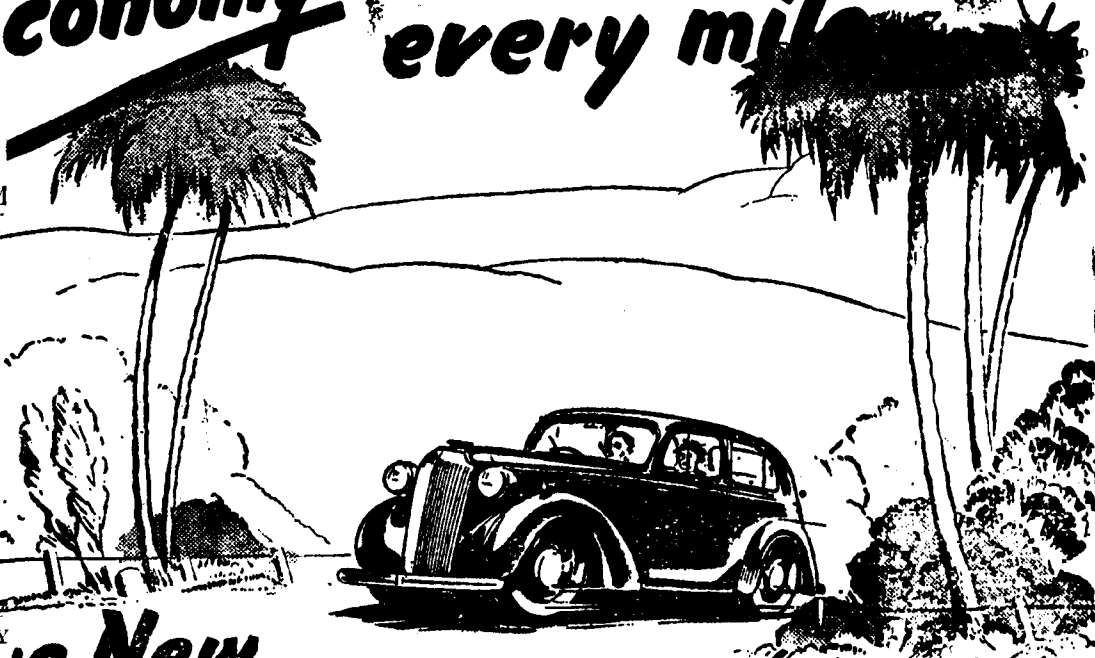
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SUNDAY	... 7 14 21 28	... 1 11 18 25	31 3 10 17 24	... 7 14 21 28
MONDAY	1 8 15 22 29	... 5 12 19 26	... 4 11 18 25	1 8 15 22 29
TUESDAY	2 9 16 23 30	... 6 13 20 27	... 5 12 19 26	2 9 16 23 30
WEDNESDAY	3 10 17 24 31	... 7 14 21 28	... 6 13 20 27	3 10 17 24 31
THURSDAY	4 11 18 25 ...	1 8 15 22 29	... 7 14 21 28	4 11 18 25 ...
FRIDAY	5 12 19 26 ...	2 9 16 23 ...	1 8 15 22 29	5 12 19 26 ...
SATURDAY	6 13 20 27 ...	3 10 17 24 ...	2 9 16 23 30	6 13 20 27 ...
	MAY	JUNE	JULY	AUGUST
SUNDAY	... 5 12 19 26	30 2 9 16 23	... 7 14 21 28	... 4 11 18 25
MONDAY	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29	... 5 12 19 26
TUESDAY	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30	... 6 13 20 27
WEDNESDAY	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31	... 7 14 21 28
THURSDAY	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...	1 8 15 22 29
FRIDAY	3 10 17 24 31	... 7 14 21 28	5 12 19 26 ...	2 9 16 23 30
SATURDAY	4 11 18 25 ...	1 8 15 22 29	6 13 20 27 ...	3 10 17 24 31
	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
SUNDAY	1 8 15 22 29	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29
MONDAY	2 9 16 23 30	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30
TUESDAY	3 10 17 24 ...	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31
WEDNESDAY	4 11 18 25 ...	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...
THURSDAY	5 12 19 26 ...	3 10 17 24 31	... 7 14 21 28	5 12 19 26 ...
FRIDAY	6 13 20 27 ...	4 11 18 25 ...	1 8 15 22 29	6 13 20 27 ...
SATURDAY	7 14 21 28 ...	5 12 19 26 ...	2 9 16 23 30	7 14 21 28 ...

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(Contd. from page 2)

	PAGE		PAGE
QUESTIONS OF IMPORTANCE		LITERARY	449
Mr. Amery on India's Goal ...	441	PERSONAL	449
Working Committee Resolution ...	441	MEDICAL	450
UTTERANCES OF THE DAY		HEALTH	450
Mr. Moore on Dominion Status ...	442	CURRENCY AND BANKING	451
Mrs. Naidu on England and India ...	442	RAILWAYS	451
POLITICAL		ART AND DRAMA	452
A Governor's Exhortation ...	443	SPORT	452
Extension of Assembly's Term ...	443	SCIENCE	453
EDUCATIONAL		FILM WORLD	453
Dr. Shyam Prasad on Education ...	444	AUTOMOBILES	454
Compulsory Education in Patna ...	444	AVIATION	454
LEGAL		INDUSTRY	455
Udham Singh ...	445	AGRICULTURE	455
Religious Endowments Act ...	445	LABOUR	456
INSURANCE		GENERAL	456
Marine Insurance Rates ...	446	PORTRAITS AND ILLUSTRATIONS	
East and West Insurance Co. ...	446	The Rt. Hon. Dr. Sastri ...	398
TRADE AND FINANCE		St. James's Palace ...	398
Paper Economy ...	447	Mr. F. E. James ...	399
Indian Exports to Afghanistan ...	447	The Bust of Mahatma Gandhi ...	416
WOMEN'S PAGE		K. Sambamurthy ...	458
A. I. C. C. Women's Department ...	448		
Women Employees ...	448		

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Bombay
Elephanta
Nasik
Dwarka
Pindara—The Pind Floating Tirth

Baroda

Rajputana
Pushkar
Ujjain
Mount Abu
Nathdwara

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Kurekshetra
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Amarnath
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PAGE		PAGE	
Advaita Ashrama	... 13	Kerala Soap Institute	... 11
American Mesmerism House	... 21	Madras Law Weekly	... 16
Anglo-Indian Drug Co. FOURTH COVER.		Madras Mail	... 6
Appaswami Chetty & Co.	... 14	Mahabodhi	... 16
Assam Tribune	... 15	Mahratta	... 14
Bailey Bros.	... 11	Mysore Lamp Works	... 6
Bangalore Woollen and Cotton Mills		National Insurance Co. INNER CONTENTS	8
INNER CONTENTS	... 6	Oriental Life Assurance Co.	
		INNER CONTENTS	... 11
Bengal Chemical Works	... 19	Parker Pen	... 3
Bengal Weekly Law Reporter	... 10	Pelman Institute	... 17
Best & Co. BELOW CALENDAR	4	Rane Ltd., Madras	... 9
Bombay Law Journal	... 6	Sankaragurukulapatrika	... 14
Buckingham & Carnatic Co. Ltd.	... 23	Seller, L. H.	... 19
Calcutta University. INNER CONTENTS	8	Shaw, M. L.	... 15
Central Bank of India. READING MATTER	439	Simpson & Co. 2ND COVER.	
Curzon & Co.	... 4	Scindia Steam Navigation Co.	... 5
Gannon, Dunkerley & Co.	... 5	Surajmal Lallubhai. INNER CONTENTS	7
Good Year Tyre and Rubber Co.	... 2	Theosophical Publishing House	... 21
Hindustan Co-operative Insurance	... 7	Times of India Press	... 18
Hindusthan Standard	... 12	Titaghur Paper Mills 3RD COVER.	
India School of Accountancy	... 19	Travancore Government	... 20
Indian Bank. READING MATTER	... 437	Twentieth Century	... 11
Indian Rulings	... 9	United India Life Assurance Co.	... 1
Jalal & Sons	... 15	Vedanta Philosophy	... 21
Journal of the Oriental Research	15	Water Supply Specialists Ltd.	... 10
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DOMINION STATUS VS. INDEPENDENCE

BY THE RT. HON. DR. V. S. SRINIVASA SASTRI

—:O:—

NOT long ago the South African territory now forming a Dominion within the British Commonwealth of Nations was divided into four provinces. They came under the British at different



THE RT. HON. DR. SASTRI

times. Cape Colony was to a considerable extent British in race and Natal overwhelmingly so. They got responsible Government in 1872 and 1893 respectively. The Transvaal and Orange River Colony were Boer republics, conquered after a brief but heroic war, and it was necessary to pacify them quickly by granting responsible Government in 1906 and 1907. Political as well as economic considerations indicated an amalgamation of these separate Governments. Federation had led to perpetual wrangles in Canada between the Centre and the Provinces. Leaders in South Africa, warned against Federation, elected a unitary constitution which took effect in 1910. Natal joined the Union after a referendum had declared in its favour.

The sturdy common sense and straightforward simplicity of General Botha, aided by the brilliance and shrewd statesmanship of General Smuts, went far towards reconciling Boer and Briton and softening the rancours of war. In this good work they were opposed by General Hertzog, by no means their equal in ability or knowledge of the world, but with an untamed love of independence and republican institutions. He was embittered by the ignominious failure of his mission to the Peace Conference of 1919 for demanding independence. But he mellowed and broadened in outlook when, as Prime Minister, he attended the Imperial Conference of 1926. His return home synchronised with my first visit to South Africa as member of the first Round Table Conference. I remember how his speeches at the time, pitched in a high key of complacency and appreciation of the merits of empire, rejoiced the Briton but bewildered the Boer. Financial prosperity, unparalleled elsewhere in the empire, and the advent of Dominion Status combined to keep down racial ill-feeling; but the outbreak of the present war, by bringing the neutrality question to the fore, has again stirred up bitter passions. Contrary to the belief of experienced students of national movements, it was in 1917, during one of the ominous phases of the former war, that dissatisfaction of the Dominions with the constitutional relations between themselves and the mother country found emphatic expression.

FULL AUTONOMY

It was felt that the work of reconstruction was so intricate that it could be

tackled only after the restoration of peace. But the Imperial Conference of that year found it necessary to record that the reconstruction,

while thoroughly preserving all existing powers of self-Government and complete control of domestic affairs, should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth—should recognise their right to an adequate voice in foreign policy and foreign relations and should provide effective arrangements for continuous consultation in all important matters of common Imperial concern and for such necessary concerted action founded on consultation as the several Governments may determine.

The victorious end of the war blunted the edge of the reformist movement. Canada, Australia and New Zealand became lukewarm. General Smuts, however, felt that the law of the Constitution had fallen a great way behind the practice, and his anxiety for the readjustment of the machinery was accentuated by the vigorous secession agitation that he had to encounter. He was defeated at the polls in 1924 and was succeeded by General Hertzog, who attended the Imperial Conference of 1926 and helped in the passing of this resolution, which has become famous as the classic of Dominion Status.

They (the Dominions) are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.

Two of the acutest minds of England, Lord Balfour and Lord Birkenhead, are believed to have shaped this definition of Dominion Status. No doubt it makes much clear, but it leaves much obscure. From the beginning Lord Balfour drew a sharp distinction between equality of status and equality of function. The former was enunciated, but the latter had still to be achieved. In particular he pointed out how the United Kingdom might still have to take the lead in matters of defence, diplomacy and war and peace.

STATUTE OF WESTMINSTER

Once more a lull supervened. Two Committees of the Imperial Conference had to submit detailed recommendations in 1929 and 1930 before things were ripe for the enactment of the Statute of Westminster.

This great event happened in the last days of December 1931. In important respects this Statute treats the Dominions differently, but that is in accordance with the express desire of each. Australia and New Zealand have not yet passed laws of their own to bring the provisions of the Statute into full operation. South Africa on the contrary has adopted the provisions applying to it by two enactments of its own of the year 1931. In this talk it is not possible to do more than mention in simple terms the most important of the inequalities between the United Kingdom and Dominions that have been abolished.

The Crown and its representative the Governor-General, now act only in accordance with the wishes of the Government of each Dominion, and South Africa has completed the change by having its own Royal seal. The Governor-General is now chosen on the recommendation and with the consent of the Dominion concerned. The United Kingdom Parliament cannot alter the royal succession or style and titles without the previous consent of the Dominion Governments. The legislature of the United Kingdom can no longer pass laws binding on the Dominions unless with their request and consent, which must be declared in terms in the laws. Dominion Governments may henceforth pass laws with extra-territorial effect. They can restrict appeals to the United Kingdom Privy Council from their courts and perhaps wholly abolish them. They can appoint their own diplomatic representatives to foreign governments. In war they can regulate the kind and amount of help which they will give to the United Kingdom Government. Apparently they can even remain neutral if the example of Eire is valid. At any rate there seems no method of compelling a Dominion to participate in war against the will of its Parliament.

The same may be said about secession. Unilateral action alone is possible in these cases. It is idle, if not foolish, to expect the United Kingdom Government or other Dominion Governments to record a positive concurrence in terms. When General Hertzog openly asserted the right of secession in South Africa, there was

no authoritative or official denial at the British end. But when in 1930 he sought the positive assent of the Imperial Conference, it was not forthcoming. The proceedings on this topic have not yet transpired. We know only this: when the Dominion Secretary was asked about it by a press representative, he said a Dominion had as much right to secede as a man had to cut his own throat. When Eire's abolition of the oath of allegiance to the Crown was discussed in the United Kingdom Parliament, the sentiment was freely expressed that secession would not be resisted by force. Bonar Law had said so as early as 1920.

THEORY OF DIVISIBILITY

General Hertzog has maintained what is called the theory of divisibility of the Crown. In other words, the King rules over the United Kingdom and Northern Ireland separately, over Canada separately, over South Africa separately, and so on, but not over one organic whole composed of these separate units. When Edward VIII abdicated, the consequential legislative and administrative measures that had to be taken all over the Commonwealth afforded the Prime Minister of South Africa a strange way of showing the divisibility of the Crown. Edward VIII signed the Instrument of Abdication on the 10th December 1936. The British Parliament accepted it and passed a law excluding his children from the succession on the next day, i.e., the 11th. But General Hertzog opined that Edward VIII ceased to be King and George VI became King as soon as the abdication paper was signed. On the 10th December, therefore, there reigned two Kings in the Commonwealth. The same thing happened on the 11th, because Eire took action only on the 12th. Its King on the 11th was Edward VIII, while George VI was King elsewhere. From the 10th to the 12th therefore the Crown was divided between two Kings and the Commonwealth was dismembered.

SUBSTANCE OF INDEPENDENCE

To persons of strong practical sense, the foregoing description will bring the conviction that to all intents and purposes the Westminster Statute of 1931, taken along with constitutional convention

and usage, does confer on Dominions the substance of independence. What is left is the responsibility of defence, especially naval and aerial defence, and the conduct of foreign affairs or diplomacy proper. For accumulated experience of generations now residing in high official circles in Britain, certainly justifies and demands these reservations for some years. To the impatient idealists of South Africa, who complained that the status of the Union Act, 1934, did not in terms of legal precision declare the rights of neutrality, secession, republicanism and so on. General Smuts addressed in the House of Assembly the following words of memorable and significant peroration:

To my mind these things are impracticable and academic. I do not believe that anything that we can say in a Constitution will settle our attitude or influence it when we come to the day of secession or to the day to declare our neutrality. These events, if ever they come to pass, would shake the whole British Empire to its foundations and the whole world to its foundations. It is futile. You may talk about these things in a debating way if you are in a debating society, but men who have been through the ordeals we have been through, attach no importance to the formulæ of words. Whether it is neutrality or secession of any of these things, they will be decided not by legal documents or the phraseology of a bill like this but by the ordeal of facts of great events, which might shake not only this country but even the world to its foundations.

If, where independence and national honour are in question, General Hertzog be the wiser oracle, listen to what he said at a public meeting at about the same time:

For 115 years, from the time of Great Britain took possession of the Cape until Great Britain restored our freedom by the declaration of the 1926 Imperial Conference, there had been a perpetual struggle between the Afrikaans-speaking people and Great Britain. That struggle ended in 1926, when South Africa became as free as any republic of the past, as free as any country in the world had ever been or ever could be. That freedom had been confirmed by the British Government by the passing of the Statute of Westminster in 1931, and we had accepted it by passing the Statute Bill last session. As far as the future was concerned, we had now nothing further to fear from Great Britain. She had given us our freedom for all time. She would never retract. When I think of the manner in which every British statesman and His Majesty the King himself have respected our rights, I feel that we should be filled with gratitude to the British people and with the utmost confidence in them.

—A Broadcast Talk.

St. John Ambulance and the Red Cross in India

BY MAJOR-GENERAL N. M. WILSON, C.I.E., O.B.E., K.H.S., I.M.S.

(*Surgeon-General, Madras*)

AS every one knows, these two associations—The St. John Ambulance Association and the Red Cross Society—are both voluntary and charitable organisations which exist for the service of suffering humanity. Both have a long and honourable history of fine achievements. Both owe their birth to the sense of human sympathy strongly aroused by the contemplation of suffering caused to human beings by the horrors of war, and of disease, accidents, privations and hardships in times of peace. The two organisations are complementary to each other, and six months before the outbreak of the present war, plans were made for mobilising all the resources of both these Societies in India, should necessity arise.

Thus, at the outbreak of war, a Joint War Committee of both the Societies was formed at Delhi and a Commissioner was appointed to co-ordinate the work of the Branches of these Associations in every State and Province. His duty is also to maintain contact with the Army Headquarters with a view to ascertaining the needs of the Hospitals caring for men of the Services, whether serving in India or abroad, and also to obtain and apportion supplies of materials and arrange for their transport to the various fields of action.

Now in India, in times of peace, the funds of these Associations are devoted to all kinds of welfare and relief work and to the training of personnel to First Aid, Home Nursing and kindred subjects, and so important is this work that it was decided that at all costs it must be maintained as far as possible, though the first charge upon the capital fund of the Indian Red Cross Society is the expenditure on relief work necessary in war. Fortunately the various appeals for funds in the different Provinces have met with a generous response.

In the Province of Madras, a total of 4½ lakhs has been so far received. Nearly one lakh of this was earmarked by the subscribers for various war charities, to

which the money was promptly forwarded, one lakh more was cabled to the British Red Cross as a gift from the Madras Province towards repairing the losses incurred in France and about Rs. 20,000 has been spent on materials for the working parties of the Province. The overhead expenses of the Madras Depot are extremely small, the workers being all voluntary and unpaid, and the clerical staff, with the exception of one clerk and one packer, being all paid from the peace-time funds of the Red Cross Society.

This does not represent the total expenditure from Madras on War Charities, but only on those which are the direct responsibility of the Red Cross, i.e., the provision of comforts and hospital supplies for the sick and wounded, Indian or European, at home or abroad, and on relief to the refugees, whose claims grow ever more pressing and who have no one else to help them in their dire need. The International Red Cross in Geneva is appealing to every Red Cross Society in the world to come to its aid in relieving the sufferings of millions of people who have been driven from their homes and are entirely without the barest necessities of life. Nor does it include money and gifts in kind which have been sent independently by many in this Presidency to Red Cross Headquarters in Delhi and to His Excellency the Viceroy's War Purposes Fund and also to one of the many Funds in England, which have up to the present been bearing the brunt of relief work. And now some account of what work is being done in India and of how public money for War Charities is being spent.

THE ST. JOHN AMBULANCE ASSOCIATION

The St. John Ambulance Association is responsible for enrolling voluntary workers, training them in First Aid and women in Home Nursing. Men are then enrolled in Ambulance Divisions, women in Nursing Divisions and children in Cadet Divisions, also Medical Students forming a Division. The Brigade thus constitutes what might be described as an executive body of

troops which are available to carry out the general purposes of the Red Cross Society in providing relief for sick and wounded. These Divisions will be responsible for assisting trained personnel in case of need in India and for replacing trained nurses called up from hospitals all over India who may be required on any front to care for the sick and wounded of the fighting forces, and the need for more and more trained volunteers is imperative, mainly for work within India. Madras has done well in this respect. Since the outbreak of war 500 men and approximately 400 women, Indian and European, have received proficiency certificates, and should Madras herself be attacked, these workers will serve at the posts already allotted to them at Casualty Stations, which have also been equipped from the Funds. Others will be required in all the hospitals. St. John Ambulance Volunteers have also been trained and enrolled as ambulance drivers, store-keepers, transport corps workers, and many are doing miscellaneous jobs according to the requirements of the army to supplement its essential needs.

THE RED CROSS ORGANISATION

As has been previously stated, there is a Red Cross Commissioner in Delhi who is in touch with all the States and Branches and also with Red Cross International Headquarters at Geneva, and in England, and with the Army authorities in India. Pamphlets on "How to help" and "A simple guide to Ladies' Work Parties" have been issued, a definite quota of work allotted to each Province, both of hospital dressings and clothing, and of warm knitted garments for sick men and for healthy troops (though materials for the latter are not paid from Red Cross Funds, but from a separate Fund known as the "Amenities for Troops" Fund).

There are Red Cross Store Depots at the Ports, where hospital stores and garments etc. made by Work Parties all over India, collected and forwarded by the Provincial and State Committees are stored and despatched to the fronts on demand. Singapore, Egypt and North-West Frontier are the places to which

large consignments have already been sent. These Store Depots are in charge of voluntary workers who are successfully sorting and packing enormous quantities of supplies. Demands from Military Hospitals in India have also been met from these reserves and many consignments of Red Cross Comforts specially earmarked for the purpose have also been sent to London for the various British forces fighting in Europe.

Egypt has hitherto been the special care of the Bombay Provincial Branch and Malaya of the Bengal Provincial Branch, but we are warned that at any moment all possible help from India may be required on other fronts, possibly even at home.

Headquarter has also been responsible with the assistance of the Indian Stores Department for placing a contract for 18,000 lbs. of knitting wool at special rates with the Raymond Mills of Bombay. This has to be inspected and certified before being issued to the Provincial and State Branches for being made up. It is calculated that so far 1/10th of the wool made into garments has been for Red Cross purposes (i.e., hospital garments for sick and wounded men of the fighting forces) and 9/10ths into warm garments for healthy troops, including our Indian troops serving in the colder climate of Europe, and for men of the Mercantile Marine, whose work is of such vital importance to our daily life.

The Indian Red Cross Society receives and answers enquiries from Geneva about enemy prisoners in India and it is hoped shortly to provide for sending postal messages from India to enemy occupied territory. The scheme is at present under the consideration of the Government of India. Literature is called for in the languages of India for supplying to Indian troops. Such books and illustrated magazines should be in good condition, of recent date and such as are likely to appeal to soldiers in hospital.

LADIES' SEWING PARTIES

Hundreds of Indian and European women and girls throughout India are at work making clothing and dressings for hospitals and warm clothing for active troops, and

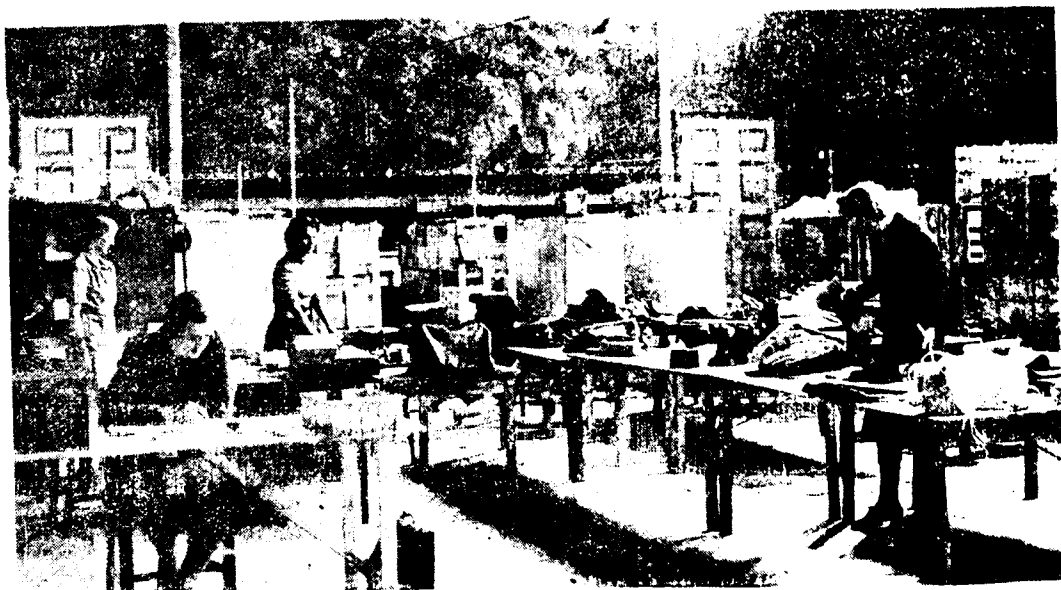
the supply of work sent in is increasing every month. There is work for all—too much cannot be sent, provided it is made according to specifications supplied from Headquarters. Madras is well organised in this respect.

Large quantities of cloth and wool made in India have been purchased from the proceeds of the War Charities Fund and are stocked at Red Cross Headquarters in Madras, from where materials are sent free of cost, together with patterns and instructions, to the organisers of Sewing Groups. When they are returned, made up, all supplies are checked, listed and packed in suitable boxes.

The quota called for by Headquarters is despatched to Bombay. Madras has also forwarded a consignment of Hospital Supplies direct to the British Red Cross, and one of warm clothing to the Indian Comforts Fund in London. It is also suggested that we might, if shipping is available, send a consignment direct to the Red Cross Commissioner in Egypt. Firms and shipping companies are co-operating in facilitating transport and

keeping down expenses, and the Railways most generously carry all parcels free of charge.

To those who feel that it is incumbent upon Governments to provide all that is necessary for sick and wounded, it may be made clear that the Red Cross is not responsible for providing basic equipment of Hospitals, and that only if the need is one of immediate urgency or caused by overwhelming numbers, will such Red Cross supplies be used. Many of the gifts are in the nature of "comforts" intended to give to our soldiers, whether sickly or well, those amenities which in civil life might be provided by their relatives and friends. But it must be remembered that in this war, crises come unexpectedly and with overwhelming force, and every effort that can be made by civilians to supplement the military provision of ordinary equipment such as bandages and dressings will be required. By the time the crisis has arrived, it will be too late to begin cutting and sewing; let us do it now, so as to be ready to send help wherever it is wanted.



ST. JAMES'S PALACE, the official home of the British Monarchs, has been turned into headquarters for the provision of comforts to British prisoners of war—civil or military—in Germany. This work is undertaken by a Joint Committee of the British Red Cross and the St. John Ambulance Brigade, and every British prisoner receives one parcel a week from this source.

THE ISSUE AT STAKE

BY MR. F. E. JAMES, M.L.A.

THROUGHOUT the noise and confusion, alarms and the dangers of the present war, it is necessary for all men who are lovers of freedom to keep before them the broad issue around which this



MR. F. E. JAMES

struggle is fought. It is not a war between peoples, or Empires, or even rival imperialisms. It is a struggle between two conceptions of life, and it is not too much to say that upon the result of this struggle depends the future of the human race.

The gospel of modern Germany under Hitler's guidance is written in *Mein Kampf* and interpreted in remarkable literature which has grown up around this declaration of faith. In brief, the Nazi philosophy of life is (a) the natural supremacy of a certain race, and (b) the domination of the world by this race.

We are told in *Mein Kampf*:

If we divide mankind into three categories—founders of culture, bearers of culture and destroyers of culture—the Aryan alone can be regarded as representing the first category.

On this planet of ours human culture and civilisation are indissolubly bound up with the presence of the Aryan. If he should be exterminated or subjugated, then the dark shroud of a new barbarian era would enfold the earth.

And further:

Any one who sincerely wishes that the pacifist idea should prevail in this world ought to do all he is capable of doing to help the Germans conquer the world. . . . The pacifist-humanitarian idea may, indeed, become an excellent one when the most superior type of manhood will have succeeded in subjugating the world to such an extent that this

type is then sole master of the earth. . . . So, first of all, the fight, and then pacifism.

The ultimate aim, therefore, is the maximum of power and domination. The means is general subversion and the destruction of the existing order so as to have a free hand for the building of a new and greater dominion. All customary standards and the political categories of the past disappear.

It is surprising that so few in India really understand the fundamentals of the Nazi doctrine. Dr. Robert Ley, the head of the Labour Front, has written:

A lower race needs less room, less clothing, less food and less culture than a higher race. The German cannot live on the same lines as the Pole and the Jew.

We can add to this the Czech, the non-German European, the African, the Latin, the American and the Asiatic races. Nazism does not believe in the brotherhood of man. To Hitler humanity consists of one ruling race and a number of other races naturally and eternally inferior.

Let us see how this doctrine is carried out in Germany itself. There Nazism has one aim and ideal—the race, its greatness and power. The Leader, or the Führer, must have full authority over his subordinates. To him there must be no check, no counter-weight, no opposition. All forms of representative government, all group decisions by majority vote, all collective bargaining are excluded from this principle. Political assemblies or councils must be convened only to hear the decisions of the Leader; Trade Unions cannot be allowed to exist. All conflicting social and political forces which might in the slightest degree impair the domination of the unified Executive must be removed; and among such forces are justice, mercy, liberty, truth.

There is no justice in Germany. Every German lawyer is compelled to join the Union of German National Socialist Jurists. The following instructions were given to this body by the Law Leader of Germany, Dr. Hans Frank, at a conference in 1936:—

There is no independence of law as against National Socialism. . . . Say to yourselves at every decision which you make: How would the Führer decide in my place? In every decision which you are obliged to make ask yourselves:

Is this decision compatible with the national socialist conscience of the German people?

As the Minister of the Interior said:

Right is what is in the interests of the German people; wrong is what harms it.

If a Judge ignores these instructions, then the Gestapo takes the matter in hand.

There is no mercy in Nazi Germany. There is no need to quote the authentic description of life in concentration camps, where not only Jews but social democrats, liberals, and critics of the Nazi regime are still confined.

There is no liberty in Nazi Germany. Recently a man and his wife were sentenced to five years and one year imprisonment respectively in concentration camps for listening to a foreign broadcast *in their own home*. Public discussion is not allowed.

There is no truth in Nazi Germany. Dr. Goebbels has explained that the business of propaganda is not to be respectable or mild or tender or true; its business is to lead to a result. Even the Sermon on the Mount has been re-written by a State Bishop appointed by the Government. Hitler himself has declared in *Mein Kampf* that the whole organisation of education and training must be concentrated on the task of instilling into the hearts and minds of every boy and girl the racial instinct and the understanding of the racial ideal.

We know how Germany has translated into its foreign policy its doctrines. We know how Germany treats the peoples it conquers through the story of the Czechs, whose economic and administrative life she is denationalising, and of the Poles, whose spiritual, intellectual and economic life Hitler is determined to destroy for ever.

We know, if Germany won the war, how she would use her power. All these things are plainly written for those who choose to read.

On the other hand, there is the ideal which, for want of a better phrase, is the ideal of the democratic countries, both in Europe, in the East, and across the Atlantic. It is difficult to define that ideal in precise terms, for it has grown, enriched, deepened and fortified from very early days. It can be found in the writings of Plato and in the preachings of St. Augustin.

First, this ideal is a belief in the spiritual values of life which are greater than power, and greater than the State. There are higher laws by which both States and individuals are judged, laws which have their origin in a divine purpose and will.

Then there is in this ideal a belief in justice and liberty as being the foundations of true democracy, whose essence is respect for human personality.

This ideal demands much of those who believe in it. It is not always easy to practise strict justice or to work democracy. There is the intractable nature of men with all its imperfections. Tyranny is simpler and less complicated than democracy, and yet those who believe in freedom, in the reign of law, in the value of human personality, are now with their backs to the wall fighting for these ideals. In this thought there is encouragement. If we believe at all in a divine will, we must believe in the ultimate victory of those things which are eternal. Dictators, totalitarian States, aggression, brutality, injustice—these things must pass. To the extent to which those who are fighting hold fast to the ideals for which they are fighting, to that extent victory is sure.

The moral issues involved in this war have a tremendous appeal to India. On these issues there is no dissentient voice. In the words of a former Madras Congress Minister: "We do realise fully well Hitler's success would mean the annihilation of liberty in all countries." If on the moral issue there is such unanimity, cannot there be the same unanimity on the practical issue of India's contribution to the successful prosecution of the war. Lord Lothian told the Americans the other day that "the very essence of free civilisation is individual and national responsibility". India asks for individual and national responsibility for the part which she plays in this war. There is no doubt as to that part. It would seem, therefore, to be the highest act of statesmanship that India should be given without delay that responsibility both national and individual for her share in a struggle in which she so whole-heartedly believes, which is enjoyed by the Dominions and the Mother Country.

A Forgotten Romance of Indian History

By DR. A. S. ALTEKAR, M.A., LL.B., D.Litt.

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CHANDRAGUPTA VIKRAMADITYA is the hero of a thousand stories and legends scattered over a wide range of Sanskrit literature. He was a patron of poets and authors and the latter have not forgotten to immortalise his name by describing his various exploits and achievements in glowing terms. In the cycle of stories going round his mysterious name, we find him performing all kinds of possible and impossible exploits. But strangely enough the most romantic and sensational feat of this emperor remained unknown to modern times till it was first brought to light by the present writer a few years ago. This great achievement of the emperor was dramatised by a contemporary court poet; but the drama has been lost to us and its very existence was unknown till a few extracts from it became available to us in a work on dramaturgy recently rescued from oblivion.

Chandragupta Vikramaditya was the fourth emperor of the Imperial Gupta dynasty and ruled over a wide empire in northern India for nearly 40 years (c. 375 to 414 A.D.) Pataliputra or modern Patna, the capital of Bihar, was the imperial capital of his empire, which was founded by his grandfather in c. 320 A.D. His father Samudragupta was a great soldier and has been described as Indian Napoleon by the late Sir Vincent Smith and other historians. He had defeated and humbled down a large number of kings both in northern and southern India. Unlike many other Hindu kings, he had a historic sense; for he has carefully recorded all his victories on one of the monolithic pillars set up by Asoka. The pillar still exists and it is to be seen in the Fort at Allahabad. Now standing in the centre of a military encampment, it proclaims in its upper inscription the imperial commands of the great Asoka that his descendants and successors should desist from all warfare and narrates in the lower record how a number of kings were overthrown and annihilated by Samudragupta, the Indian Napoleon. What silent irony!

For a long time it was held by historians that Samudragupta was succeeded by Chandragupta Vikramaditya, the hero of the present story. But recent researches have shown that this was a wrong assumption. Vikramaditya had an elder brother named Ramagupta, and he succeeded his father in due course in c. 370 A.D.

Ramagupta was, however, a weak prince, unequal to the task of supporting a growing empire. His father's forward policy had created bitter enemies all round, and they were burning to have a revenge. This was specially the case with the Saka ruler ruling over the Punjab. His predecessors were the masters of the rich and populous Gangetic plain, which had now passed under the Gupta empire. He was, therefore, naturally anxious to strike a blow against the new Hindu power and regain his lost provinces. As long as the powerful Samudragupta was alive, this was impossible. The accession of Ramagupta, who was both weak and vainglorious, afforded the long looked for opportunity.

Ramagupta sought to emulate the example of his father and launched an offensive against the Punjab ruler, whose power then extended right up to Mathura. Ramagupta was, however, beaten back by the Saka king and besieged at Kartikeyanagar, a fort near Baijnath in Almora district of United Provinces.

The Sakas pressed their siege very hard and there was no alternative for Ramagupta but to capitulate. He sued for peace and the Saka king imposed a most humiliating condition. Ramagupta must surrender his crowned queen Dhruvadevi and send her to his harem in all her royal glory. Her arrival must be public and she must be accompanied by her full retinue.

What more humiliating condition could have been imposed on the proud emperor of Pataliputra? A Rajput king in similar circumstances would have performed Jauhar and died fighting. But Ramagupta was a

coward anxious to save his skin at all cost. He eventually decided to accept the inglorious condition with a view to escape utter destruction.

Ramagupta's younger brother Vikramaditya was with him, and the blood of this valliant prince began to boil when he heard of what was being contemplated. He resolved to try his best and stake everything in order to save the honour of his sister-in-law. But how was the situation to be retrieved? His brother had so hopelessly mismanaged the affairs that there seemed to be no way of escape.

There was a band of young officers with Vikramaditya who were also burning with rage at the impotence of their emperor. They had fought a hundred battles and brought glory to the Gupta empire. Were they to be the silent spectators of this humiliating scene? They knew that the army was sound to the core and will try its best in any forlorn hope that may be led even at this desperate juncture. A daring leader alone was wanted and this want was supplied by young Vikramaditya.

Vikramaditya now took the leadership to himself and summoned a war council. Encouraged by the assurance of his dare-devil officers, he decided upon a bold and original plan to save the honour of his house and encompass the ruin of its enemy. He told his brother to send word to the Saka king that the crowned queen will be delivered the next evening accompanied by her full retinue of 500 maid-servants. On the receipt of this long awaited message, the Saka king publicly announced it to his forces. The besieging army was beside itself with joy to hear of the impending capitulation and celebrated the occasion by abandoning itself to revelry and merriment.

Chandragupta Vikramaditya, however, had laid down a deep plot. He had decided to go himself to the Saka king dressed as Dhruvadevi and dare the lion in his own den. Five hundred among his choice followers were also to be dressed as women and sent with him as his maid-servants. They were all to carry sharp short swords

concealed under their long and flowing saris. He would stab the Saka king when the latter would approach him at night in the privacy of the bed-room. He would then beat a drum at the sound of which his 'maid-servants' were to do short work with the retinue and officers round about the royal tent, who, he expected, would be all careless and drunk on account of a false sense of victory and security. When this work was done, they would burn a beacon-light at the sight of which another batch of his dare-devil companions was to launch a vigorous attack from the besieged fort on the unwary and unsuspecting enemy. Vikramaditya was sure that the attack would be successful and the enemy completely routed out. An army with its king and chief officers killed had no chance of rallying in the thick darkness of night especially when lost in a merry revelry. The odds were undoubtedly heavy against the gallant prince and his desperate companions. But they were prepared to sacrifice themselves in their forlorn hope. Ramagupta began to tremble in his shoes when the plan was divulged to him. What if the plan did not succeed? The Saka king will put them all to the sword. But he could not oppose it. He had realised the temper of his brother and officers and come to the conclusion that to oppose the plan was to summon his own instantaneous death.

How exactly the various details of this bold plan were carried out we do not know. But there is sufficient reliable evidence to show that the plan succeeded, the Saka king was killed and his army completely routed. Ancient tradition ascribing this feat to Chandragupta Vikramaditya was long well known. Thus in his Harshacharit, Bana had stated that a trusted minister of Harsha, while cautioning him against the mishaps that fall upon careless and vicious kings, had drawn his particular attention to the fate of the Saka king, who was killed in his own harem by Vikramaditya dressed as a woman. As the details of the episode were not described by Bana, the incident was disbelieved by scholars. But recently five passages from a lost Sanskrit drama have been discovered in a newly found

book on dramaturgy, which gives most of the details of this dramatic episode. *Devichandraguptam*, the title of this historic drama, itself suggests its central theme of the hero Chandragupta assuming the garb of a princess to achieve his objective. The drama was written by a contemporary poet, who has also dramatised the dramatic rise of the Mauryas. The main details of this dramatic episode can be gathered from the available extracts and they receive quite an unexpected confirmation in every important detail in the story of Barkamaris or Vikramaditya, as narrated in the *Majmulu-t-Tawarikh* by a Muslim historian of the 12th century. It may be not out of place to point out that queen Padmini of Chitor had recourse to a more or less similar ruse in order to effect the release of her husband from the clutches of Alauddin. When hard pressed by Humayun, Sher Shah was anxious to keep his family in a strong place of safety. He thought that the fort of Rohtas in Bihar would serve the purpose well, but its Hindu king, though a friend of Sher Shah, was unwilling to deliver it to him. Sher Shah eventually agreed to send his wives and children to the fort to live under the protection of its Hindu king. Numerous palanquins were admitted into the fort carrying Purdah ladies, but as they were let on the ground a number of armed Pathans came out, put the garrison to the sword and took possession of the fort on behalf of Sher Shah. The feat attributed to Chandragupta Vikramaditya has been thus successfully carried out on several later occasions and we need not, therefore, dismiss it as a mere myth.

When the Saka king was killed and his army routed out, Vikramaditya was everywhere hailed as the saviour of the empire. Ramagupta was looked down upon with contempt in every quarter. This naturally embittered the relations between the two brothers. Ramagupta began to regard Chandragupta Vikramaditya as his dangerous rival and sought to encompass his end. In order to avoid an open rupture, Chandragupta Vikramaditya suddenly disappeared from the scene. He was now exasperated beyond all measure to find that his brother whom he had saved from

ignominy should be now up against his life. He, therefore, decided to kill his brother and secure the throne for himself. He succeeded in doing both and then married his sister-in-law whom he had saved. Records of rival dynasties, while recognising the valour and generosity of Chandragupta, do not fail to blame him for murdering his brother and marrying his widow.

How exactly Vikramaditya succeeded in bringing about this *coup d'etat* is not known at present. It will probably remain a mystery till the last Sanskrit drama dramatising his career is recovered. In the meanwhile we have to remain content with a few details to be gathered from the version of his story preserved in the *Majmulu-t-Tawarikh*. We learn from this authority that Vikramaditya feigned madness when his brother began to plot his destruction. He was so successful in this strategem that his brother began to regard him as a harmless imbecile. When his fears were thus disarmed, one day Vikramaditya suddenly attacked him with a knife and despatched him to the other world as he had done the Saka king before.

Whether this version is correct or not we do not know. There can be, however, no doubt that a resourceful and resolute youth like Vikramaditya would have found little difficulty in achieving his object. He was already the idol of the army and the darling of the nation. He must have found many willing accomplices to further his plot. People must have overlooked his moral guilt, because they knew full well that Ramagupta was trying to encompass his end. When Ramagupta was disposed of, the army and the nation must have hailed him with acclamation as their emperor. The Saka danger was still there, and everybody must have heaved a sigh of relief to find daring and capable Vikramaditya at the helm of imperial affairs.

The remarriage of Dhruvadevi, the crowned queen of Ramagupta, with Vikramaditya need not cause any surprise. According to the *Majmulu-t-Tawarikh*, she was originally betrothed to Vikramaditya but was compelled to marry Ramagupta against her wishes. Her married life was, therefore, far from happy. She must have begun to hate her

husband bitterly when the latter had agreed to surrender her to the Saka king. Her affection for young Vikramaditya must have revived in an intense form when the latter risked his life in the Saka camp in order to save her honour. It is, therefore, nothing strange if she should have decided to marry once more the prince of her original choice, who had saved her from ignominy. It was true that he had murdered her first husband, but he was more than dead to her ever since the time he had shown willingness to sacrifice her in order to save his own skin.

The achievements of Vikramaditya in the different spheres were so splendid that Indians have overlooked his moral crime which enabled him to win the throne. As a matter of fact most writers have joined in a conspiracy of silence over the episode. And well they may have done so. For India was never more prosperous, progressive and strong than in his reign (c. 375-411). He drove out the Punjab Sakas far beyond Lahore. He completely annihilated the other Saka kingdom that extended over Malava, Gujarat and Kathiawar and annexed these provinces to his empire. He opened out communications with Rome, and the contemporary astronomy shows that there was rich intellectual commerce going on between that city and India. It

was at this time that colonisation of Java, Sumatra and Borneo was in full swing. His reign recorded a remarkable progress in mathematics, astronomy, sculpture and architecture. It was the golden age of Sanskrit literature and the great Kalidasa flourished in his court. The testimony of the Chinese pilgrims shows that land was then flowing with milk and honey. Posterity has, therefore, naturally observed a reticence about the sad episode connected with his accession.

Hindus of the present generation would be surprised to learn that Vikramaditya was succeeded by Kumaragupta, who was born of Dhruvadevi, his widowed sister-in-law whom he had remarried. Vikramaditya had other sons born of princesses whom he had married as maidens, but they did not succeed him. The simple fact is that the Hindus of the 4th century A.D. did not share in the present-day prejudice against the widow remarriage.

Numerous gold coins of Chandragupta Vikramaditya have come down to us. An idea of his masterful personality can be obtained from some of them, where we find his majesty coolly grappling with a ferocious lion springing at his throat. A glance at these coins convinces us that well may such a dare-devil warrior have dared the Saka lion in his own den.

THE PHILOSOPHY OF WAR

A REVIEW BY F. W. G.

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THE authors have published a third edition of their book "The Philosophy of War".* In the Preface it is stated that, except for the first two chapters, this edition is presented almost as it was first written. Chapter I is dated 7th September 1939, four days after the outbreak of the present war, which is described as one for the ultimate destruction of Christianity and the type of civilisation which Christianity

*THE PHILOSOPHY OF WAR. By Dr. and Mrs. F. Homer Curtiss. The Curtiss Philosophic Book Company, Washington, U. S. A.

has built up, a war between the forces of Anti-Christ and those of The Christ, and between the forces of darkness and light. "The Christ", it is pointed out, refers not to any personality but to the Cosmic Christ principle. The reader is cautioned not to hate but to pity and to pray for the kindly but deceived German people, for it is not they who desire war but their leaders who are obsessed by the forces of the Anti-Christ. In the light of recent events in Europe and the conduct of German Nationals in the air and at sea, the opinion of the

disposition of these people may not meet with general acceptance.

Every person, it is said in the book, who gives way to anger, intolerance, or other destructive emotions, even impatience and irritation, opens the door of the mind to the clouds of antagonism generated by the race. In this way a person is contributing to the forces which culminate in war. This must be checked by praying for World Peace morning, noon and night. Every time one neglects an opportunity to speak for, pray for, and to radiate peace, harmony and love, one fails in one's duty and to this extent is personally responsible for the continuation of the war spirit. This is a general condemnation of war. The authors proceed to say that masses express largely what they have been taught and therefore they and their nation should not be condemned as they sincerely believe what they have been taught is right. Personal responsibility for war is placed upon every one who surrenders to his worst emotions and who does not pray for peace (a form of which prayer is given in the text), but those who fail in their duty to mankind are not deserving of blame if their failure arises by reason of their national teachings, which excuse them. The soundness of the first proposition is very greatly lessened by the enunciation of the second one.

War, very rightly, having been given general condemnation, it is likened, later in the book, to a cruel lancet with which a surgeon opens a festering boil, causing temporary suffering and bloodshed but permitting the escape of the mass of inharmony and corruption which, if not otherwise neutralised, would poison the whole body, no real healing taking place until the focus of infection is utterly wiped out. This proposition would seem to suggest that war is a necessary and desirable means to remedy evil.

To achieve permanent peace, the authors say, the nations of the world must be taught it is God's plan and man's ultimate destiny, hence it is bound to come. Since, however, man has a free will to

follow his own desires, it is within his power to bring peace quickly or to postpone its advent. Permanent peace will be obtained only if and when recognition is accorded to the Divine plan. Extreme nationalism, pride and lust for power are malignant diseases, which have been in the blood of humanity for ages and have never been eradicated, because heretofore mankind has not attacked the cause but has dealt only with the symptoms. It is woman's mission to undertake to bring sanity to the mind and health to the body of humanity as a whole.

Man cannot live on bread alone nor can prayer be the only palliative or the cure for the evil which prevents the world living in absolute harmony. A suggested prayer for world harmony is given in the last chapter which, although in form appears to be intended for Christians, its language would doubtless appeal to followers of other religions. Before universal peace can be established, if that era is ever brought into being, it will only be after the problems and difficulties which now exist throughout the world are approached from a concrete as well as from an abstract aspect, and after a practical means has been devised and applied to solve the disputes prevailing between nations and to remove the differences which are present and to make available some infallible machinery which can be utilised in the future to prevent conflicting views of nations resulting in war.

The book is full of expressions of thought and ideas, which may appeal to a reader, but it contains many definite assertions in respect of which no authority or proof is given in support of its somewhat dogmatic statements. Whether it makes a contribution towards the solution of international conflict remains for future ascertainment. As, however, over twenty-two years have elapsed since the publication in 1917 of the first edition, during which period one world war came to an end and another has broken out with even more fierceness, bitterness, and virulence, the propositions and principles enunciated by the author cannot have received general acceptance.

OUR NEW MORALITY

BY PROF. S. P. KANAL, B.A. (Hons.) London.

THE question of the morality of the new order of society, which is taking the place of the old established style and technique of existence, is being hotly discussed both on the platform and in the press. There are some who regard that the new order of things has meant the collapse of morals, the withering away of the fine moral fibres of the human society, the suicide of conscience that differentiated man from the beast; that it has led to the riotous satisfaction of human passions, to the knocking off of all those social barriers that could restrict and restrain the surging human impulses, to the breaking loose from religious authority that could call halt to the rebellious lusts of the human soul and that reason is being harnessed, to-day, to augment human desires rather than control them. However there are others who hold the contrary of this view. They point out that all this condemnation of the new order of society is an expression of "infantile fixation" and that love and lust for the bygone blind these people to the moral greatness of present age. In fact, according to this way of thinking, everything pertains to show that we are much better than our forefathers, that the predicate "moral" has become properly applicable to the actions and institutions of the society of to-day.

All such one-sided views are results of ignorance and prejudice, and instead of helping understanding of the issues pile up confusion. To understand, interpret, and judge the moral quality of the new social order that is being ushered, it is desirable to grasp the type of moral organisation that is developing. We can differentiate three types of moral organisations in virtue of the value that seems to be predominately characteristic of each of them; namely, biological moral organisation, economical moral organisation and cultural moral organisation. Let us try to understand each one of them.

BIOLOGICAL MORAL ORGANISATION

Under such social conditions the highest good is the conservation of sex energy—sex purity or brahmacharya—in the interest

of the multiplication of the species and all other values are subordinate to it. Such being the ideal, it is considered a great sin to have sex enjoyment except with the idea and necessity of procreation. A bachelor is persuaded to marry because to procreate is to add to the glory of God and that the Hell is full of bachelors. Polygamy becomes a usual form of marriage, for this is the form that secures the greatest multiplication of the species. It is considered desirable for a man to get a second wife if the first does not bear a child. The old man can marry, for he can still procreate. But the old woman's marriage is condemned, for she can no more add to the population. Marriage is the most sacred institution, for it best serves the function of multiplication of species. Bernard Shaw in his play "Man and Superman" makes Turner say that if our love did not produce another human being to serve the community, the community will have the sacred right of killing us off, just as hives kill off the drones who do not attain the queen bee.

Women being more important in the biological interest, sex purity is enjoined on her by taboos, customs, conventions and religion. Adultery is highly punished by social law and prostitution becomes the most obnoxious sin. Anything can be excused but not adultery and prostitution. No array of virtue in an adulterous woman can give her respectable place in her society. A woman may be ignorant, selfish, vain, greedy and mean but she has chance to get a husband if she has followed the sex conventions of the society. But another woman who may be enlightened, humble, generous, artistic in taste, but enjoys sex freedom has little or no chance for marriage. This is but natural in a biological society. For the highest purpose of marriage is multiplication and all types of sex laxities, whether in the form of adultery or prostitution or sex freedom, decreases her efficiency. Thus fidelity to her husband and love of children are the highest virtues for a woman. Sita and Savitri, women whose predominate virtues were

JULY 1940]

OUR NEW MORALITY

407

fidelity to their husband, have become the greatest heroines. All values must be sacrificed—whether logical, æsthetic or moral—if the sex purity is in any way put in risk. Thus the morality of the biological organisation is essentially sex morality.

ECONOMICAL MORAL ORGANISATION

As in biological type sex energy is the highest value, in the economic type of social organisation wealth becomes the highest value. All the sphere of the human activities come to be predominately regulated, modified and controlled by economic considerations. Every thing is valued in terms of whether it pays economically or not. All types of social institutions whether marriage, education, or politics come to be stamped by economic considerations. Marriage becomes a financial proposition, a selling and buying of boys and girls through the matrimonial columns on the strength of the economic considerations. Dowry system becomes a sacred institution. If one has enough of material goods, he can easily secure the best girl. It does not matter what other tastes he has got so long as he makes money. He may be idle, ignorant, bereft of good feelings, with no interest in science and literature. But who cares? He can pay for a good-looking girl. The struggling scientist or the artist, on the other hand, who is any time better than the idle, parasitic moneyed man fails to attract the attention of the girl's father. If by chance a girl shows her liking for a struggling artist or a scientist, she is chastised by social criticism, rebuked by her parents and all temptations are set to dissuade her from her foolish choice. Love and friendship becomes prescribed as indecent and undesirable. Marriage must be based on the solid rock of economic considerations, so that a woman who sells herself for money to one man whom she may love or not becomes a respected society leader or *sethani*.

Education fares no better under such social organisation. The financiers and the bankers come to control it. And they apply the same standard to education as they do to their business concerns. Such being the educational atmosphere and

standard, the teacher envies his masters, takes to note writing and tuition work and after the day's work judges himself on the value of the coins secured.

Other activities also come to be controlled. The business magnate becomes president of all types of organisations: religious, social, and cultural for which he may be least fitted. But who cares for fitness? Economic value is the highest value and any one who possesses it deserves all respect and honour in all the different spheres of human activities. Thus the morality of capitalistic organisation is economic morality.

CULTURAL MORAL ORGANISATION

Under cultural type of social organisation neither sex value nor economic value occupies the first place. Realisation of cultural value—truth value in the form of science and philosophy, art value in the form of drama, sculpture, literature, acting, moral value in the form of feelings such as devotion to truth, service through love, humility, broad mindedness, tolerance—comes to be the highest ideal. It is in the creation and contribution of such values to which the highest respect is given. It is the scientist, the philosopher, the artist, the actor and the actress and not the conventional men and women and the business magnets that evoke the best respect. Economic value becomes the most condemned and contemptuous, even more than sex value. The capitalist is regarded a greater social curse than a man of lax sex morals. So long as a man has realised some cultural values, it is matter of indifference if he does not stick to conventional sex strictures. As under biological organisation if sex purity is secured no other value claims much consideration, as under economic organisation if economic value is secured, it does not matter if some other values exist or not, so under cultural organisation if some one has created or contributed some cultural value, it is irrelevant to bother if the individual also follows the biological or economic morality.

In classing and differentiating these three types of social organisations and corresponding types of morality, it should

not be mistaken that an actual social organisation possesses only the value characteristic of it and none other. All these values are present in every actual organisation and it is the emphasis that differentiates one organisation from another. Thus, for example, under biological organisation there is respect for economic value and for cultural value. Again a cultural organisation cannot give up altogether biological and economic morality; for our interest does not cease to be either biological or economical.

What is the type of social organisation and hence morality of the new society? The freedom of the woman, the ease and cheapness of divorce law, the practice of birth-control, the revolt of the intellectuals against all forms of sex supervision by society, indicate the disruption of the biological morality. This is but natural, for to-day the problem is not the multiplication of the species but depopulation. All the morality that was

meant to secure the multiplication of species thus have become rusted. Again, capitalism has come under the most scathing criticism by the socialists and the communists and every country is making effort to limit the power of the capitalist and to snatch from him all the control that he possesses on educational and social activities if he is unfit. We may safely say that we are slowly but surely emerging from the biological and economic to the cultural organisation. There is greater and greater emphasis on creation and contribution of cultural values, and sex morality and economic morality are thought to be unimportant and private affair of an individual. To-day a film actress who may be said to be not following the conventional sex strictures does become the guest of honour of an intensely religious group. She rightly gets greater applause and appreciation than a conventional woman; for, her contribution to the aesthetic values is much greater than that of a common housewife.

BUDDHIST AND JAIN NUNS IN INDIA

BY MR. E. WATTS, M.B.B.S. (Lond.)

IT is of interest to note that though both the Jains and the Buddhists, according to their sacred books, have no great respect for women, both faiths have permitted the formation of Orders for nuns. The Jain sacred books say of women: "The world is greatly troubled by them. People say that women are vessels of pleasure. But this leads them to pain, to delusion, to death, hell, to birth as hell-beings or brute-beasts." Such is the decision of "Acharanga Sutra" a book of usages for the Jain monk and nun. When Ananda asked the Great Buddhist teacher how a monk should act in the presence of a woman, Buddha replied: "Avoid to look at her; but if it be necessary to speak to her, then keep wide awake, Ananda." In view of this innate distrust and low opinion of women in general, it is rather surprising that in both religions, nuns should have been welcomed into the monasteries in this country.

Buddha himself apparently did not altogether agree with the suggestion that

nuns should be admitted to the Order he had founded. The traditional account relates that at the thrice-repeated request of Maharajapati, Gautama's aunt and nurse, strongly supported by Ananda, the Buddha gave his permission for women "to go out from the household life and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata". Buddha realised he was permitting an innovation which would mean a serious hindrance to his movement; for he prophesied that the pure religion and the good law would endure only for five hundred years instead of a thousand. There is very little evidence that Buddha sanctioned the founding of the nunneries, and scholars believe that the ordination of women as bhikkunis or nuns was introduced at a much later stage. The institution has never been popular, and the number of nuns has always been very small compared with the number of monks. Buddha laid down eight chief rules for the regulation of such women as became monks. The regulations

involved subservience to and dependence upon the order of monks in all respects. A nun of even one hundred years' standing was to rise and respectfully salute even the youngest monk, nor was a nun to venture to admonish a monk, though she must submit to receive admonition from him. Further a nun was not to keep "vassa", the season of the rains, in a district in which no monk was resident. The form of admission into the Order appears to have been the same for monks and nuns.

It is of peculiar interest to note the attempt being made in Ceylon to revive this ancient order of nuns. The Directors of the Musaeus Buddhist Girls' College for Buddhist-Sinhalese women issued an appeal asking that Buddhist women take on this old form of service. It is claimed that much of the success of the Buddha-Dharma was due to the Order of nuns, and that it was a great loss to their faith when the Order became extinct owing to the persecution of the Buddhists in later times. But there was a touch of modernity about the appeal; for it is clear the modern nun would not be prepared to submit quite so meekly to the inferior position originally demanded by the great Buddha. "There are many points connected with the old Order such as the inferior position of the nun to the monk in the olden days and her absolute dependence on him, which are not compatible with the freer and more progressive position of the women of our own days, when she is coming to be regarded as equal to a man, though in her own particular line of evolution." It is claimed that in this way the Buddhist women can play their part in the reconstruction of the world, and it is suggested that an organised society of Buddhist Sisters should be founded to train and fit themselves for service to the Buddha. "As the sun rises in the morning, so will the life of this Order wake up again with the coming of the Great World Teacher, the Bodhisattva. He will receive the Order, to continue its errand and mission of love and service to the world. Therefore our path of duty is clear. We must prepare the ground for his coming and hold ourselves

in readiness to receive ordination from Him, the Bodhisattva Maitreya who will one day become the Buddha." Such is the attitude of some of the advanced women Buddhists of Ceylon at the present day.

Turning now to Jainism, we find that there too, nuns have claimed the right to share the same privileges as the men. We are told that women must on no account be touched by Jain monks, nor even may their garments come in contact without serious defilement, only to be atoned for by fastings and penances. Yet the women have taken up the task of working out their own salvation, and from times immemorial they have wandered in couples, like the monks, over the whole country. The nuns were generally supposed to have their mouths and noses covered, and to be so completely veiled as to show little of their faces but a pair of eyes. Oman tells us that many of the women who join this mendicant order have no doubt done so in middle age, disillusioned and tired of life. Still quite a number of young girls also follow the path of asceticism. The ceremony on becoming a nun is one attended with a great deal of discomfort. The girl's luxuriant black hair has to be plucked out by the roots; not a vestige of eyebrow or eyelash left; after that, she ties a cloth over her mouth to prevent the possible destruction of minute organisms and armed with a besom of cotton threads starts with some others of her sex on a round of pilgrimages or wandering. On the occasion of the adoption of the monastic life by a woman or girl, there is often a great demonstration. The person is decked in the costliest of clothes and is carried through the town. Then at an appointed place she is disrobed and clad in the simple vestments of the Order, takes the prescribed vows and receives the *mantra* of the Order. The monastic rules of the Jain and Buddhist nuns appear to coincide in many respects. The five vows taken are: "I renounce all killing of living beings; I renounce all vices of lying speech arising from anger, or greed, or fear, or mirth; I renounce all taking of anything not given; I renounce all sexual pleasures, either with gods, or men, or animals; I renounce all attachments whether little or much."

Rural Electrification in India and Abroad

By Mr. K. JAYA RAMAN, M.A.

NEED FOR ECONOMICAL POWER

It is a matter of common knowledge that in many cases the yield per acre of Indian crops is very much lower than that obtained in other countries. This is mainly due to the low efficiency of agricultural labour and implements and the lack of adequate power. Human and animal labour, though abundant and apparently cheap, is really costly for the small output it turns out. It is found that 10 men can just exert one mechanical horse-power and the output of an average pair of bullocks is only one-third horse-power. As a result, most of the heavy operations are either improperly done or omitted altogether. For example, well-irrigation, which is a common feature in dry areas such as the North Arcot, Salem and Coimbatore districts, is one of those items in agriculture, which being very costly and laborious, is essentially limited by the human and animal power available. The area cultivated by the farmer is small, because his team of bullocks cannot tackle any more. Deep wells cannot be satisfactorily worked by animal labour, and land which can otherwise be brought under cultivation now lies waste. Experience has shown that bulls do not ordinarily last more than two or three seasons and have to be renewed every now and then, which our poor ryots cannot afford. There are many other services in the villages for which it is necessary to use power in excess of that now available to the farmer in the form of human and animal labour, if production and income are to be increased to the extent needed for a reasonably high standard of life.

Oil engine installations, big as well as small, have been tried in different parts of the Madras Presidency, but they have not been very successful so far, because steam or oil engines are beyond the means of the ryot on account of their prohibitive costs and are suited only for large scale farming. Moreover, so far as Madras is concerned (and this is true to some extent of other provinces like Bombay, the Punjab and the U. P. too), there are neither coal nor oil deposits and the present needs of the Province in these two commodities are

met chiefly by importation of coal from Bengal and Singareni in the Hyderabad State, and of oil from Burma, Borneo and Persia.

THE ECONOMY OF ELECTRIC POWER

Electricity is the only practical means of transmitting to the rural parts a supply of power sufficient to satisfy all their power needs and thereby increase production. Being a very mobile form of power, electricity can be generated at any place where it is cheap and sent easily to the place where it is needed for use, thereby making possible the decentralisation of power and therefore industry. The problem of congestion and insanitation resulting from excessive industrial concentration can be avoided in small towns and rural areas where industries can be set up, since the new possibilities of electric transmission of power have made possible the use of machinery in localities not supplied with coal or oil. This essential distinction between electricity and every other form of power should not be overlooked, and its importance to this land of villages cannot be exaggerated. By enabling the pumping of water from the sub-soil sources at a low cost and with ease, electricity helps the growth of more crops and protects them from the vagaries of rainfall. It also enables the processing of raw products in the place where they are grown leading to the establishment of small industries such as rice-hulling, cotton-ginning, oil-pressing, sugar-cane crushing, etc., which, besides creating new opportunities for employment to the rural folk, serve to procure for the grower better price for his produce. When, above all, one takes into account the increased amenities which electricity would bring incidentally to the rural population in the form of clean and efficient lighting, it looks as though there is almost a moral responsibility to provide the same.

ELECTRICITY IN AGRICULTURE ABROAD

In the Western countries, electricity has become a common feature on the farm, and the farmers and farms using electricity are rapidly increasing. For example, in France 80 per cent. of the rural population is now supplied with electricity. In

JULY 1940]

RURAL ELECTRIFICATION IN INDIA AND ABROAD

111

addition to the use of electricity for irrigation by pumping, an appreciable amount of electric ploughing has been carried out in recent years. The diffusion of electric power throughout the rural districts of France has also brought about a revival of home crafts for different industries which lend themselves to decentralization. Likewise in Germany, electric power plays an important part in the rehabilitation of agriculture, about 80 per cent. of the farms now being supplied with electricity. Threshing by electricity is very common and a small threshing machine capable of being driven by 1½ h.p. motor has been provided for the use of the small holders who already possess cheap, low-power electric motors for other farm purposes such as watering small fields and market gardens, conveying and transporting crops, etc. In Belgium, small farms use electric power for milking and other dairy purposes, while some of the large farms carry out their own milling work by means of electrically-driven milling machines. In Holland, electric cookers and heaters are being extensively used in rural areas. In Italy, electricity is chiefly used for irrigation works, in drainage operations, in farm work and to some extent for ploughing the soil. Following the teaching of Lenin that "Communism is Soviet Power plus the electrification of the whole country," Russia has constructed big electric power stations including a number of special agricultural stations and sub-stations. Today, the U. S. S. R. is classed among the largest producers of electric power in the world. In Great Britain, the advantages obtained by farmers in working with electric motors are chiefly due to the fact that electric motors require considerably less attention than combustion motors and are easier to use and there is practically no danger of fire. In cold weather freezing does not take place and motors are always in good working order. In the dairy, due to cleanliness in practical working and the absence of objectionable odours, electric motors are preferred to all other forms.

Thus in all progressive countries, electricity plays an important role in agriculture and rural economy. On account of the

various uses on the farm and in the house as well as to the simplicity, comfort and cleanliness provided by electric equipment and the intellectual activities it brings in its train (in the form of the radio), life in the country-side is now equipped with possibilities of development which act as a counterpoise to the depopulation of the rural areas.

RURAL ELECTRIFICATION IN INDIA

Comparing the progress achieved elsewhere with that attained in our own country, we find that India is very backward in general power development itself, not to speak of rural electrification. The per capita annual consumption of electricity in England, we are told, is 370 units and in Switzerland 1350 units, whereas the corresponding consumption in India averages less than 5 units. There is practically no rural electrical development worth the name, though the total population living in the villages and townships far outweigh those living in towns and cities (being more than 80 per cent. of the total population in the Madras Presidency). This is to be attributed mainly to the fact that the holdings are for the most part too small and the purchasing power of the population too low to admit of the employment of power machinery on any large scale. Consequently the use of electricity is deemed a luxury for the majority of farms. Electricity is of small practical value in the rural areas as it is used only for lighting and pumping water—uses that do not necessitate a higher current than that needed for domestic consumption in the urban areas, but where the density of population inevitably results in greater consumption.

ACHIEVEMENTS IN MADRAS

Despite these handicaps, there are certain promising developments in agricultural electrification in Madras as also in other Provinces. On the West Coast, especially in the Nilgiri Annamalai Hills, electric power is being used in the Tea Estates, the supply rates having been modified to encourage its use in the drying and withering processes. Electric motor-driven fans are used in withering the leaf and the tea driers are also electric driven

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JULY 1940]

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411

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besides the use of electricity for lighting purposes. The developments in this area are remarkable in view of the great difficulties experienced in constructing transmission lines over mountainous, undeveloped country, which is very unhealthy and has torrential rains for the great part of the year. In the district of Coimbatore, more than 6,000 h.p. has been connected in small agricultural pumping units during the past few years. Messrs. Seshasayee Brothers of Trichinopoly have done some pioneering work in rural lighting and electrification of the small industries in the Trichy and Tanjore districts and similarly the South Arcot licencees have also several electric pumps working in their area.

The small farmer in Madras gets power on a sliding scale from one anna unit down to 0.75 anna with increased consumption. This rate includes also a certain amount of lighting and an easy system of hire-purchase is included in the service. In Mysore, power for pumping is sold to the small farmer at half anna a unit, which is the lowest rate in India. Electric power in South India is also applied to the operation of sugar centrifugals, ground-nut decorticators, rice hullers, flour mills, cotton gins, chaff cutters and grinders for various materials. An increasing demand for power is noticed in cottage industries such as small power looms, polishers, etc. The small consumer in the villages and towns gets his house wired up and a first issue of lamps provided on payment of a deposit of Rs. 2 and 6½ annas a week in advance for a 40 watt lamp. Higher voltages cost proportionately more. This rate appears to be very popular and is found to be economic to both the supplier and consumer.

PROGRESS IN OTHER PROVINCES

In addition to those in Madras and Mysore, there are hydro-electric schemes in the Punjab and the U. P., and a number of similar schemes are in the course of progress or are being considered in other parts of India. In all these places also, the principal load of electricity is for irrigation work and for lighting purposes in the surrounding districts, where it is used for machinery

in the local industry. Owing to the low rainfall, irrigation has become necessary, so far about 50 million acres being irrigated by various methods. So, the Government, especially in the U. P., is developing a scheme of tube-well pumping from the sub-soil, the economic possibility of which has been proved by data obtained experimentally over a period of years. 28,000 kilo watts of hydro-electric power will ultimately be available, the retail rate for the power consumed being about seven pies a unit and about 8 kilo wats being supplied to each well. About 1,500 such wells have so far been developed, giving a connected load of over 10,000 kilo watts. The average well is placed in such a manner as to be able to protect about 1,000 acres from the ravages of famine and in the normal year irrigates 100 acres of sugar-cane, 250 acres of wheat and about 120 acres of kharif or other autumn crops.

OBSTACLES TO DEVELOPMENT

Thus there are undoubtedly certain promising developments in agricultural electrification, despite the inherent limitations attendant on Indian agriculture such as the existence of small and tiny holdings and the low purchasing power of the population. The chief difficulty to the rapid extension of power in the rural areas is the heavy expenditure incurred in distribution, especially in regard to such items as poles, insulators and conductors. The use of wood poles may cheapen cost a little, but they have not been extensively used so far on account of their susceptibility to attack by white-ants. This difficulty is, however, largely overcome now by special treatment of the poles with patent chemicals. There is very little scope for economy in the other items, and only the establishment of more factories in the country for the manufacture of insulators and cables may cheapen cost. The use of electric power can be still further increased with cheapened consuming devices and this is also bound up with the establishment of industries for the local manufacture of motors, pumps, lamps, fans, switches, etc. War time is the most opportune moment for the establishment of such industries in India and making our country self-sufficient

before long, as our imports in these and other goods will be very much curtailed in future.

SUCCESS IN RURAL ELECTRIFICATION

Electricity is undoubtedly a necessity for the poorest peasant as it helps him to grow more produce and get a better price for it; and so, for the present, power supply to the villages must be chiefly for productive purposes and it must be given in plenty and at the cheapest possible rate. As it is, electric supply for lighting alone which is the practice in several of our villages and townships—should be considered a luxury to the vast majority of the rural population, as they can ill-afford either the initial capital expenditure or the running costs. The success of rural electrification is essentially dependant on the following conditions being fulfilled:—

(i) Capital expenditure on transmission and distribution must be reduced to the minimum by the adoption of an overhead system of inexpensive design.

(ii) An unrestricted electrical service must be placed at the disposal of the rural consumers at the best possible facilities provided in the way of assisted wiring schemes and for the hire or hire-purchase of apparatus.

(iii) An attractive two-part tariff must be offered to the consumers, permitting of the general use of electricity at a low charge for every unit consumed.

(iv) Finally, adequate publicity and demonstration must be provided to ensure that the rural population is made fully acquainted with the various methods of utilising electricity for labour-saving appliances both on farms and in small workshops of the kind often found in rural areas.

NATIONALIZATION OF POWER DISTRIBUTION

Even with the provision of these facilities, it is very unlikely that anything more than 30 to 40 per cent. of the rural areas will be served by electricity, as the population is so widely scattered that it cannot supply the necessary load factor. The question of costs, however favourable, cannot be regarded as a practical issue in the case of the sparsest and remotest areas,

which offer such low prospects as to preclude, or at any rate delay for many years to come, the establishment of a public supply even under the most favourable conditions of capital expenditure. Thus, on mere economic considerations alone these areas do not stand much chance of electrification. Nor is it desirable that the population living in these outlying areas should be left in the lurch, simply because their miserable lot does not permit them to reap the benefits of electrification, which their more fortunate brethren in the urban areas are enjoying or at least have the facility of enjoying. The only course possible, therefore, is the adoption of a bold social programme, which would easily admit of favouring the rural areas even if it be at the expense of the towns. In other words, losses sustained in the sparser areas should be made up by the profits available in the denser areas where load conditions are favourable. Private licencees are not a suitable agency for this purpose being interested only on the development of immediately paying load. Nor are local body licencees. Municipal trading outside municipal areas is a doubtful policy, especially for commercial undertakings which do not show returns in the early days. Thus the State is the only suitable agency interested not in the parochial development of the country but in the general development of the country as a whole. Nationalization is the only logical solution for ensuring that unremunerative areas are not altogether left out on mere economic and financial considerations. Electricity is a primary commodity, and as such it must be available to the poorest of our countrymen at the most distant corners of our villages. It must be consistent not merely with economy but safety and efficiency, which have both been neglected under private agency and will be neglected unless it is nationalised and brought under State control. It is, therefore, eminently desirable that in the interests of the people at large, the policy of State generation of power, which has been in vogue in several provinces and States in India, should be carried to its logical conclusion of State distribution also.

Some Aspects of Fruit Industry in India

BY MR. TARESH CHARAN RAY, M.Sc.

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THERE has been a general awakening in the field of industry in India to-day. The people are gradually realising its value and as a consequence, several industries have developed on various fields. But there has not developed a fruit industry in India on a sound basis, though one can see that there is a great future for the fruit-growing industry here, which holds out greater possibilities when compared with other countries.

Fruit-growing is an important source of wealth in various countries in the world. It is considered as a valuable crop, irrespective of whether the fruit is sold fresh or is converted into other valuable products. India produces a good deal of edible fruits, *e.g.*, pine-apples, mangoes, bananas, oranges, litchies, guavas, blackberries, papaw, apples, etc. These are quite delicious and in no way inferior to any other imported fruit either in taste or in nutritive value. But due to the lack of scientific attention and proper exploitation of these on an industrial basis, large quantities of fruits are annually wasted. In spite of such a rich harvest of her own, India has provided a steady market for the foreign fruits. Although India has some five million acres under fruit cultivation, she imported in 1933-34, 15 lakhs worth of fresh fruits, 19 lakhs worth of almonds, currants and raisins, 36 lakhs worth of dates and 10 lakhs worth of canned and bottled fruits. The steady increase in the import of fruits in recent years indicates that there is a growing demand for fresh fruits and vegetables among the people of India. The total area under fruits here has remained practically steady and the increasing demand has been met by import from abroad.

It is a known fact that quite a large quantity of the abovementioned fruits are wasted due to inadequate care for them. Though there are a few orchards of bananas, mangoes, guavas, pine-apples and papaw but these are only a few in number in comparison with the population and area of India and, moreover, they are not sufficiently cared for.

Whatever business is done on fruits here is done in a most crude way. Generally in marketing the fruits, one shall have to look after the following points:—

1. The fruit orchards must be well kept which include attention to manuring, watering, pruning and protection of plants from the attack of fungi and insects.

The orchards should be properly irrigated with sufficient quantity of water. The amount of water and the time for watering are two important points for irrigation. From time to time the orchards should be properly manured. There are pests and diseases which attack the fruit trees and reduce their yield leading even to the destruction of the orchards. These pests and diseases should be cured with proper fungicides or other suitable chemicals to get the perfect fruiting. Breeding may be necessary to find to such pests varieties. The keepers of the orchards in India are mostly indifferent about these points. They leave the gardens neglected and the yield gradually decreases. In several cases this neglect has resulted to ruin.

2. Plucking of the fruits.

The fruits should be plucked with a portion of the stem and should be carefully treated as if they were eggs. The slightest injury is apt to decay the fruits during transit. These should be plucked at the proper time, neither too early nor too late of the ripening period. This of course depends on experience. In Assam, it is a common practice to beat down oranges by long bamboos irrespective of the age of the fruits, whereby a lot of them are damaged on the skin. It is also the case with mangoes in several provinces in India. Only in the case of a few special varieties of mangoes, care is taken against any injury or damage due to impact of these fruits with the ground.

3. Subsequent treatment of fruits before packing.

If by chance there be some injury to the fruits, rotting sets in from the injured part. This rotting is in most cases due

JULY 1940]

SOME ASPECTS OF FRUIT INDUSTRY IN INDIA

415

to an attack of fungi or bacteria. So, if before packing these injured fruits are properly treated with suitable chemicals, rotting can be effectively stopped. It has been observed by late Dr. P. N. Ghatak of Calcutta University and his co-workers that in the case of oranges alone, the Sylhet, Shillong and Darjeeling varieties undergo a rot of nearly 53 per cent. during transit only. Of these, in most cases the rotting was due to the attack of various fungi through the injured rind. This can be effectively checked by sealing the injured rinds with molten paraffin or wax before transit and the percentage of rot can be brought down to 8 to 10. Simple oiled wrappers proved, during the experiment in the Botanical Laboratory of Calcutta University, with no success. But when the fruits were wrapped with oiled papers after sealing with paraffin, it proved to be beneficial in as much as the wrappers acted as barriers to those fungi that contaminated the fruits by contact. But considering the price of the wrappers this practice had to be abandoned. The other chemical treatment of fruits, *e.g.*, with a solution of iodine in potassium iodide is also impracticable as this cannot be commercially applied because of the price of the chemicals. So, simply sealing the injured parts with paraffin, the fruits can safely be kept intact during the period of transit. Of course, this procedure of sealing fruits (injured ones) with paraffin or wax can only be applied in cases of fruits having an appreciable size as those of oranges or lemons.

4. Transit.

The fruits should be sent to the marketing places as early as possible after plucking. Before sending, these should be properly packed in suitable containers with proper spacing and should be very carefully handled during transit.

5. Preservation of fruits by which surplus produce can be preserved intact for a long time, or can be economically converted into more valuable products.

Preservation of fruits can be most effectively done by cold storage, gas storage or refrigerated gass-storage. This is of common practice at places of fruit industry.

But unfortunately there is no arrangement for storing fruits under those special conditions in India. Only one or two experimental stations may be mentioned, but these are only on a small scale and are of no use for commercial purposes.

As regards the valuable fruit-products of India, very little can be mentioned excepting some jams and jellies which are prepared at Allahabad, but this is not on a large scale.

6. Lastly, breeding of suitable and new varieties of fruits.

With proper breeding experiments, several new varieties of fruits may be introduced here in India which will be of immense value to the economy of the country.

It may be suggested in this connection that several scientific bureaus should be established in this country without delay, so that our businessmen may obtain the benefit of expert advice on various problems arising out of this industry. At the present moment the universities and other scientific institutions can, to some extent, help the businessmen in this direction, but unless the business people themselves take the initiative of founding such research institutions where investigations on fruit research work can be carried on in a more comprehensive scale, no great improvement is likely to follow on this very important industry which, when fully developed, is sure to increase our national wealth and prosperity. In fact, in the Western countries a large number of people are engaged in the fruit industry, both on scientific and commercial aspects and it is only natural that we should also pay our serious attention to the development of the fruit industry in India.

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Science and Politics in the Ancient World

BY

DR. E. ASIRVATHAM, B.A., B.D., PH.D.

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PROFESSOR FARRINGTON has contributed something new to the understanding of ancient thought. Science, which showed such promise in early times, found its way barred, not only by the popular religious beliefs, but by the governmental technique of controlling an increasingly democratic society through organised state cults based on superstition. The thought of many of the greatest writers of antiquity was profoundly affected by their attitude to the police function of religion; and they are viewed against the background of the social and political struggle of their times.

All through Greek and Roman history, popular religion or 'superstition' remained a tool in the armoury of the oligarchic politician to control the masses. Plato in Greece, and Cicero in Rome, both advocated control of the lower strata of society by organised state cults based on the popular beliefs in a pantheon of gods, in whom they themselves did not believe. The findings of scientists of two centuries culminating in the Atomic Theory of Democritus and the Hippocratic Art of Medicine showed the falsity of these popular beliefs. Plato and his school brought forward his expedient of the Noble Lie to prevent the democratic upheaval that might have followed the dissemination of Natural Philosophy.

Epicurus, on the other hand, advocated truth; and proposed educating the lower classes in order to make them worthy citizens. It was he who launched a war on superstition which, from the small beginnings in the Garden in Athens, soon spread over all Greece, and later "took Italy by storm". His natural system of philosophy which included, but transcended, the Atomic Theory of Democritus, was based on sense perception, not on abstract reason, and could, therefore, be understood by all. The spectacle of human life prostrate under the weight

of religion prompted him to his life's work.

Professor Farrington proves that the *De Rerum Natura* of Lucretius owes its passionate intensity to the situation at that time. It is the last great cry of Greek science expressing not only its devotion to truth but its devotion to humanity. It is a passionate protest against the propagation of superstition by authority.

The book, written in simple style, contains the result of first-rate scholarship and a sympathetic comprehension of the problems of those days. It will do much to vindicate Epicurus and Lucretius though at the expense of Plato.



THE BUST OF MAHATMA GANDHI

which has been presented by the Maharajahdiraja of Darbhanga to the Viceroy to be placed in a public place. The bust has been prepared by Miss Clare Sheridan.

THE TRAGEDY OF FRANCE

BY "A STUDENT OF POLITICS"

WHEN on May 13, M. Reynaud declared in his broadcast that there would be sense in carrying on the struggle only if "we can see even afar off the growing hope of a common victory", it became evident that the French Government had made up its mind to abandon resistance if adequate help was not forthcoming from America. President Roosevelt's reply to M. Reynaud's appeal, while fully sympathising with the plight of France, was definite on American reluctance to declare war against Germany. True that America promised to "redouble" its efforts to help France with supplies so long as the defence lasted; but that apparently was not enough. It would appear the French Government felt that nothing short of an actual declaration of war by America on the side of the Allies could meet the demands of the situation. This the President could not do without the sanction of the Congress and it would be too late to count upon it.

Meanwhile the military situation worsened and step by step the German forces were advancing to the dismay of the French army, now deserted by the Belgians on the one hand and out of reach of the British Expeditionary Force which, by an act of supreme heroism, had just been evacuated from Dunkirk. The enemy with his superior forces and equipment was at the gates of Paris. Once again, as in the fateful days of 1871, Paris fell into enemy hands and was saved from destruction only by ceasing to defend itself. The gallant French army moved to the neighbourhood, that the beautiful and historic city of great tradition and culture might be spared the wanton desecration that might ensue its defence. Even at this hour, M. Reynaud held out his bold challenge in a moving appeal to America:

We shall fight in front of Paris. We shall fight behind Paris. We shall shut ourselves in one of our provinces and if we are driven out, we shall go to North Africa and, if necessary, into our possession in America.

But Marshal Petain and General Weygand felt the situation impossible under any circumstances. The enemy was reinforcing his heavy losses with infinite resources in men and material, while the French

were fighting an unequal struggle with a heroism that could only end in utter ruination. Such at least was the judgment of the French Generals, who were in command of their gallant men.

The result was inevitable. M. Reynaud resigned leaving the Government in charge of the veteran octogenarian, Marshal Petain, who shouldered the responsibility at this hour of great misfortune in the history of France. In a moving broadcast to the French people on June 17, Marshal Petain said:

I have assumed from today the direction of the French Government. Sure of the affection of the admirable army which is fighting with heroism, worthy of its traditions against an enemy superior in numbers and arms, certain that by its magnificent resistance it has fulfilled its duty to the Allies, certain of the support of the ex-servicemen, sure of the confidence of the whole nation, I give myself to France in order to mitigate its misfortunes.

I think of the unhappy refugees in utter distress fleeing along the roads. I express to them my compassion and solicitude.

With a broken heart, I tell you to-day that fighting must cease. I addressed myself last night to the enemy to ask him if he is prepared to seek with me, as between soldiers after an honourable fight, the means of ending the hostilities.

May all Frenchmen rally round the Government over which I preside in those hours of hard trial!

In a subsequent broadcast, Marshal Petain explained the circumstances that led to this inevitable tragedy:

Too few children, too few arms, too few allies—that is the cause of our defeat. The French people consequently asked the enemy to conclude hostilities. The Government yesterday appointed plenipotentiaries to receive their conditions. I took the decision with the stout heart of a soldier, because the military situation imposed it. We had hoped to resist on the Somme-Aisne line. General Weygand had regrouped our forces and his name alone presaged victory. The line yielded, however, under enemy pressure. A request for an armistice was inevitable since June 13.

Marshal Petain proceeded to give reasons for it, saying:

On May 1, 1917, we still had 3,280,000 men under arms despite 3 years of murderous fighting. On the eve of the present battle, we had half a million fewer. In May 1918, we had 81 British divisions; in May 1940, we had only 10. In 1918, we had with us 58 Italian and 42 American divisions. The inferiority of our material was even greater than of our effectives. French aviation has fought at the odds of six to one.

The Marshal continued:

The French people did not deny the blow they had sustained. All peoples have known ups and downs. It is by the way they react that they show themselves to be weak or great. We will learn a lesson from the battle which has been lost. Since the victory of 1918, the spirit of pleasure has prevailed over the spirit of sacrifice, people have demanded more than given, they have wanted to spare themselves effort. Today misfortunes have come. I was with you in the glorious days. As the head of the Government, I will remain with you in the dark days. Stand by me. The fight still goes on. It is for France, the soil of her sons.

But even the capitulation of France is not the end of the war. Britain still holds out the challenge, and the full force of Hitler is now directed against the Island Empire. Mr. Winston Churchill, the British Prime Minister, broadcasting on the same day declared:

The news from France is very bad and I grieve for the gallant French People who have fallen into this terrible misfortune. Nothing will alter our feelings towards them or our faith that the flower of France will rise again.

What happened in France makes no difference to the British faith and purpose. We become the sole champions now in arms to defend a world cause. We shall do our best to be worthy of this high honour. We shall defend our Island Home and with the British Empire around us shall fight on unconquerable until the curse of Hitler is lifted from the brows of men. We are sure that in the end all will be well.

With characteristic pertinacity, Mr. Churchill reaffirmed in the House of Commons Britain's determination to continue the struggle to the very end.

We abate nothing of our just demands (for all conquered countries)—all shall be restored. The battle of France is over, the battle of Britain about to begin. If we lose it, the whole world, including the United States of America, will sink into the abysses of a new dark age. . . .

Let us, therefore, brace ourselves to our duty and so bear ourselves that if the British Empire and the Commonwealth last for a thousand years, men will still say: "This was their greatest hour."

As the battle for France was still raging, French Plenipotentiaries were handed the terms of the German-Franco-Italian Armistice, to which the French Government felt compelled to submit. The situation, while deplorable, evoked the sympathy of the whole world with France in her great distress.

The text of the Armistice terms published on the 24th June reveal the completeness of the tragedy that has overtaken poor

France. France, the proud land of liberty and equality, lies prostrate at the mercy of the two dictators, who have exacted their pound of flesh as the following summary of the German terms, which have been substantially accepted by Marshal Petain's Government, will show:

Germany will occupy the whole of the western coast of France and all territory north of a line from Geneva to Tours. France will pay for the occupation.

French armed forces are to be demobilised and disarmed. Only a small force in unoccupied France will be allowed, the size of this force being fixed by Germany and Italy.

Germany may demand the surrender in good condition of all artillery, tanks, aircraft and munitions.

No French forces may leave French soil. No material may be conveyed to Britain. No French merchant shipping may leave harbour, and ships outside France must be recalled.

All establishments and stocks must be handed over intact. The same applies to ports, fortifications, naval yards, railways and communications.

All wireless stations in unoccupied territory must stop.

The French Government must give facilities for transport of merchandise between Germany and Italy. German prisoners of war must be released, but all French prisoners of war will remain in captivity until peace is signed.

The French Fleet is to be recalled to French territorial waters and they will be disarmed and interned under German and Italian control in ports which German and Italian Governments will specify. Certain part of the Fleet, which German and Italian Governments determine, will be left free for safeguard of French territory and Colonial Empire.

The armistice with Germany was signed on the 21st and with Italy on the 25th June. France's cup of humiliation is thus full. For the terms compel France to hand over to Germany her armed forces, her stocks and material as well as to place the greater part of French territory at the disposal of Germany for the prosecution of war against Great Britain. The French Government will continue to exist on sufferance in relatively small area, but will be completely dependent on Germany. In a word the terms of the armistice exact complete capitulation of France.

M. Baudoin, Marshal Petain's Minister for Foreign Affairs, declared a few days ago that France would not accept humiliating or shameful terms. It is difficult

to see, says a London comment, how the terms could be more humiliating or what could be more shameful than hand over territory and material for war against an ally with whom France has a solemn agreement and conclude a separate peace. This treaty as well as M. Baudoin's undertaking have been violated by Marshal Petain's Government and their breach of faith is bitterly resented and condemned, not only by all Frenchmen overseas but also by the mass of Frenchmen at home.

Thus apart from the honour and security of France, the consequences of this capitulation on the fortunes of war are of tremendous significance. Germany will now control the Channel ports and Italy the Mediterranean coast. All aerodromes are to be in Nazi hands, while all munitions, aircraft, tanks, etc. are to be surrendered. French Naval vessels and merchant navy are to be recalled, disarmed and interned. All the factories are to be handed over to the Germans and they will be certainly worked for their profit and immediate advantage in the prosecution of the war against England. These are the conditions

which the British Government can hardly accept without protest. Accordingly a statement broadcast from London says:

His Majesty's Government find that the terms of the armistice just signed in contravention of agreement solemnly made between Allied Governments reduce the Bordeaux Government to a state of complete subjection to the enemy and deprive it of all liberty and of all right to represent free French citizens. His Majesty's Government, therefore, now declare that they can no longer regard the Bordeaux Government as the Government of an independent country. His Majesty's Government have taken note of a proposal to form a provisional French National Committee fully representing independent French elements determined on the prosecution of the war in fulfilment of the international obligations of France. His Majesty's Government declare that they will recognise such a provisional National Committee and deal with them in all matters concerning the prosecution of the war so long as that Committee continues to represent all French elements resolved to fight the common enemy.

General de Gaulle, M. Reynaud's military adviser, is in London, rallying many French possessions and French citizens who wish to fight on and his action is receiving the fullest support from the British Government.

29th June, 1940.

ITALY'S PERFIDY

DURING the last few years Europe has witnessed many an act of treachery and betrayal, but Sgn. Mussolini's intervention on the side of Germany against the Allies, who were defending their homes with their backs to the wall will go down in history as the most caddish and cowardly thing perpetrated in our time. In a feeling address at the University of Virginia, President Roosevelt explained how all his efforts to stop the spread of war to the Mediterranean area have failed.

On this tenth day of June 1940, the hand that held the dagger has struck it into the back of its neighbour. On the tenth day of June 1940, we send forth our prayers and hope to those beyond the seas who are maintaining with magnificent valour their battle for freedom.

Mussolini's stab in the back of a friendly neighbour was "timed with characteristic cowardice and treachery", said Mr. Duff Cooper in his broadcast to America.

Mussolini had waited for more than nine months until France had fought desperately against great odds. At last an opportunity to stab an old friend in the back in an hour of that friend's greatest peril had proved too strong a temptation for Mussolini to resist.

The Italian intervention had no doubt added to the complexity of the situation, but it opened the eyes of America to the chimera of isolation. The President offered material assistance to the Allies which, in the judgment of France, was not sufficient to warrant the continuance of the struggle. France, or rather the Bordeaux Government of France to be more exact (for the French Colonies and Frenchmen abroad are determined to carry on) has since signed an armistice with Germany (June 24) and withdrawn from the struggle. But that does not mitigate the wanton perfidy of Italy, which chose to enter the arena with a view to make the best bargain for itself from the sufferings of a friendly neighbour. One need not, however, regret the conversion

of a questionable neutral into a definite belligerent. It is pitiful to contemplate the fall of Mussolini's Italy from the high idealism which inspired the Italy of Mazzini and Garibaldi. The Duce is unashamed in his frank avowal of his sordid aims. He doubtless hopes to profit by what he anticipates will be a great German victory and he is out to share the kill. And, indeed, if the armistice between Hitler and the French and the terms of the Franco-Italian armistice were the final word, the "jackal" has had its due share of the loot. For by pouncing upon the victim at the last moment and appearing to forward the cause of Hitler, Mussolini stands to gain a good slice of French possessions in the Mediterranean and Africa according to the terms of the Armistice signed with Italy on June 25.

England with a forbearance worthy of a better cause has through many months past tried to help Italy out of the mess she made in Abyssinia. And what is the reward? Mussolini indicts the Allies for what he charges as their "half promises, constant threats, blackmail and the League seige of 52 states". He forgets if only the fifty-two states had really carried out the League seige, there would be no Italy to boast of. In their misplaced tenderness, the Allies overlooked the Italian assault on a helpless victim and now she is again at the same old game.

One wonders what has become of the Agreement between England and Italy of April 16, 1938, by which the Italian Government acknowledged at the time "that all outstanding differences between the two countries had been liquidated, the *status quo* in the Mediterranean was recognised and a machinery was provided for settling any future disputes". Mussolini's promise of non-interference with the Balkan States will carry as little conviction as Hitler's promises to the Czechs, the Poles, the Danes, the Dutch and the Belgians. Who will believe this bloated Bombardone? Surely what a Russian diplomat, M. Isvolski, wrote of Italy 40 years ago at the time of the Triple Alliance has proved true today.

Neither Germany nor France trusted Italy; they think that neither the Triple Entente nor the Triple Alliance can count on the loyalty of

Italy. . . . and that in case of war, Italy will begin by adopting a waiting attitude and will then join on the side to which victory is inclining.

To have plunged his dagger at the back of a valiant neighbour who was already in the grip of a relentless and formidable foe is a crime against civilization and humanity which it would be hard to forgive. And to do it against such hereditary friends and neighbours as England and France, who throughout history have sheltered Italian patriots against their Austrian enemies, is an outrage, the most diabolical in history. On the fateful day of Italy's declaration of war, the British Minister of Information recalled a glowing passage from the writings of Giuseppe Garibaldi, the hero of Italian independence, who had registered the debt which his country owed to Britain when he called down a curse upon any Italian Government which, in the future, should fight against the country that had saved Italy. This curse, contained in letter 12, dated April 1851, is cited in Garibaldi's Autobiography:

England is a great and powerful nation, independent of auxiliary aid, foremost in human progress, enemy to despotism, the only safe refuge for the exile in Europe, and the friend of the oppressed; but if ever England should be so circumstanced as to require the help of an ally, cursed be that Italian who would not step forward with me in her defence.

"Cursed be the Italian" echoes time.

As we write these words, France has definitely ceased fire and made up with Germany and Italy also at a heavy price. There is deep and universal sympathy for a brave people now under the shadow of a great misfortune. It now remains for England, alone and single handed, to fight the battle for the freedom and security of Europe and the world against a formidable enemy, who has so far carried everything before him by sheer force of numbers and violence. It is a great task. And England has taken up the task with the full consciousness of the risks involved. But British tenacity in the face of danger has more than once proved equal to every emergency in the past. May it so prove on the present occasion to redeem the world from the menace of Hitler and his Huns.

29th June, 1940.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The New India Bill

THE Bill to amend the Government of India Act which has passed through all the stages at a single sitting of the House of Commons is an emergency measure which has nothing to do with constitutional reform. The object of the Bill is to arm the Government with ample constitutional powers to deal with the situation as it arises in India without waiting for Orders-in-Council from Whitehall and subsequent Parliamentary sanction. In these days when communications with London are likely to be interrupted, the need for an Emergency measure of this kind is obvious.

But there are definite limits to government by ordinance. As has been pointed out by a contemporary:

The efficacy of the new powers that are to be taken will without doubt be conditioned by the extent of popular backing which the Government are able to secure in using them. Whether it be production of war materials, provision of recruits or the maintenance of national morale—effort in respect of each one of these will yield satisfactory results only if the heart of the nation is in it and the people's enthusiastic support assured. National effort of this kind for the defence of the country in moments of crisis like the present could be organised best by popular Governments and every consideration demands that His Majesty's Government should forthwith order steps to be taken for the resumption of constitutional governments in the Provinces and establishment of a National Government in the Centre.

Mr. Arthur Moore's Call to Britain

As Editor of the *Statesman* and member of the Central Legislative Assembly, Mr. Arthur Moore enjoys a respected position in the public life of India. Mr. Moore is no theorist or demagogue and is certainly no enemy of Britain. Impelled by a strong sense of duty to his country at this critical hour, he calls upon Britain to deal with the Indian problem in a straight and sensible manner. In his Rotary speech in Calcutta, Mr. Moore put his point piquantly when he said:

Every day that passes before India is publicly accorded full Dominion Status in all her external relations is a day lost in the war.

There is a chink, he said, in the armour of the British Commonwealth. That chink is India, potentially rich,

densely peopled and geographically in the very centre of the Commonwealth. Her status is inferior to that of the other members. Especially at the present crisis this is a state of things which is gravely dangerous. It must be set right at once.

Now, what is the first flaw in our armour which must be immediately mended to get us ready for battle? It is, that India, the very centre of the Empire's map, the hope of four hundred million people, the potential source of unlimited supplies of men and materials, is not in the British Commonwealth of Nations. She wants to help Britain, she wants to play her part along with others for the future of the whole world, and she wants to be able to defend herself. But she has not the status of a country, she has not the position of Canada, Australia, New Zealand and South Africa. She ranks as a dependency whom Hitler and Mussolini and other robber pirates who might succeed in imposing their will on Britain will have a legal right to apportion amongst themselves. That is intolerable and should be ended forthwith.

Gandhiji's Welcome Gesture

We have more than once said that Gandhiji is the last person in the world who could ever think of England's difficulties as India's opportunity. Every one who knows anything of him will readily agree that such a thought so common in the West goes against his whole grain. The other day when Mr. Amery was asked in Parliament whether Pandit Nehru had declared that civil disobedience was to be suspended and if so, whether the Secretary of State would express appreciation of this gesture, he replied that he did not understand that civil disobedience had been suspended but that Pandit Nehru had declared he would not take advantage of our difficulties.

Nevertheless he added: "We appreciated it." Gandhiji has done well to make a definite pronouncement, leaving the world in no doubt as to his intentions. Writing in the *Harijan*, Gandhiji has said:

If the British Government will not *suo motu* declare India as a free country having the right to determine her own status and constitution, I am of opinion that we should wait till the heat of the battle in the heart of the Allied countries subsides and the future is clearer than it is. We do not seek our independence out of Britain's ruin. That is not the way of non-violence.

That is just like him! Could there be anything more conclusive or categorical than that!

BY "CHRONICLER"

The Defence of India

In his recent broadcast talk from Simla, H. E. Sir Robert Cassel, the Commander-in-Chief, did well to take the people of India into confidence when he described at some length the measures taken to defend the country from external aggression. Everybody in India realises the need for urgent and adequate defence of this country, and we only deplore that we should have waited for a devastating war in Europe to teach us to be ready for any untowered emergency. However, better late than never.

Sir Robert announced

a total ultimate enrolment of 100,000 men or more for the regular Indian Army, the raising of further Territorial Units and the quadrupling of the Indian Air Force.

While welcoming the new armament programme, there is a feeling that it is not adequate enough to meet the demands of the situation. May we not hope with Dr. H. N. Kunzru that

at this critical moment the Government of India will realise the implications of the situation and will give up their present policy based on the distrust of Indians and on the artificial divisions of Indians into martial and non-martial classes and place the defence of India on a much broader and stronger basis than at present, so that the enthusiasm of India will be roused to a high pitch which will enable England to draw on the inexhaustible supply of men in India and furnish India herself with a highly trained personnel to defend her in her hour of need.

Financing the Defence

The Government of India have launched a big loan scheme to finance the defence programme. The merit of the scheme is that it makes it possible for the rich and the poor alike to add their mite to the national exchequer. Those who are aware of the popularity of the Postal Savings certificate will quickly appreciate the new loan scheme. There are ten years defence savings certificates which are issued in units of Rs. 10, and making in ten years Rs. 13-9. The 6 years Indian Defence bonds carry interest at 3 per cent payable half yearly and are issued in multiples of Rs. 100.

The three year interest-free loan is for those wishing to contribute to the war effort but not desiring to receive interest.

The Khaksars

Who are the Khaksars and what do they want? After the revelations of the so-called fifth column activities in Norway and Holland, we cannot afford to ignore this new brand of mischief makers. They have been allowed a sufficiently long rope and Sir Sikandar Hayat Khan, Premier of the Punjab, has done well to order a complete round up of these disturbers of the public peace. The Punjab Premier has lost no time in bringing to book hundreds of these mischief-mongers. They take shelter in mosques and carry on their depredations with impunity. Sir Sikander's action needs no apology; for he has publicly exposed the character of these miscreants in a statement in which he points out "that Government are satisfied that there are definite indications of real connection between the Khaksar movement and enemies of this country".

Khaksars have denied any connection with the enemy, but these denials will carry conviction only if the Khaksars try to prove them by discontinuing their unlawful activity by vacating mosques, going to their homes and by taking an active share in the war efforts of India.

Congress Policy

The Congress Committee's resolution emphasizes the Committee's inability to go the whole length with Mahatma Gandhi in regard to the application of non-violence to the problems of external aggression and internal disorder. Gandhiji is "released" leaving him free to pursue his ideal. Congress is no longer to be passive but should organise for self-defence and for public security on a non-communal basis. But the difference between Mahatma Gandhi and the Working Committee, as interpreted by a contemporary, is very very limited in its scope and relates wholly and solely—and no more—to the application of the principle of non-violence to the problem of defence against external aggression or internal disorder. Gandhiji would have the Congress enforce the ideal of non-violence by "itself declaring that it does not want that India should maintain armed forces to defend her freedom against external aggression or internal disorder". The Committee are unable to go so far under the conditions at present prevailing in India and the world in regard to external aggression and internal disorder. Gandhiji's dissociation is thus strictly limited to the question of non-violence *vis-a-vis* the problems of defence. For the rest, Gandhiji's leadership stands.

The British Expeditionary Force

EVACUATION may not be victory but there are certain failures in history which in fact are greater triumphs than even successes. One such was the rescue of the British Expeditionary Force in Flanders which the sudden defection of King Leopold and his Belgian army had left almost forlorn. British, French and American papers are unanimous in their admiration for the cool courage and tenacity of the B. E. F. under extraordinarily difficult circumstances.

The story of how British troops were evacuated from Boulogne by destroyers under incessant and hellish fire from the enemy has been told in detail by a Naval eyewitness. It is the story of the magnificent courage of men who were calm and unruffled in the face of the tornado of firing and of the heroism and efficiency of the crews of British destroyers, which repeatedly steamed into the harbour in spite of heavy bombing and machine-gun fire and transported the entire body of troops to safety.

General Smuts and Hertzog

General Hertzog has written to General Smuts proposing that South Africa should immediately take all necessary measures to withdraw from the war, asserting that the Allied cause was doomed to failure and protesting against the reckless risk to national freedom and senseless sacrifice of African youth in a fruitless struggle and declaring that further measures of compulsion for the prosecution of war might lead to far-reaching disturbances.

General Smuts, in a stinging reply, said:

This dishonourable proposal has already been decisively rejected by Parliament and I do not doubt that if re-submitted it will suffer the same fate.

Rumania Dismembered

Rumania which only the other day proclaimed itself a totalitarian State has ceded Bessarabia and Northern Bukovina in compliance with the Soviet Government's demands. Soviet troops crossed Rumanian frontier on the 28th to occupy Cernauti, Akermann, and Chisinau. The Rumanian Government has apparently acquiesced.

Hungary and Bulgaria are making demands for Rumanian territories, but King Carol, we are told, is determined to resist further demands,

King Leopold's Defection

King Leopold's action in suddenly throwing up the sponge against the advice of his Ministers has been criticised as high treason and treachery on the one hand and as inevitable in the circumstances on the other. Though the French Premier and the members of the Belgian Government denounced it as unworthy of the son of the brave King Albert of 1914, the British Premier suspended judgment till he was in full possession of all the facts. Having weighed those facts, Mr. Churchill referred to this pitiful episode in the following terms in his speech in Parliament:

Suddenly without prior consultation without the least possible notice, without the advice of his Ministers and upon his own personal act, he (King Leopold) sent a plenipotentiary to the German Command to surrender his army and exposed our whole flank and means of security. The surrender of the Belgian army compelled the British at the shortest notice to cover the flank of more than thirty miles in length. Otherwise, all would have been cut off and all would have shared the fate to which King Leopold had condemned the finest army his country had ever formed.

The Soviet in the Baltic

Following the intensification of German aggression in France, Soviet Russia has taken steps to strengthen her hold on the Baltic Frontier by enforcing her "Protection" of the small states of Lithuania, Latvia and Estonia. To each of these she sent an ultimatum requiring them to accept military protection and they have all agreed. The New Premier of Lithuania even welcomed the Russian troops as "allied forces".

The Lithuanian Government have issued a declaration that the increase in the Soviet garrisons is necessary in order to strengthen the security of Eastern Europe.

America's Protest against German Invasion

A protest is being made by 21 American nations against Germany's invasion of the Low Countries and States.

In accordance with the principles of International Law, American States consider unjustifiable and cruel the violation by Germany of the neutrality and sovereignty of Belgium, Holland and Luxemburg and appeal for the re-establishment of right and justice among peoples.

DIARY OF THE MONTH

- May 29. Belgian Ministers denounce King Leopold's action as unconstitutional.
- May 30. The Soviet Government declines to negotiate with Sir Stafford Cripps.
—Fierce fighting in Flanders.
- May 31. The Commander-in-Chief announces new armament programme.
- June 1. Lord Gort and the B. E. F. successfully land in England.
- June 2. Mr. Arita reiterates Japanese aims in the Pacific.
- June 3. Government of India Defence loans are announced.
—Paris bombed by Germans.
- June 4. Mr. Churchill announces in Parliament that 335,000 men have been rescued from Flanders.
- June 5. German drive to Paris on 120 mile front.
—Udhan Singh is sentenced to death.
- June 6. British bombers raid north-west Germany.
- June 7. Battle is raging with fury on the Somme front.
- June 8. Sgr. Ausaldo broadcasting to Troops indicates that the first Italian attack might be made in North Africa.
- June 9. Viceroy grants further extension to the Central Assembly.
- June 10. Italy declares war on the Allies.
—Paris is placed in a state of defence.
- June 11. President Roosevelt indicts Italy for "stabbing a neighbour in the back" and offers full assistance in supplies to the Allies.
- June 12. South Africa declares war on Italy.
- June 13. M. Reynaud's final appeal for American aid.
—It is announced that Paris is not to be defended.
- June 14. Germans enter Paris.
—Congress President Maulana Azad meets Muslim Premiers at Delhi.
- June 15. Mr. L. S. Amery, Secretary of State for India, broadcasting from London, reaffirms oft-repeated pledge to India.
- June 16. Muslim League Working Committee Meeting in Bombay bans service on War Committees.
- June 17. Marshal Petain, New Premier of France, announces cessation of fighting between France and Germany.
—Churchill explains that Britain is unaffected.
- June 18. Hitler and Mussolini confer at Munich.
- June 19. France appoints Plenipotentiaries to confer with Hitler.
—Anglo-Japanese agreement on Tientsin question signed.
- June 20. Marshal Petain in a broadcast explains why France lost.
- June 21. Hitler hands over his terms to France.
—Congress Working Committee explains its attitude to the war.
- June 22. Mr. Churchill expresses firm determination to continue the war with Hitler in spite of French surrender.
- June 23. Armistice terms between France and Germany are announced.
- June 24. Marshal Petain's Government signs the armistice with Germany.
- June 25. Terms of armistice with Italy signed by France.
—New India Emergency Bill introduced in the Commons.
- June 26. Addressing the Commons, Mr. Churchill indicts Marshal Petain's Government.
- June 27. Soviet troops cross Rumanian frontier.
- June 28. Viceroy promulgates new ordinance to conscript skilled Indian Labour.
- June 29. Marshal Balbo is reported killed.
—Japan proclaims Monroe doctrine for the Far East.
- June 30. Japan accuses British authorities in Hong-Kong of breach of faith.



The WORLD of BOOKS



FEEDING THE PEOPLE IN WAR TIME.

By John Orr and David Lubbock.
Macmillans. 1s. 6d.

Two experts in nutritional and agricultural research have here faced the problems of the home front. It is not only the army that fights on the stomach, the nation fights on its stomach too. Victory will depend as much on the morals and powers of endurance of the civilian population as on the efficiency of the fighting forces. The authors point out that Germany is not suffering from a shortage of essential foods at present at all. On the other hand she has an extremely well organised and directed food policy; the Allies have now to face this crucial problem, the sooner the better. But here again it is every individual, trader or consumer who must co-operate as well as the departments of health, agriculture, trade, shipping and finance. Here is a fruitful sphere for a new Government Department.

problem is obvious, get rid of British Imperialism and there will be an end of the communal problem. One wishes that it was all as easy as that. The bulk of the book of 350 pages is taken up with the history of the communal quarrel in India up to the present moment and of communal representation in particular. But of any attempt at offering a solution of the problem, we find little or no trace except that of getting rid of British Imperialism or that of the Soviet way. Neither of these solutions is very helpful in the circumstances of India. A great opportunity, we cannot help thinking, has been missed by the author, especially as he has proved himself to be capable of hard work and planned research. The chapters towards the end on Parallels elsewhere are informative. But to deny a problem recognised by everybody to exist is hardly the best way of solving it.

THE COMMON INDIAN PLANTS. By Chakrabarthi. Publishers: Vijayakrishna Bros., Vivekananda Road, Calcutta. Re 1.

This is an excellent introduction to the study of the common Indian plants with special reference to their origin, their dietetic and therapeutic uses. The author elaborates the dietetic values of most of the Indian vegetables. The chapter on Fruits is a special feature of the book. Mr. Chakrabarthi would have done well to arrange the plants according to the laws of systematic Botany. The value of the book is greatly enhanced by the index to the English names of the plants furnished in the concluding chapter.

THE PROBLEM OF MINORITIES AND COMMUNAL REPRESENTATION IN INDIA.

By Dr. K. B. Krishna of Harvard. George Allen and Unwin Ltd. Available of G. A. Natesan & Co., Madras. Price Rs. 11-7.

Dr. Krishna's book raised high hopes in the mind of at least one student of politics that we might be put on the road to a solution. But these hopes vanished as one progressed in the perusal of the book. But his analysis of the problem is so simple that the solution is obvious. He attributes the creation of the problem to British Imperialism. And the solution of the

ALCOHOL: ITS USE AND MISUSE. By Dr. H. P. Dastur, D.B. With a Foreword by B. G. Kher. Taraporewala Sons & Co., Bombay. Re. 1-4.

This book is a scientific treatise on alcohol and a well-documented study of its evil effects. Alcohol is useful industrially as a powerful solvent and medically for external application in some ailments. But whether as a beverage or as a drug its effects are ruinous. "Alcohol has next to no use in the treatment of tropical diseases," Dr. Dastur contends, and gives a list of diseases in which the use of alcohol as a drug is definitely harmful.

In reaching the conclusion that the only means of saving humanity against the ravages of alcohol is Prohibition, Dr. Dastur supports his findings with data drawn from a thorough analysis of the physiological and psychological action of alcohol. As the medical officer of the Tata Mills and the Tata Hydro-electric Companies, the author has had numerous opportunities of studying first-hand the problem of alcohol and the human system.

The book is a rich contribution to the literature of Prohibition.

A SCHEME OF ADULT EDUCATION. By A. B. Mande, M.A. Ram Narain Lal, Allahabad.

Much effort towards adult education goes to waste on account of the want of system and proper practical guidance. This book is the kind of work that will prevent such waste. The author has good practical knowledge of his subject and hence he gives definite and helpfully detailed suggestions for the right conduct of adult classes. Every one who is seriously interested in adult education will profit by a careful study of this book.

INTERPRETATION OF ZARATHUSTRA'S GATHAS. By Lady Dastur. Published by New Book Co., Bombay. Rs. 2.

INTERPRETATION OF A FEW PRAYERS FROM THE KHARDAH-AVESTA. By Lady Dastur. New Book Co., Bombay. Re. 1-8.

These two books contain Lady Dastur's translation in verse of Zarathustra's Gathas and some of the Avestan prayers respectively. Zarathustra's religion, popularly known as Zoroastrianism, is remarkable for its ethicism and an uncompromising monotheism.

The Gathas are the only extant 'songs of Zarathustra', wherein the Prophet's teachings are found as they were originally taught by him. And the Khorda-Avesta is the Zoroastrian Prayer Book containing prayers, some of which are used every day and the others on special occasions. In translating these gems of Zoroastrian literature into simple and intelligible English, Lady Dastur has rendered a real service, not only to the followers of the faith she professes but also to all students of comparative religion.

WHERE THEOSOPHY AND SCIENCE MEET. Edited by Professor D. D. Kanga, I.E.S. (Retired). Published by the Adyar Library Association, Adyar, Madras. Price Rs. 2-4.

This is Part IV of the admirable series of Monographs that Professor Kanga has been editing. In a very illuminating introduction to this Part, the learned Editor sums up the idea and conclusion dealt with in the main articles. He has aimed at providing sign-posts along the Royal Road of Self-Exploration. These articles indicate the path of training and discipline to be followed through art, education, science, law, medicine, politics and administration. Altogether it is a very suggestive and thought provoking book.

ALIVARDI AND HIS TIMES. By Kalikinkar Datta, M.A., Ph.D. (Cal.) Published by the University of Calcutta.

Dr. K. K. Datta has already established his reputation as a sound research scholar in the period of the Eighteenth Century History of Bengal and Eastern India by his work on the 'History of the Bengal Subah'. He has now studied the 'Rise and Rule of Nawab Alivardi Khan' with the help of some hitherto unutilised Persian works of a contemporary character and of the records and correspondence of Calcutta and Chandernagore. The rule of Nawab Alivardi was an epoch-making one for the fate of Bengal. Dr. Datta would regard him as typical of the immigrant foreign adventurers, who rose to high positions in Hindustan in the seventeenth and eighteenth centuries. In fact, several adventurers including Marwari fortune-

seekers, Sikh bankers and European military or commercial adventurers demonstrated their creative forces in Bengal history in particular in the middle and latter parts of the 18th century.

Nawab Alivardi Khan had established by 1741 his absolute authority over the eastern Subhas; but he was immediately afterwards faced with the Maratha incursions that lasted more than for a decade and that produced three important effects, namely, Afghan rebellions in Bihar, the rise of the English in Bengal, and the actual annexation of Orissa to Nagpur. The Nawab's perception of the value of European traders, and particularly his consciousness of the power of the English, made him cautious enough to entertain any desire to expel the Europeans from his domain, nor to injure their trade in any way.

BOOKS RECEIVED

FREEDOM AND CULTURE. By John Dewey. George Allen & Unwin Ltd.
KARL MARX IN HIS EARLIER WRITINGS. By H. P. Adams. George Allen & Unwin Ltd.
HOLY IMAGES. By Edwyn Bevan. George Allen & Unwin Ltd.
IRON GUSTAV. By Hans Fallada. Translated from the German by Philip Owens, Putnam, London.
PROCEEDINGS AND TRANSACTIONS OF THE NINTH ALL-INDIA ORIENTAL CONFERENCE. Government Press, Trivandrum.
THE VOICE OF THE SILENCE. By H. P. Blavatsky. Theosophical Publishing House, Adyar.
A DRAFT CONSTITUTION FOR INDIA. By K. Santanam. The Kumbakonam Parliament, Kumbakonam.
ROUND THE WORLD. By J. N. Sinha. P. O. Ghatsila, Singhbhum.
CONSTITUENT ASSEMBLY AND INDIAN FEDERATION. By Y. G. Krishnamurti. New Book Company, Bombay.
INDUSTRIAL PROTECTION IN INDIA. By K. P. Khara. With Foreword by Sir Purushotamdas Thakurdas. D. B. Taraporewala Sons & Co., Bombay.

THE BIO-ECONOMIC PROBLEM OF INDIA. By Dr. A. Nadar, M.A. Vaidya Mandir Ltd., Delhi.
OSADHI KOSAM. Madras University Kannada Series, Madras.
SOUVENIR OF THE SASHTIABDAPURTHI of Sir C. P. Ramaswami Aiyer, K.C.I.E., LL.D. By A. Padmanabha Iyer, Journalist, Trivandrum.
HISTORICAL RECORDS COMMISSION-PROCEEDINGS OF THE XVI MEETING HELD AT CALCUTTA, DECEMBER 1937. Manager of Publications, Delhi.
REPORT ON THE WORKING OF THE IMPERIAL LIBRARY, CALCUTTA, FOR THE YEAR 1938-39. Government of India Press, Calcutta.
THE WARDHA SCHEME OF EDUCATION. By C. J. Varkey. With Foreword by Dr. Zakir Husain and Introduction by Dr. P. Subbarayan. Oxford University Press. Second Edition.
SCIENCE OF ECONOMICS. Vol. I. Part I. By I. M. Kapoor. Foreword by Dr. Hugh Dalton. The English Book Depot, Machi Gate, Lahore.
THE SOUTH AFRICAN INDIAN WHO'S WHO AND COMMERCIAL DIRECTORY. Edited by Dhanee Bramdev. The Natal Witness, Ltd., Pietermaritzburg.

Kashmir

MUSLIMS IN KASHMIR

Sahibzada Sir Abdus Samad Khan, C.I.E., Development and Commerce Minister, Jammu and Kashmir State, has issued a statement to the Press contradicting the charge levelled by the Muslim League that the will of the Ruler was the law of the land and that the Muslim subjects of the State were not treated fairly.

I have been a Minister of the State for over three years, the Minister says, and the portfolios I have held have given me an insight into the actual state of affairs, which has extended over the whole sphere of Government by virtue of my membership of the Council. Let me state at once that, apart from His Highness never interfering in matters which are vested in the Council, a body which has the superintendence, direction and civil administration of the State, even in respect of matters which come within his prerogative power, he voluntarily follows the advice tendered to him by the Council in the majority of cases submitted for his orders.

There is no department of the State administration in which Muslims do not hold important offices in adequate number; the State, which continually legislates for the well-being of its subjects, has been often at pains to enact laws for the special benefit of the Muslims, while the standard of life of the Muslims along with other communities of their fellow-subjects has visibly improved during the last 15 years. Every department of activity of the masses has a fillip and an impetus given to it by the policies introduced and carried out by the direction of the Council.

Korea State

CONSTITUTIONAL REFORMS

Certain constitutional and other reforms were announced at a special durbar held in Korea State on the occasion of the observance of the National Prayer Day.

Addressing the people assembled at the Durbar, Raj Ramanuj Pratap Singh Deo of Korea announced that it had been decided to create Municipalities and Proja Sabhas in the State.

The Ruler further announced that he had decided to establish a High Court for his State, which was expected to begin functioning very soon.

Cochin

UPLIFT OF DEPRESSED CLASSES

The Committee appointed by the Government to review the working of the department for the uplift of the depressed classes and suggest further reforms has submitted its report. The Committee recommends that the Government should make it obligatory on the part of the Public Works Department, Municipalities and, if possible, the harbour works, to employ members of the depressed classes for unskilled work at least to the extent of 50 per cent. Petty works of the Uplift, Panchayat and Public Works Department should be entrusted to the depressed classes' co-operative societies.

Toddy shops should be removed as far away as possible from the vicinity of colonies to wean them away from the drink evil.

Bhopal

MONEY-LENDING IN BHOPAL

Legislation for the control of money-lending and borrowing in the State is under the consideration of the Government of Bhopal. The Government would shortly be instituting an enquiry into the whole question.

The Bhopal Legislative Council recently passed a resolution in this regard and the recommendation made by the Council was accepted by the Government.

Bhavanagar

BHAVANAGAR CUSTOMS

The Secretary of State for India has upheld the Government of India's decision to make applicable to Bhavanagar the Customs arrangements entered into with other maritime States of Kathiawar

INDIANS OVERSEAS

South Africa

S. A. INDIANS AND THE WAR

Meetings under the auspices of the Natal Indian Association and the Natal Indian Congress decided to extend the fullest support and co-operation with the Union's war efforts and success to Allied arms.

The Agent-General at the Association's meeting urged Indians to respond to the war call with fellow South Africans despite the periodic waves of anti-Indian feeling.

The Congress adopted a similar attitude deciding to forget the present disabilities to assist the country, agreeing to raise contributions of £150 monthly and also to liberally subscribe to other war funds. Congress appealed to the Prime Minister, General Smuts, and the Minister of the Interior, Mr. Lawrence, not to proceed with the proposed judicial commission at this grave juncture of the history of the world.

Referring to the Indian Agent-General's appeal for Indian war services, Mr. Manilal Gandhi, son of Gandhiji, stressed that rendering only humanitarian service was part of the South African Indians' war efforts.

SEGREGATION POLICY

The policy of the South African Government with regard to the Indian community has been well known. By means of all manner of measures and policies, says a contemporary, the white people there have been checking the expansion of this growing community in the Union. The Government have recently appointed a Penetration Commission to investigate the alleged occupational and residential penetration by Asiatics into

predominantly European areas in the provinces of Natal and Transvaal. Dr. Y. M. Dadoo, leader of the Nationalist Group of the Transvaal Indian Congress, criticises this move of the Government and puts it down to the white man's desire of imposing further unjust and unwarranted restrictions on the already meagre and highly unsatisfactory rights of movements, trade and residence possessed by the Indian people in both these provinces. The idea apparently of the white people is to confine the Indian community to a more or less segregated area and if, as Mr. Dadoo points out, this policy is allowed to have its way, gradually but surely the Indian community faces extinction.

Ceylon

IMMIGRATION ORDINANCE

The introduction of an Ordinance to control immigration into Ceylon is under consideration by the Board of Ministers, says the *Ceylon Daily News*, and it adds that the question will be further considered at the next Board meeting. Such action was proposed after the Indian Government stopped emigration of estate labour to Ceylon. Under the proposed system for the control of immigration, it is probable that all visitors in Ceylon from India will have to possess permits granted by an officer of the Ceylon Government stationed at Mandapam. These permits will allow a visitor to remain in Ceylon for a limited period, probably three months. All immigrants securing employment in Ceylon will have to obtain permits for that purpose from the Ceylon Government. Immigration of estate labour is also provided for.

Malaya

INDIAN TROOPS IN MALAYA

The feeling of pride among the Indian community in Malaya that Indian troops are associated with the defence of the country and of Singapore was expressed by Mr. C. S. Venkatachar, I.C.S., the Agent of the Government of India, in an interview in Singapore.

Mr. Venkatachar, who has paid several informal visits to officers and men of the Indian Army stationed in various parts of Malaya, is closely in touch with both Indian military and civilian communities in this country. Everywhere, from Penang in the north to Singapore in the south, where Indian troops have been seen in the course of exercises, he had been told of the admiration of Indian civilians and of other communities for the fine spirit of the sepoy on active service in Malaya.

People realise that in defending Malaya, India is directly defending her own security, since the Malay peninsula is a frontier of Great India. But there is more to it than that.

India has a stake in Malaya itself in recent years. Indians have been gradually acquiring a big interest in the country. Apart from the trade between the two countries which is expanding, there have been considerable investments by Indian nationals in real property in Malaya.

For example, Indians own about one-tenth of the area under rubber in Malaya, besides owning houses and other properties: it is roughly estimated that the Chettians alone have investments amounting to 40 to 50 million Straits dollars in Malaya.

The Indian troops had certainly contributed to the enhancement of the prestige of the Indian community.

The history and tradition of the Indian fighting forces, the spectacle of Indian and European officers and men working together without racial friction and bearing the burden of common defence, the officer class of Indians working side by side with their British colleagues, all tend to create a new impression, not only on the minds of the Europeans unacquainted with India and Indian conditions, but also on other Asiatic communities.

Britain

INDIAN TROOPS IN BRITAIN

Indian troops are now stationed as an experiment in a garrison camp in the Northern Command of Britain. The men who come from all parts of India were recruited on a voluntary basis in Britain and the experiment has so far proved successful.

While they wear khadi uniforms, their kit includes turbans for walking out and dress parades. Few can speak English, but they can follow the orders of the British N. C. O's who are their drill instructors.

Many of the men have been firemen and deck-hands on ocean liners, but the changeover from the sea to land jobs has been quickly effected and their work at the camp is to relieve soldiers under training in the Pioneer Corps section.

This Northern Command Camp is at present the only one where Indian troops are being employed on Pioneer Corps work. If the scheme proves successful, it might be extended to other camps.

France

THE INDIAN CONTINGENT

Against overwhelming German forces and under continuous fire, more than four-fifths of the British Army in Belgium and many tens of thousands of French troops had been successfully evacuated from Dunkirk, said Mr. Amery in his recent broadcast to India.

Their good fortune had been shared by the Indian contingent of the B. F. F. They would be glad to know that these played their part worthily by the side of their British and French comrades in arms.



TOPICS From PERIODICALS



THE EUROPEAN SHAMBLES

In a few picturesque phrases, "I. D." in the *Twentieth Century* describes the present condition in Europe. "Europe lies reduced to an inferno. There is a swing back to the savagery of the Dark Ages. With Hell let loose by Hitler, the night in Europe is at its blackest." Poland, Finland, Norway, Denmark, Holland and Belgium, what are they, he asks, but ruins and wrecks that portend the end of civilisation? It grieves one's heart to think "what man has made of man."

One can only draw consolation and sustenance from the fact that England and France have not lost their tradition to hold the torch of liberty amidst the prevailing and deepening gloom. The fight between the Allies and Germany is more than a fight between Democracy and Dictatorship; it is the fight of humanity against inhumanity.

The northern waters proved to be treacherous to Britain and hot to Chamberlain. An admirable man in several respects, he was unequal, continues "I. D.", to the emotional requirements of a nation labouring under great strain. A discerning politician and true patriot, he read aright the meaning of the Commons' verdict and stepped aside. The occasion called for Churchill.

Descendant of Marlborough, son of Randolph, inheritor of a great tradition, embodiment of all the qualities that shine resplendent at a turning-point in history, a historian and writer in the line of Gibbon, an orator of the school of Demosthenes and Cicero, a soldier who had at 34 seen more wars than any man of his age and written more books than any soldier living, a politician with far wider Cabinet experience than any Britisher; a man of whom it is said that his school was the barrack-room and his university the battle-field; a dynamo in thought, word and action, Churchill is England's Man of Destiny.

In the same unconquerable spirit in which France, according to Foch's prescription, sent for General Weygand in the hour of

peril, England, shivering on the brink of the precipice, put Churchill in the saddle. If Reynaud believes that France cannot die, Churchill knows that England cannot die either.

The country-side may be bombed, London be in flames, Royal Oaks may sink in the bottom of the sea, the worst reverses may overtake her off and on, but Britain will never lower her flag. This war, whatever be its surprises and set-backs for the Allies, will come to an end only when Hitlerism is doomed once and for ever and Hitler goes down the abyss that each savage swashbuckler did in God's good time.

A SEVEN-POINT PROGRAMME

The *Christian Science Monitor* of Boston, in a leading article, urges the United States to take more active steps to repel the Nazi assault and outlines the following seven-point programme:—

- (1) organise and finance refugee relief;
- (2) repeal the Johnson Act;
- (3) speed up delivery of airplanes to the Allies;
- (4) remove the restrictions which prevent Americans from volunteering;
- (5) encourage chartering and building of merchant ships to supply the Allies;
- (6) permit the Allies to pay for war supplies with raw materials needed by the United States in the event of war; and
- (7) cease transshipment of war materials via Russia and Japan.

The *Monitor* says that nations which achieve even an imperfect freedom of religion, of thought, of speech and of trade could find no durable peace in the world where totalitarianism and violence had become the final arbiter. If the possibility of a Nazi victory is considered, the demand for active and immediate measures to strengthen the cause of freedom becomes apparent. A German victory would make the world safe only for anarchy.

THE WAR AND THE NEUTRALS

Major Graham Pole, writing in the June number of the *Modern Review*, calls attention to the position of the neutrals in this war. It has been proved to be unenviable; for the belligerents are at least made aware of the state of war and are prepared to meet the exigencies. The poor neutrals on the other hand are the victims of sudden and unsuspected aggression. They see the bolt from the blue only when it strikes them. Look at Norway, Holland and Belgium. They thought they could be secure against the attentions of Germany. They trusted Hitler and refused to have talks with the Allies to meet an eventuality. And what is the result? They have been swept away without warning.

Neutrals complain all the time that the Allies always let the enemy take the initiative. As taking the initiative, in Dictatorship parlance, always means invading a Neutral, how in Heaven's name are the Allies to forestall such initiatives unless the Neutrals invite them in advance to enter into a defensive alliance? The Neutrals will not yet do this. They prefer to wait for the lightning, however great the certainties rather than invite it. Then after they have been struck and the Allies are unable to rescue them straightaway, they reproach the Allies for not having succeeded in a task which their own short-sightedness had made a million times harder.

Italy, whose neutrality was always in doubt, has since joined Germany against the Allies. But she cannot win a war, says the Major.

As soon as she enters the war in earnest, instead of waiting on the side-lines and applauding the Nazi frightfulness, she will *ipso facto* be blockaded at both ends of the Mediterranean and cut off from her African empire. She is strong in submarines. She may be able for a time to do some damage to the British and French Navies. But all the hopes she has centred in General Franco may be dashed. General Franco, it is reported, is more inclined to come to an understanding with the British over Gibraltar than to join in a war against them.

The Allies, continues the Major, have no fear of whatever may be in store for them. Even if everything went

according to Hitler's nightmare plans, he says, they must still win the war in the end.

The Allies are confident that they will prevail because when all is said and done, their's is the side of sanity. The Neutrals may not have come to that conclusion yet. America may take a long time to admit that France and England are fighting, not only for their own lives but for the life of Europe. Even for the life of Germany, this recurring Prussian menace is as great a tragedy to Germany as it is to the world.

America, it is said, will not wake up to the war until she feels what is called the point of danger. When is that? asks the writer who adds caustically:

Is it when the Allies have lost the War? The Allies are getting a little tired of those Neutrals who expect the Allies to make the world safe for Neutrals.

THE BEGGAR PROBLEM IN INDIA

Replying to a question as to the solution he would suggest about the beggar problem in India, Gandhiji says in a recent issue of the *Harijan*, that begging is an age-old institution in India. It was not always a nuisance. It was not always a profession. Now it has become a profession to which cheats have taken. No person who is capable of working for his bread should be allowed begging. The way to deal with the problem will be to penalise those who give alms to professional beggars. Of course, begging itself by the able-bodied should be penalised, but this reform is possible only when Municipalities conduct factories where they will feed people against work.

What I have, however, suggested is an immediate palliative. The real remedy lies in discovering the root-cause and dealing with it. This means equalising the economic conditions of the people. The present extremes have to be dealt with as a serious social deviation. In a healthy society, the concentration of riches in a few people, and unemployment among the millions, is a great social crime or disease which needs to be remedied.

RELIGIOUS LIFE IN AMERICA

Is America a religious country? It is a difficult question to answer, but Mr. Manilal C. Parekh, a religious preacher and author who has travelled extensively in the East and the West, attempts an answer in the columns of the *Vedanta Kesari* for June. He offers an interesting glimpse of the various phases of religious life in America.

I was surprised from the first to see the churches fuller than I had expected them to be. This is a fine feature of American life which shows that the people of this country have a real respect for religion. In this they compare very favourably with some European people. I did not hear or see even once such caricatures of religion as are but too common in one of the European countries. The people of the United States have even a superstitious vein in them, which on the whole is a very commendable thing. Undoubtedly this is exploited on a large scale, for in this country there are no less than two hundred and fifty thousand fakes as I learnt from figures that were officially given some time back. But superstition is very often a shell of something higher and the American people do have curious and even inquisitive mind in regard to spiritual matters.

This is, perhaps, all that can be said about the people of the United States in general. As for personal religion, Mr. Parekh found it grievously lacking in almost all circles. Whatever intellectual, or traditional, or conventional interest there is in religion it is mostly on the surface.

They are very different from the Hindus in this matter who perhaps are too religious and err on the other side. No one, however, will accuse the Americans of being mystical or spiritually minded, and perhaps they are less so than even the English people. It is true the Americans are composed of many peoples and races, some of which are deeply religious such as the Irish, the Italians, the Negroes, etc., but the pioneering character of the country, the lack of tradition and the present fastness of life due to industrial mechanisation on an unparalleled scale have unfortunately left little room for the religious faculty to develop among a people with whom the economic interests were the dominant ones to start with.

Closely allied with this lack of personal religion is the lack of reverence in social relations and the result of this is very unfortunate for the country. This is not all.

Americanisation of the world is proceeding apace, and no one knows which country will be left behind in the race for fastness of life. And possibly, when most of the countries of the world have gone sufficiently far in this march, it may be the turn of America to cry a halt, simply because it has been the first in the race and has known all the sweets and bitters thereof. It may be that by that time it will have mastered the secret of attaining the harmony between the inner and the outer life, however complex the latter may be, and it may also teach this secret to the world. It will be then a new day for religion, not only for this land but for the whole humanity.

AMERICA AND THE WAR

Experience has shown that the Power which dominates Europe tends to expand outside Europe and aim at world power; that would certainly be the case with a victorious Germany, observes Andre Siegfried in *La Revue de Paris*. Could such a disturbance of world equilibrium be a matter of indifference to Americans?

If Germany were to supplant Britain as a world leader, can any one imagine that those international conditions by which Americans profit today, that is to say, a system of liberty and of intercontinental exchanges together with a general use of the English tongue, would still persist?

Americans know very well that the fall of the British Empire would mean a grave set-back for the United States in every continent including its own. With some ingenuousness a member of Congress recently stated in an interview: "The United States will in no case intervene in Europe unless the British Fleet is sunk." Here we have summed up tersely the conflict between a decisive political factor and the traditional instinct of abstention pulling in different directions.

It may be affirmed that the threat of ruin to the British Empire would entail American intervention.

The United States has no ambition to do in the world what Britain has done; possibly it has not the same genius for it. But it insists that Britain must continue to fulfil the task which it performs with such mastery and its abandonment would signify a set-back for civilisation.

No one, of course, can predict which way the foreign policy of the United States will ultimately turn.

America must realize that we seek only to understand her and not to dictate to her. On our side we ask America to take notice that we are fighting on a democratic and liberal front, behind which shelter certain human values of no consequence to the New World than to ourselves.

THE WAY OF NAZISM

"The veil has been rent and the world can view Nazism in all its blood-stained horror," writes the *New Review* commenting on the ruthless German attack on Holland, Belgium and Luxemburg—three small inoffensive countries who have fallen victims to their own delusion.

Sophists felt at ease with the absorption of Czechoslovakia, were little embarrassed with the onslaught on Poland and gasped at the invasion of Denmark and Norway; but they are dumb-founded at the ruthless attack on Holland, Belgium and Luxemburg. They realize and admit that the aggression was unprovoked, that Nazi tactics are shamelessly unscrupulous in method, and despise the interests and lives of millions of neutrals if they stand in the way.

From the experience of 1914, Holland had learned the blessings of neutrality and Belgium the horrors of war and the futility of victory; both did their very best to remain neutral; Belgium even faced the possible reproach of being ungrateful to her former Allies and saviours. The only crime the Grand Duchy has committed lies in its being militarily negligible. But in Nazi philosophy whatever opposes the well-being of the Teutonic race is immoral; hence Holland, Belgium and Luxemburg were condemned. The note Hitler sent to the Belgian and Dutch governments has not even the merit of being sincere and betrays the clumsy hypocrisy of the Nazi leaders.

The note accuses Holland and Belgium of treacherous partiality; yet it goes on to say: "German troops have come to Belgium and Holland not as enemies but as friends."

Fancy the Nazis being friends to treacherous foreigners. The note did not contain any ultimatum or declaration of war; it gave notice of the invasion which had begun. The great error of Holland and Belgium is to have imagined that they could stay out of a struggle for supremacy between their great neighbours; they neglected their aviation, they even avoided conversations between military staffs for purposes of common defence, they shut their eyes to the treacherous propaganda and organisation in their territory. They have fallen because of their righteousness.

It is pitiful to think that the King of the Belgians, who defended his country so gallantly for 18 days, should have thrown up the sponge against the advice of his ministers.

THE WISDOM OF GANDHI

Mahatma Gandhi has unequivocally declared that there can be no struggle for India's independence as long as Britain is in the throes of a European War and that he does not seek India's independence out of Britain's ruin.

If we reflect upon the attitude which Mr. Gandhi has taken, three things clearly emerge from it, says the *Sunday Standard*: "A realisation that India's destiny is bound up inseparably with that of Great Britain; a sincere desire for attaining independence (and keeping it) by non-violent means; and a genuine desire for Allied success."

This attitude is not motivated by mere sentiments as some people are led to believe. It is as sound and diplomatic a move as one could wish it to be.

It reflects the attitude of the present Congress leadership, who naturally wish their power over the country to continue. And it can only continue when a successful and grateful Britain bestows independence, or failing that, if in time of peace they launch a struggle and succeed.

But if they launch a struggle now, it is in the first place very doubtful whether the public will respond to the Congress call. For Indian opinion is unanimous in support of Great Britain in connection with the war. This pro-Britain feeling can be gauged from the immense contributions India is making towards the war in men, materials and money.

There are of course a few dissenters who, misfired by communistic zeal, shout—unheard and unheeded—that we should coerce Britain into declaring our independence by the threat of non-co-operation and civil disobedience. Their failure should be a sufficient warning to the Congress.

But let us concede for the sake of argument that the Congress is in a position to launch a struggle to a successful issue. Even if they do come to the helm of affairs of an independent India, what is to prevent their overthrow by the growing socialist strength, many of whom do not believe in non-violence except as a political weapon, asks the writer.

It is no use closing our eyes to facts. To-day if India becomes independent, forces of anarchy—the Khaksars, the Muslim League, the Hindu

Mahasabha and others—would be unleashed, which the Congress would never be able to arrest. There would be a split in the country from top to bottom resulting in serious damage to, if not annihilation of, the Congress power and prestige.

To remain within the Empire and get independence from a grateful Britain is therefore the Congress creed. And a very rational one it is.

The desire of the Congress for Britain's victory is genuine. It is based on a fear that, in case of defeat, a revolution might take place in Britain, sweeping away the existing social and economic structure. And any fundamental changes in England are bound to effect similar changes in India and the Empire. Now the Congress stands for certain ideologies and interests and would naturally be reluctant to give them up.

This, we believe, is sufficient justification of Mr. Gandhi's present attitude towards Britain.

GERMAN AGGRESSION

While condemning Hitler and his associates for their diabolical deeds, most English and French politicians have carefully avoided attributing any such motives to the people of Germany. What could they do, poor people; they are being driven by a gang of ruthless men to perpetrate things against their will; that is the general opinion of most critics of German aggression. Mr. A. G. Gardiner, the well-known British journalist, however, thinks otherwise. It is foolish to make a distinction between Hitler and German people, writes Mr. Gardiner in *John Bull*. Hitler will go like a bad dream, but the nightmare of Germany, he says, will remain. What are we to do about that recurring terror, he asks and answers:

Five times within the last 75 years, Europe has been plunged in war by German aggression.

First, Denmark was looted, then Austria was trampled down, next France was ravaged, then came the first World War, and now once more Germany has set all Europe in flames.

With every increase of her power, she has become less European, less human, more barbarous.

Goethe's saying that "the Germans are born brutal and civilisation will make them ferocious" has been terribly fulfilled.

Their country has become the lair of a predatory beast, and at each successive phase a more depraved and bestial abyss is sounded.

All the things that should link nations together have been used to breed hate and propagate lies.

All that should promote understanding and good feeling between nations—books and art and spoken

words—has been perverted to sow the seeds of doubt and disintegration in her neighbours' minds.

It is idle to say that this is the evil influence of one criminal. Treachery, cunning, lying, ruthless cruelty were the characteristics of German policy under Frederick the Great, under Bismarck, under the ex-Kaiser, as they are under Hitler.

The doctrine that Might is Right was not invented by Hitler. It has been the gospel of Germany for centuries.

The ambition to make the German race the masters of the world did not begin with Hitler. It has been the creed of German intellectuals from Fichte to Treitschke.

Hatred of the Christian philosophy, hatred of liberalism, hatred of this country did not originate with Hitler. They have been preached in Germany with growing venom for nearly a century.

Hitlerism, in a word, is not an aberration. It is not a madness into which the nation has been led by the hypnotic power of an unrivalled mob orator. It is the culmination of all the forces that have been at work in Germany for generations.

If Hitler and his fellow-gangsters disappeared tomorrow, the German peril would still remain.

The brutal German lust of battle, of which Heine spoke, would break out again under some other frenzied leader.

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Authorised Capital	Rs. 60,00,000
Issued and Subscribed Capital	Rs. 47,92,800
Paid-up Capital	Rs. 12,79,280
Reserve, Contingent and other Funds	Rs. 17,76,148
Total Working Funds on 30-6-'38	Rs. 4,44,03,799

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N. GOPALA IYER,

Secretary.

July '40.

THE ETHICS OF HUNGER-STRIKE

Hunger strike is a queer item in the order of the day. Fasting is being resorted to even for trivial causes. It has almost passed into a fashion in this country, says Prof. P. B. Adhikary in the *Visva-bharati Quarterly*.

Mahatma Gandhi, as is well known, gave a political turn to the old practice. Why he had recourse to this sort of queer measure for the removal of political grievances, it is difficult to say. It might have been due to a tradition current from old days in the community to which he belonged originally. He has no doubt ceased to belong to any community now; he is above all communities, and is now a great figure in the world of humanity. But traditions die hard, especially when they get a firm lodgement in the mind through heredity and social environment. In any case, Gandhiji has now declared himself definitely and strongly against the practice. He has realised its silliness as usually indulged in for any and every kind of cause.

But the ball is set going by his example and it is difficult to stop it now. His followers have seen how their *Guru* has invariably attained success by the practice in his own case and the *chelas* would not budge an inch from the path he has successfully followed hitherto.

But these blind *chelas* would not care to understand that this success on the part of their master was not due to any mystic influence created by the determination to fast unto death, but to the touching appeal it made by the noble cause he represents and his own high personality. The followers have nothing of the kind to count upon in their favour. They believe, perhaps subconsciously, that Mahatmaji must have a deep philosophy underlying the practice. This is no wonder, seeing how Mahatmaji has expressed himself at times on the subject. But his philosophy, if he has really one for the recourse, is partly mystic and partly politic. But what philosophy have his blind imitators to offer in justification of their action? Either they believe in some mystic influence exercised by the practice or, as it plainly appears in most cases, they take advantage of the humanity of their fellow-beings by simply outraging their heart. No wonder, therefore, that Mahatmaji has now discovered an underlying violence in such undertakings.

The writer goes on to add that there is neither logical nor moral justification for hunger-strike. What rational justification can there be for the measure in any case

is a question which is sure to arise. The only answer is that there is none in the cases in which it is found to be adopted.

We can understand the use of fasting for the sake of bodily health, or as an exercise of self-control needed for the spiritual life. But what relation on earth is there between this quixotic measure and the cause for which it is resorted to in other cases? It is just like the waiting in loud cries of little children to get something they want. They succeed no doubt at times with their fond parents. But a constant repetition of the recourse brings in later a disregard or chastisement which cures the habit ultimately.

CATHOLICITY OF HINDUISM

Though there is intolerance in India, which sometimes takes harsh and ugly forms, that is not the true Indian attitude. "No, what I learned to understand as the true spirit of the religious life of India is (and has been for ages) an almost incredibly wide and eager catholicity—the desire to look at whatever truth anybody has found and to incorporate it in the living body of Indian belief or practice," writes Prof. Robert C. Rankin in the *Vedanta Quarterly*, Boston, U. S. A. "The Hindu motto is: 'God is one—men know him by different names.' I don't see how anybody can live (as I did) for a period of years in the presence of such humility and not feel changed by it.

Here is a people who for 3,000 years or more have built their belief and worship and conduct upon the conviction that the truth is divine and limitless, and that while nobody can hope to master all of it, anybody must have found part of it and be able to share it with other seekers. The vast religious and philosophic culture which (for the need of a single word) we call Hinduism, is the result of ages of wide eclecticism—the eternal willingness to appropriate and assimilate whatever seems to be good or true, no matter what its origin or what its form."

INTERNATIONAL ORDER

A writer in the *Prabuddha Bharata* for June asks: "What is the best of civilization?" and answers "Co-operation based upon non-violence is the unerring mark of civilized life."

The law of the jungle and the law of civilized men may be summed up in the two words: violence and non-violence. Violence disintegrates and destroys. Non-violence unifies and integrates. The common bond of fellow-feeling and mutual understanding that brings men together is based upon the principle of non-violence. There is nothing metaphysical or impractical about this principle and its applications; it is quite as universal and quite as necessary to human life as fresh air and clean water. The first postulate of corporate life is that violence should be eschewed in all dealings between the component units of the corporation. Non-violence is the ruling principle in the parliaments of free men. If the same principle could be applied to international relationships, the arbitrament of war would give way to peaceful negotiation and mutual adjustment.

Non-violence is the basis of national unity; it is also the only possible basis of international unity.

It is now admitted that the treaty of Versailles was conceived in an atmosphere of violence, hence it failed to bring peace to the nations of the world. In post-war Europe, many earnest attempts were made to bring about universal disarmament and settle disputes by arbitration instead of resorting to force. These attempts failed in the past and are bound to fail in the future unless the leaders of nations are prepared to carry out root and branch reforms in all spheres of life. Strife and tension exist not only in the political sphere but also in the economic and religious spheres. There should be simultaneous disarmament in all directions. Human activities are very much interrelated. A change of attitude in one sphere cannot but produce a transformation in all the other spheres. Nations are obsessed by greed and fear; they distrust their neighbours and drift into a state of mutual antipathy. This antipathy manifests itself as hatred and violence; these lead to strife and confusion. The existence of groups within groups makes the confusion worse confounded. Within a group of people who profess to be united in their political allegiance there exist smaller groups whose economic or religious allegiance make them lean over to the side of the enemy and betray their friends in the political sphere.

What should be the attitude of a democratic state towards the different religious sects that may be found within its confines? Two attitudes are possible:

The State may follow the example of Emperor Asoka and respect all religions or it may remain neutral, at the same time extending to all whatever facilities it is prepared to extend to one. The third possible attitude of giving exclusive patronage to one and shutting out all the others or closing the doors to all and forcing the citizens to accept one philosophy of life much in the way in which the dictators of totalitarian states of the West are doing would amount to a denial of democracy. Religious toleration and democracy are bound up together; if one falls, the other falls and with them will fall freedom of thought and human civilization. The best minds of the world are, therefore, ranged on the side of religious toleration. It is also a necessary corollary of the principle of non-violence which forms the bed-rock of national unity and international amity. All great religions preach love and amity as essential ideals. Persons who attempt to divide man from his brother man in the name of religion serve neither the cause of religion nor of humanity. Those who raise the cry of religion being in danger and those others who push themselves forward as champions of minorities often care little or naught for the religion they profess to follow or the minorities whose interests they claim to protect. When vested interests are at stake any cry is as good as any other, provided it serves to rally round the flag and the masses whose aid is indispensable for any struggle.

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Authorised Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,26,400
Paid-Up Capital	Rs. 1,68,13,200
Reserve and Other Funds	Rs. 1,12,37,000
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Dec. '40.

WOMEN AND WESTERN CIVILIZATION

"Women alone can save European civilization," says Mr. J. M. Ganguli in an article in the June number of the *Aryan Path*. The article represents the Hindu ideal of womanhood with convincing ardour:

Conservatism is a virtue innate in women and needed for the preservation of the race. Fickleness and the dominating thought for self and one's own pleasure, which generally rule the male, are contrary to what motherliness stands for. With this temperamental unsteadiness, a mother could not bring up her children. She has to lose herself in her offspring; her interests are not self-centred but flow out spontaneously into the little living world born of her. Any change that might affect the well-being of her children she opposes with all her might, as does even the animal mother.

Good or bad, such conservatism that repels changes and is inelastic and unresponsive to new influences is necessary, though it appears to keep women out of many pleasurable pursuits. A woman, however, feels a more lasting and a higher happiness through her self-denial in pouring out love on her little ones than a man derives from pursuing selfish ends. Women's conservatism saves them not only from the drink habit but from immoral adventures as well. So long as they keep conservative in this sense, they preserve the race from deterioration.

An English student of world history has laid great stress, continues the writer, on the strong moral character of women, pointing out that whenever there has been any lapse in this respect, the race has fallen and its culture has degenerated.

Closer study, however, indicates that women's moral lapse has been generally brought about through men, some no doubt actuated by compassion for what they have supposed to be the handicaps of women, but others impatient of women's restraining influence on their unthinking impulsiveness. From these two groups come the well-meaning social reformers, who often misread the significance of social conventions and overlook the implications of the natural differences between the sexes. What may be good for the one may not be the same for the other, and what may be a trifle to a man may be very serious for a woman.

The present reform tendencies, which advocate uniformity and the removal of all restrictions, legal, conventional or traditional, generally owe their inspiration to a superficial observation of these differences. A mere uniforming process is not reform, nor is the standardisation of duties and responsibilities. Difference in nature implies different purposes and calls for different treatment, different environmental conditions and even for different social restrictions.

If men would avoid the responsibility of fatherhood, why should not women shirk the exacting duties of motherhood, leaving their offspring to hired or State care? If men have this kind of education, why should women have that kind? If men insist on freedom to work and to behave as they please, why should women be asked to impose self-denial on themselves?

Such arguments are based on essentially wrong postulates. If the father goes astray, the mother can bring up the child and bring it up well; but the unfortunate child deprived of the mother's devotion is as good as not born. The father's instrumentality in the birth of the child is short-lived, but the mother's continues, moulding and shaping the nature which the child owes to the parental union. The child needs the whole-minded attention of its mother and the one directional flow of her best sentiments, purest thoughts and noblest inspiration. All the noblest men of the world have had such mothers, who imprinted on their nature the high human qualities that foam out of the spring of divine motherliness.

But in order that such motherliness may spring in the bosom of women, they should be protected rather than led into the distractions of life.

INDIA IN PERIODICALS

HINDUS DISCOVERED AMERICA. By Chaman Lal. [The Modern Review, June 1940.]

A CRITIQUE OF NON-VIOLENCE. By Ram Prasad Pandya. [The Twentieth Century, June 1940.]

CONGRESS AND INDIAN CHRISTIANS. By Dr. H. C. Mukerjee. [The New Review, June 1940.]

SRI KRISHNA'S MESSAGE TO THE WARRING WORLD. By Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt. [The Theosophist, June 1940.]

THE VITALITY OF THE UPANISHADS. By N. Narasimha Moorthy. [The Aryan Path, June 1940.]

GANDHI ON RIGHTS AND RICH MEN. By Nirmal Kumar Bose. [The Visva Bharati Quarterly, May-July 1940.]

ANCIENT INDIAN POETRY AND DRAMA. By Kalica P. Datta, M.A. [Prabuddha Bharata, June 1940.]

THE PRESS IN INDIA. By J. M. Dob, Editor, The United Press. [The Journalist, June 1940.]

PRODUCTION OF FERTILIZERS IN INDIA. By N. N. Sen Gupta, M.Sc., I.I.C. [Indian Farming, May 1940.]

CHEMICAL NITROGEN INDUSTRY AND INDIA'S DEFENCE PROBLEM. By K. M. Chakravarti. [Science and Culture, June 1940.]

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

MR. AMERY ON INDIA'S GOAL

Mr. Amery, Secretary of State for India, in an interview given to the London Correspondent of the *Hindustan Times*, declared:

You can tell India that every ounce of my energy will be directed in consultation with the Viceroy towards seeking an agreement with the leaders of Indian opinion.

It is for the national leaders of India to realise the greatness of India's role in this struggle and to take their rightful place in this common effort against our common enemies.

I have always said that Dominion Status or Dominion Independence is not a gift that is conferred by one country on another; it is nothing else than the recognition of a state of relations that has come to pass. The test of readiness for independence is the power to make great decisions and it is for India's leaders to show that power now.

If our hearts are agreed fully and unreservedly, differences of view as to constitutional details cannot be insurmountable.

Speaking in connection with the 725th Anniversary of the signing of the Magna Carta, Mr. Amery declared:

We have made manifest our sincere desire that India should, as a willing partner, attain the same status in the British Commonwealth as is enjoyed by the Dominions or, for that matter, by ourselves.

Mr. Amery added that the obstacles to the speedy fulfilment of this desire arose from the inherent complexities in the Indian internal situation and not from any reluctance on the part of Britain, and added that it was the genuine wish of Britain to help to bridge over the existing differences and enable Indians, as soon as possible, to play a vital part which they were entitled to play in devising the permanent framework of India's future constitution.

WORKING COMMITTEE RESOLUTION

The Congress Working Committee has decided that Mr. Gandhi should be free to pursue his great ideal of non-violence and therefore to absolve him of such responsibility in carrying out the programme and activities which the Congress has to pursue under conditions at present prevailing in India, both in regard to external aggression and internal disorder. The Committee says:

While the Working Committee holds that Congress must continue to adhere strictly to the principle of non-violence in India's struggle for independence, the Committee cannot ignore imperfections and failings in respect of the human element. The Committee has to deal with possible dangers in a period of transition and dynamic change until the Congress has acquired non-violent control over the people in an adequate measure and the people have imbibed sufficiently the lesson of organised non-violence.

The Committee has deliberated over this problem that has thus arisen and has come to the conclusion that it is unable to go the full length with Mr. Gandhi, though they recognise that he should be free to pursue his great ideal in his own way. They therefore absolve him from responsibility for the programme and activities which the Congress has to pursue under conditions at present prevailing in India and the world in regard to internal and external disorder.

Referring to War Committees that are being formed, the Committee says:

In view of the Congress policy, they cannot be supported and Congressmen cannot participate in them or contribute to war funds, nor can Congressmen associate themselves under present political conditions in Government controlled civic guards. The Committee calls upon people to organise, wherever necessary, for self-defence and public security.

WAR COMMITTEES AND CIVIC GUARDS

The formation of War Committees in each district and a proposal to establish in every province an organisation to be known as 'The Civic Guard' were announced by H. E. the Viceroy in a statement issued early last month.

MR. MOORE ON DOMINION STATUS

"Every day that passes before India is publicly accorded full Dominion Status in all her external relations is a day lost in the war," declared Mr. Arthur Moore, Editor of the *Statesmen*, addressing the Rotary Club of Calcutta.

We cannot look to Britain for further help. It is up to us to relieve her of that responsibility in her hour of need. And it is up to the British Government to recognise at once that in such circumstances Dominion Status is a reality and should therefore be proclaimed.

Two men are continually quoted as obstacles in the path of agreement even at this late hour. My answer to that is, let Britain first do her part, let her proclaim India a self-governing Dominion and I have confidence that neither my old colleague in the Assembly, Mr. Jinnah, nor my friend Mahatma Gandhi, will refuse their aid to the Viceroy in forming a popular and organic national government.

This is no time to think in terms of communities: Muslim, Hindu, or European. We and all men who have hitherto enjoyed some measure of political liberty and freedom of expression are in deadly danger. Let us first and last and all the time be just, loyal, devoted citizens of this country and also of the civilised world which has to be saved.

The ending of the controversy between Britain and India seems to me of the greatest urgency. Let us get the question out of the way and be of one heart and mind. At present, we hear of both the League and Congress boycotting the War Committees and starting private civic guards of their own. That way, madness lies for us all, but to end it Britain must do her part.

The Government of India is awake. But it needs a broader basis. Let the people of India come in of their own free will to the war.

MRS. NAIDU ON ENGLAND AND INDIA

Mrs. Sarojini Naidu, opening the 20th North Arcot District Congress Conference at Vellore, declared:

England is isolated to-day, but we in India are connected with England and the English people who are fighting for the cause of freedom and England's danger to-day is doubly India's danger.

If British statesman had only realised this long ago, Britain would have had India's full support in the prosecution of the war against Nazi aggression.

The Congress did not want to do anything now which might embarrass the British Government; it only wanted a declaration that India would be conceded freedom after the war. If that declaration had been made, Britain's difficulties would have been solved to a great extent, and she would to-day be getting the maximum support of India.

SIR C. P. R. ON THE WAR AND INDIA

A vigorous plea for India's defence was voiced by Dr. Sir C. P. Ramaswami Aiyar, Dewan of Travancore, at a meeting of Europeans and Indians at Ooty. Winding up his speech, Sir Ramaswami Aiyar appealed for unity and strength. "I firmly believe," he said

that if Independence or Dominion Status were given to India to-day, it will come to us only as a gift. India is too big and proud to take a gift which she is bound to lose. If she is strong and becomes what she is entitled to be, she will have it. And with it there will come a truer sense of brotherliness within our borders and truer comradeship without. That cannot be achieved by means of academic formulations of day dreams and threats of the impotent.

I conclude by appealing to every community to see the dangers that are ahead of us and to realise that the whole way and manner of our life and what India stands for are imperilled. I hold firmly that religion has essentially failed in the West, or is in danger of failing. The spiritual and moral refuge of the future is in the East. India, secure in her faith, has been hospitable to every other faith: Muhammadan, Parsi and Christian. India is the one place where there is in essence real tolerance. It is the function of India and her present destiny to translate that into practice. But it cannot be done unless India is strong and manifests her strength in proud and equal union with her comrades. I believe it can be translated into practice if our rulers and we ourselves awake to tasks that are ahead of us and work in unison in order to surmount all perils and so function as to make it possible for India to come by her own.

STATES IN FREE INDIA

The position of Indian States in a free India as visualized by the Congress was outlined by Pandit Jawaharlal Nehru at a meeting in Kashmir under the auspices of the National Conference.

The ideal before us is the attainment of full liberty in the whole of India including the Indian States, but it must be remembered that out of about 600 Indian States, responsible Government can be established only in a few which are sufficiently big in area and population to be separate administrative units. In a free India, smaller States which are not bigger than a village will have to merge in provinces or bigger States. It is difficult for smaller States said Pandit Nehru, to survive and keep or separate administration as the whole of India has to march together. Bigger States, such as Kashmir and Hyderabad, can be treated as separate autonomous units in a free India, but their administration will be vested in the hands of people instead of a single individual.

A GOVERNOR'S EXHORTATION

H. E. Sir Arthur Hope, Governor of Madras, presiding over the 51th Annual Meeting of the Y. M. C. A. at Ootacamund, observed:

There are far too many people going about in this country saying that it makes no difference whether England or Germany are the Rulers; that it makes no difference who wins this war; and that India will be a thing apart.

His Excellency emphasised the necessity of counteracting German propaganda in this country, and said:

If we lost this war, any chance of freedom or independence or dominion status would be gone and gone for ever. Do you think, asked His Excellency, that if Germany won this war, she would allow India any form of independence at all? She would seize this country as the first prize and the richest prize as the result of her victory. I want to do away with this feeling of defeatism. I want to do away with this feeling that Great Britain may be lost. I want to emphasise what Mr. Churchill in his magnificent speech the other day said: 'We will go on fighting for years, for tens of years if need be; we will go on fighting even though all countries are invaded and people are starved.'

EXTENSION OF ASSEMBLY'S TERM

His Excellency the Governor-General has decided to extend the life of the existing Legislative Assembly for a further period of one year from October 1, 1940, when the extension effected in his Order, dated August 19, 1939, will expire.

The present Assembly will, on October 1, 1940, begin the seventh year of its existence having been extended four years beyond its normal triennial term.

TAGORE'S APPEAL TO AMERICA

The hope that America will not fail in her mission to stand against the imminent universal disaster, is expressed by Dr. Rabindranath Tagore in a cable which he sent to President Roosevelt.

All our individual problems of politics today have merged into one supreme world politics which, I believe, is seeking the help of the United States of America as the last refuge of the spiritual man, and these few lines of mine merely convey my hope, even if unnecessary, that she will not fail in her mission to stand against this universal disaster that appears so imminent.

INDIA'S DEMAND FOR FREEDOM

Mr. C. Rajagopalachari, presiding over the Tinnevely district political conference at Ambasamudram on June 9, declared:

At a time when the future is fraught with grave potentialities of trouble and disturbances and even civil strife, if the British Government wish well by the people of India, they should hasten to constitute strong and stable governments in all the provinces that command the backing of the people behind them. . . . Our political issues being internal quarrels, firstly, between the Congress and the disgruntled elements in the body politic and, secondly, between the people of India and the British Government must appear to be insignificant and meaningless in the eyes of the world, whose attention is rivetted on the battle between England and France on the one side and Germany on the other.

I feel it almost impossible to turn from this scene to our own problems. Yet every nation has its own life to look after and India cannot afford to forget her own problems in the grim enchantment of the Western struggle. It is perhaps not even desirable even if it were possible. We do not serve civilisation by forgetting our rights. We cannot help the Allies by agreeing to be a subject people. On the contrary such surrender would help the Germans by furnishing both a justification and a motive and edge to their appetite. I consider it, therefore, our duty, however unpleasant and unreasonable it may appear on the surface, to reiterate with all the force we can command our claim that Britain should at this supreme hour of her difficulty declare India once and for all time free and independent and then India should declare herself as a new-born ally on the side of England and France.

GANDHIJI'S PLEA FOR PATIENCE

"If the British Government will not *suo motu* declare India as a free country having the right to determine her own status and constitution, I am of opinion that we should wait till the heat of the battle in the heart of the Allied countries subsides and the future is clearer than it is. We do not seek out independence out of Britain's ruin. That is not the way of non-violence," says Mahatma Gandhi in a signed article in the *Harijan*, replying to Dr. Ram Manohar Lohia's plea for immediate civil disobedience.

DR. SHYAM PRASAD ON EDUCATION

Our so-called progress of science and thought has not checked our passions for violence and domination and the international crisis affords ample materials to all educational reformers as regards the future basis of our social and cultural progress whether in this country or abroad, observed Dr. Shyam Prasad Mookerjee in the course of his presidential address to the All-Assam Educational Conference at Shillong.

Dwelling on the cordial relationship that exists between the two neighbouring provinces, Assam and Bengal, Dr. Mookerjee, expressed his firm belief that

a proper and satisfactory understanding between any two communities or any two provinces would come through the process of wholesome education which should be rightly moulded and guided, aiming at the sacred task of welding together the teeming millions of the country into one single homogeneous nation.

Referring to the question of teaching of Bengali boys and girls residing in Assam through their mother-tongue, Dr. Mookerjee remarked:

I have noted with pleasure that the proposal for starting schools with Bengali as the medium of instruction has in many cases found favour with the educational authorities of Assam.

In conclusion, Dr. Mookerjee struck a courageous and optimistic note and said:

Let us regain courage by remembering that if India is ever to shake off her shackles of bondage and servility, they will do so principally through the process of education—an education that will preserve for the Indians the glorious achievements of India's past, and link them up with a passionate zeal for a truly scientific outlook broad-based on reason and enlightened thought.

COMPULSORY EDUCATION IN PATNA

The Compulsory Education Scheme introduced by the Patna City Municipality in March last in certain schools has been extended to the whole of the Municipal area and about 200 centres have been established.

THE TEACHING PROFESSION

The teaching profession is well within its rights in stressing the need for security of tenure, a living wage, freedom from meddlesome interference and an appellate authority, to which all appeal will lie in all cases of victimisation or severe punishment inflicted on any teacher, said Dr. A. Lakshmanaswami Mudaliar, Principal of the Medical College, Madras, presiding over the 31st Provincial Educational Conference at Ambasamudram on May 27.

Referring to the expansion of education under local bodies, Dr. Lakshmanaswami Mudaliar said that local bodies started schools too rapidly with the result that the number of teachers and their salaries had to be reduced and there was deterioration in the standard of teaching. Also, the widening of the franchise attracted to local bodies a type of representative who was unaccustomed to the responsibilities of his office and frequently interfered with the work of the teachers.

CALCUTTA UNIVERSITY

Islamic history and culture will figure prominently in the curricula of the post-graduate studies of the Calcutta University from the ensuing session.

The Senate of the University at a recent meeting sanctioned on the recommendation of the Syndicate the opening of a department of Islamic studies and culture with a Professor, one Lecturer, two Assistant Lecturers, and three research fellows. It was also decided to approach the Government of Bengal for necessary permission and for financial assistance for running the department, which will entail a recurring expenditure of about Rs. 2,000 monthly.

UDHAM SINGH

Udham Singh who was charged with the murder of Sir Michael O'Dwyer, former Governor of the Punjab, was found guilty at the Old Bailey and sentenced to death on June 5.

The Jury considered the verdict for 100 minutes and found Udham Singh guilty. As the Judge pronounced the death sentence, Udham Singh thumped the dock rail with his clenched fist and spat into the court.

On resumption of the trial, Udham Singh was cross-examined. He insisted that the shooting was an accident.

He testified that he went to the Caxton Hall meeting to protest against the difficulty he had about getting a passport.

He intended, he said, to fire the revolver at the ceiling, but somebody pushed him and his hand was knocked down. He never intended to murder any one.

RELIGIOUS ENDOWMENTS ACT

It is now fairly certain, writes a Correspondent to the Press, that legislation for amending the Madras Hindu Religious Endowments Act is not to be proceeded with for some time to come. A Bill in tentative form has been left behind by the Congress Ministry. After careful consideration it appears that the Government have decided that it is much better that responsible Ministers, when they come to power, are left to tackle the proposed reform. Neither the publication of the Congress Ministry's Bill, nor the appointment of a Committee to elicit public opinion and suggest suitable lines of legislation seems to be in favour.

SIND CHIEF COURT

His Excellency Sir H. Graham, Governor of Sind, inaugurated the Chief Court of the Province at Karachi in the presence of Mr. Godfrey Davis, Chief Judge, other Judges, Ministers, ex-Ministers and others.

A message congratulating the Chief Court was received from Sir Maurice Gwyer, Chief Justice, Federal Court of India.

After the Warrant of Appointments of the Chief Judge and Judges of the Court was read by the Registrar of the Court, the Governor administered the Oath of Office to them.

Requesting His Excellency to inaugurate the Court, Mr. Godfrey Davis said that however exalted be the constitution of the highest court of the province, it must fail in its purpose and effect should representatives of the people be unequal to their high responsibilities or mistake their duties should justice be bought or sold in diverse and subtle ways and means before ever a case is brought to the court.

He added: "It is a truism that wherever British concepts prevail, all men are equal before law."

Mr. Pratabrai Punwani, Advocate-General, expressed the satisfaction of the Bar that despite preoccupation with matters of grave national concern, the authorities both in England and India were able to find time to bring the Court into existence. There is at least one thing for which British Association with India will always be gratefully remembered by Indians, namely, their system of judicial administration which is reproduced in India.

MARINE INSURANCE RATES

The Bombay Underwriters' Association has increased all war risk insurance rates between India and ports in the Mediterranean, the Black Sea and the Red Sea including Suez with effect from 2nd May.

There is also an increase in the rates on shipments to North, Central and South America *via* the Mediterranean, which have come up from 2½ to 4½ per cent. for Allied ships, and from 2 to 4½ per cent. for neutral ships. In the case of steamers flying the American flag, however, the rate is 3 per cent.

All rates will be the same for neutral and Allied vessels in future.

The war risk marine insurance rates between India and the Netherlands and Belgian ports have also been doubled by the Bombay Underwriters' Association, in view of the extension of hostilities to Holland and Belgium. The rates were raised from 5 to 10 per cent. with effect from about the middle of May last.

It is, however, stipulated that 1½ per cent. will be returnable provided shipments do not pass through the Mediterranean. An increase of one per cent. in the rates from four to five is also made in the case of shipments to Mediterranean ports, Black Sea and Portuguese ports.

The rate for French Atlantic ports has also risen by one per cent. from four to five with the stipulation that on shipments not going through the Mediterranean 1½ per cent. is returnable.

EAST & WEST INSURANCE Co.

The East and West Insurance Co., Ltd., has recently purchased the Anderson Hall at Esplanade, Madras, for Rs. 1,47,000 from the liquidators of the Travancore National and Quilon Bank Ltd.

ORIENTAL LIFE ASSURANCE Co.

The report of the Directors of this premier insurance house, for the year 1939, together with the lucid exposition of the position of the company by its distinguished Chairman, Sir Purushotamdas Thakurdas, afford interesting reading. New business in 1939 is reported as 39,965 policies, assuring a total of Rs. 773 lakhs, showing a decrease of 13,123 policies, assuring Rs. 201 lakhs as compared with the new business figures for 1938. The decrease is attributed to the war since the flow of proposals up to August last year indicated that new business would be up to expectations. The present scale and ramifications of the company necessarily imply a certain measure of vulnerability to outside conditions such as those engendered by the war, and Sir P. Thakurdas mentioned that crop yields and prices have come to influence the company's business since a large proportion of the new business is now obtained from purely agricultural areas.

Premium income for the year exceeded Rs. 365 lakhs and net receipts from investments totalled over Rs. 106 lakhs. Among the disbursements the biggest item is claims—total payments taking over Rs. 149 lakhs. Commissions accounted for Rs. 36 lakhs and the expenses of management totalled over Rs. 48 lakhs. The classified summary of assets shows that Government securities held by the company exceeded Rs. 20·56 crores in value and the only other stock exchange investments were Provincial loans and joint-stock company's debentures.

The Oriental thus continues to lead other insurance houses in India by its huge resources and rock-bottom security.

PAPER ECONOMY

Need for strictest economy in the use of paper is emphasized by a new paper control order, which has come into operation in Britain.

It reduces the amount of paper supplied by paper mills to customers during March, April, and May from 60 per cent. to 30 per cent. of amounts used in that period last year except under licence.

Licences already issued to supply or convert paper are reduced by 50 per cent.

The effect of this retrospective cut is that only a small quantity of paper will be supplied in future except under licence.

The Paper Control, states the Ministry of Supply, will issue licences to supply or convert paper only for purposes essential in the national interests, and owners of stocks of paper are therefore advised to exercise the utmost economy in their use as it may not be possible to sanction further supplies when those stocks are exhausted.

INDIAN EXPORTS TO AFGHANISTAN

The recent Afghan Government Exchange Control Law has affected Indian trade with Afghanistan in a large variety of items including cotton piece-goods, the most important single item of Indian exports to Afghanistan, boots and shoes, grains and pulses, sugar, black tea, iron and steel manufactures, according to the Indian Trade Agent in Kabul in his annual report for 1938-39.

The Law seems to have affected particularly the export of boots and shoes, which declined considerably after it had been brought into force in June 1938.

The balance of trade across the Indo-Afghan frontier, however, is still favourable to Afghanistan.

TRADE PACT WITH NEIGHBOURS

"The Indian commercial community has learnt by experience that no economic development or advancement is possible unless the Central Government is responsible to the people, whose representatives should be able to control the fiscal, currency, credit and transport policy of the country. In all these vital matters, the protection and promotion of Indian interests must be the primary consideration," declared Mr. G. L. Mehta, President of the Indian Chamber of Commerce, Calcutta, presiding over the fourteenth annual meeting of the Chamber.

Dwelling on the question of diversion of India's foreign trade to Empire countries and the increased imports from Japan, U. S. A., and other neutrals as a result of the war, he stated that it was essential to stabilise and improve India's exports to neighbouring markets by trade agreements or other forms of commercial understanding with Africa, Iran, Afghanistan, etc., and also with some of the Dominions. There should also be no delay in having a Treaty of Commerce and Navigation with the U. S. A.

BELGIAN FIRMS IN INDIA

The decision of King Leopold of Belgium to give up the fight will not, it is believed, immediately affect the position of Belgian business firms in India.

These firms, it is expected, will be allowed to continue their business as usual, but will not be allowed to have any communication with their head office in Belgium, and this will be strictly watched by the Authorities concerned.

The question may arise of these firms being taken over by the Controller of Enemy Firms, but this is not a matter for immediate consideration.

A. I. C. C. WOMEN'S DEPARTMENT

Explaining the scheme of work of the newly created Women's Department of the All-India Congress Committee, its Secretary, Mrs. Sucheta Kripalani, in a statement to the Press, says that the department will study the difficulties of women and their causes and cure: (2) will try to increase the membership of women in the Congress and devise ways and means of securing their active co-operation in the various Congress activities. (3) will co-ordinate the activities of women congress workers; (4) will suggest ways and means for increasing the capacity of women workers so as to enable them to take up more responsibility when called upon to do so; (5) will suggest ways and means to congresswomen representatives for their effective working in local self-government bodies, assemblies and institutions for constructive work like khadi, village industries, labour kisans, etc., (6) and will keep in touch with women's activities in India. The Department will also function as an information and enquiry bureau.

Mrs. Kripalani says that the general aim of the departments will be to find out and suggest the best means for the utilisation of women's genius and peculiar gifts for the purpose of achieving Indian independence.

WOMEN EMPLOYEES

The Government of Madras have decided that as a first step, women may hereafter be employed as typists, steno-typists and telephone clerks in offices in the city of Madras, including the Secretariat but excluding the Judicial Department. Only unmarried women and widows without children will be eligible for appointment. In the event of their marriage after appointment, they will cease to be eligible to hold their posts.

ECONOMIC RIGHTS OF WOMEN

In a note in the *Harijan*, Mahatma Gandhi replies to a question if the economic independence of women would lead to the spread of immorality among women and disruption of domestic life.

Mahatma Gandhi writes: "I would answer the question by a counter-question. Has not independence of man and his holding property led to the spread of immorality among men? If you answer 'yes', then let it be so also with women. And when women have rights of ownership and the rest like men, it would be found that the enjoyment of such rights is not responsible for their vices or their virtues. Morality which depends upon the helplessness of a man or woman has not much to recommend it. Morality is rooted in the purity of our hearts."

BENGAL WOMEN'S CONFERENCE

Mr. Subash Chandra Bose, inaugurating the Provincial Women's Conference at Dacca on May 26, referred to the signal services and sacrifices of Indian women during the last 20 years, but for which the national movement would not be such broad-based as it was now. He hoped that women also would take their proper share in the present struggle.

After Mrs. Leclavati Roy, Chairwoman of the Reception Committee had addressed the gathering, Mrs. Hemprava Mazumdar, M.L.A., the President of the Conference, delivered her address. She referred to the grave international situation and asked women to prepare for defence work.

Mr. Niharendu Dutt Majumdar and Mr. Abdul Malim presided over the Labour and Peasants' conferences.

LOUVAIN LIBRARY IN RUINS AGAIN

American correspondents with the German western armies report that they saw the famous library at Louvain once again in ruins, gutted by fire.

Louvain suffered heavily in the World War (1914-18) and was given the "Croix de Guerre" in 1925. In August 1914, after the German entry, about one-third of the town was burnt including the famous Halles Universitaires with its splendid library. Largely due to the generosity of Americans, the restoration of the ancient architecture of Louvain was carried out immediately after the war. The University was reopened in 1919, the new buildings in Flemish style being paid for by Americans and the library of nearly 500,000 books and equipments being contributed by many nations.

GANDHI'S WRITINGS

Attention being drawn to misleading excerpts of his articles from the *Harijan* and only a few of a series of articles being reproduced in a section of the Press, Mahatma Gandhi writes:

"I own that often my articles suffer from condensation. They are made to yield a meaning I had never intended. But I have not the heart to copyright my articles. I know that there is a financial loss. But as *Harijan* is not published for profit, I am content so long as there is no deficit."

SCIENTIFIC TERMS IN INDIAN LANGUAGES

The Government of Madras have constituted a committee consisting of prominent educationists in the province under the chairmanship of the Rt. Hon. V. S. Srinivasa Sastri for the purpose of settling the general principles on which a uniform system of standardised technical and scientific terms could be introduced in the Indian languages in the province.

DOCTORATE FOR POET TAGORE

Sir Maurice Gwyer, Vice-Chancellor of the Delhi University and representative of Oxford University in India, will, it is learnt, confer the doctorate of literature on Poet Rabindranath Tagore some time during August. The Poet has fixed August 7 as a convenient date for the same.

ANDREWS' MEMORIAL

In a note in the *Harijan* on Andrews' Memorial, Mahatma Gandhi expresses the hope that the students of India will take a leading part in the work of collections. Charlie Andrews, he says, was above all an educationist of a very high order.

It would be a great thing if the five lakhs were made up of offerings of thousands of students and poor people rather than from the donations of the few special rich friends of Deenabandhu with whom they had come in close touch and of whose worth they had intimate knowledge.

LADY HYDARI

The passing of Lady Hydari, wife of Sir Akbar Hydari, in Hyderabad has evoked wide-spread regret. Lady Hydari was a devoted worker in many causes, chief among them being the education of women. We offer our sincere condolences to Sir Akbar and the members of his family in the bereavement.

SIR SIKANDAR AND THE LEAGUE

Apropos the Punjab Premier's interview regarding the Muslim League Working Committee's resolution concerning War Committees, Sir Sikandar Hayat Khan clarifies that Muslim Ministers of Punjab and Bengal have been exempted from the application of the League resolution.

THE FIRST V. C. OF THE WAR

The first Victoria Cross of the war has been awarded to the late Captain R. A. Warburton Lee for gallantry and daring in command of the destroyer force in the first battle of Narvik on April 10, when he was killed by a shell.

MR. U. KARAMAT

It is understood that Mr. U. Karamat a member of the Punjab Educational Service, Class I, has been appointed Headmaster of the Training Ship *Dufferin*. Mr. Karamat is the first Indian to this post.

MR. WEDGWOOD BENN

Mr. Wedgwood Benn, the former Secretary of State for India, has received a Commission in the R. A. F.

CAPT. P. KRISHNASWAMI

After a service of nearly 31 years, Rao Bahadur Capt. P. Krishnaswami, Superintendent of the Government Royapuram Hospital and Surgeon, has retired.

He started as an Assistant Surgeon in the General Hospital in 1909. He was on military duty for about five years during the Great War and afterwards in the Mesopotamian Expeditionary Force.

Since 1935, he has been Superintendent of the Government Royapuram Hospital and has so improved it and its amenities that it is now one of the premier hospitals. The tribute paid to him on his retirement by the staff of the Stanley Medical College where he was Professor of Medicine and the Royapuram Hospital bear testimony to his great and solid work.

Dr. G. R. Dinker Rao is appointed in his place.

BLINDNESS CURED BY BUMP

A man's blindness, caused by a blow on the head a year ago, has been cured by just another blow.

William Wood, of Peckham, had fallen from a flight of steps, was injured in the back of the head and lost his sight. With the aid of neighbours, he was daily praying in a Church and had even journeyed to Lourdes on pilgrimage. But all proved unavailing.

One day while dozing in his chair, he fell to the floor and crashed his head on the fender. As he recovered from the shock and looked up, he saw his reflection in the mirror. His blindness had vanished as suddenly as it had come.

MEDICAL RELIEF CENTRES

Thirteen allopathic and three ayurvedic medical relief centres have been sanctioned for the Dharwar district in pursuance of the Bombay Government's rural medical relief scheme.

The villages selected are: Mugad, Yeraguppi, Annigeri, Mishrikotti, Sudi, Mulgund, Tadas, Guttal, Medleri, Tilvali, Havasbhavi, Konnur and Dombal (allopathic) and Kaginelli, Bommanhalli and Bommi-gatti (ayurvedic).

A COMMON CURE FOR THE COMMON COLD

Do you suffer from frequent colds? Then fall in love by all means, advises the *Philadelphia Inquirer*. A French physician recently declared that being in love was the best insurance against colds. "Excitement caused by love raises resistance to infection," he maintained.

"Love tunes up the whole nervous system," he continued. "It improves the circulation and it is bad circulation which, in the majority of cases, leads to colds. It aids in maintaining health and happiness. Depressed people are very vulnerable to colds."

HOW TO PREVENT GRAY HAIR

Medical science found that rats are very much like people, at least in the reactions of their bodies to certain foods. Two rats were fed on exactly the same diet, except that one was deprived of Vitamin B. The hair of this rat turned gray very quickly (he must not have been a gray rat), and the other retained his normal colour. The experiment resulted the same when many rats were tried. Get the proper amount of Vitamin B into your system, and 'silver threads' will not appear among the gold or black.

EAT MORE FRUIT

The view that people in this country should be educated and encouraged to consume more fruit and green vegetables, was expressed by the National Planning Committee, after examining in detail the report of the horticultural sub-committee. The Committee expressed the opinion that the present consumption of fruit and green vegetables in India was very low and infrequent, which affected the health of the people considerably. It was, therefore, necessary to increase this consumption as part of the regular diet.

WATER AND TEETH

Recent experiments in America have shown that almost 30 per cent. tooth decay exists among the children of cities using river and lake water than among those using water from wells and springs. The conclusion was reached that hard water is good for teeth, that tooth decay diminishes as hardness increases.

SAFER IN BANKS

The advice that people in this country should not get panicky but should go on with their work in the usual way and not withdraw deposits from banks or make haste to turn paper into cash is given by Mahatma Gandhi in the course of an article in the *Harijan*.

Mahatma Gandhi refers to the situation in France and England and adds: "But there is no panic there. We may hear of reverses, but we will not hear of demonstration".

Advising Indians to learn from these suffering nations of the West, Mahatma Gandhi observes that "metal buried underground or in treasure chests need not be considered safer than in banks or in paper if anarchy overtakes us".

DEFENCE SAVINGS CERTIFICATES

It is notified that, with a view to affording additional facilities to the members of the public to invest their savings in the Defence Savings Certificates, it has been decided that these Certificates may be purchased at head post offices of the scheduled banks on behalf of their clients either in the name of single person or in the names of two persons jointly. Any scheduled bank intending to purchase these Certificates on behalf of its client should sign the application for purchase and present it to a head office, which will issue the Certificates in the name of the purchaser or purchasers on whose behalf the purchase is made.

INDIA'S CURRENCY POSITION

The alarmist rumours which have spread among some sections of the public and have resulted in a large demand for the rupee coin and a tendency to withdraw from savings bank deposits are entirely unwarranted in the face of the Government of India's exceptionally strong currency position. India's position is probably the strongest of any country in the world, barring perhaps America which has an embarrassingly large gold hoard.

RAILWAY FREIGHTS AND FARES

The prospect of a reduction in the present railway freights and fares, which had recently been increased by 12-1/2 per cent., is envisaged in a letter addressed by the Government of India to various commercial bodies of the country. The letter is a reply to the criticism offered by individuals and various institutions about the Government decision regarding these increases.

The Government have recognised, the letter adds, that a measure involving a general increase might possibly have the result of affecting slightly the movement of trade in certain cases, and in order to meet such cases, railways have already been empowered to make the necessary adjustments in their rates and fares whenever these are necessitated by ordinary trade and traffic requirements.

INDIA'S ELECTRIC RAILWAYS

Electric traction has not progressed very far in India, but a good start has been made with eminently satisfactory results and the possibilities of still further extension as soon as world conditions return to normal are bright. Comparatively little is known about the electric railways of India. Professor Shiv Narayan in his recent book on the subject has furnished some interesting comparisons with the progress made in other countries. It appears to be a factual survey of the situation prevailing in this country, which should prove invaluable to both engineers and others interested in India's transport problems.

RAILWAY LABOUR

All State-managed Railways together with three important Company-managed systems are now complying with the provisions of the Hours of Employment Regulations, says the Supervisor of Railway Labour in his Annual Report for 1938-39. The majority of Railway servants in India are now protected by legislation which is an outcome of the Government of India's ratification of the International Labour Conventions adopted respectively at Washington in 1919 and at Geneva in 1921.

KODAI ART EXHIBITION

The thirteenth Kodaikanal Art Exhibition contains no fewer than 157 exhibits where average quality is very high.

As usual the strongest features of the Exhibition, says a Press report, is the display of water-colours, but oils and photographs are very well represented. Pictures of the Indian school are numerous, but there are perhaps not so many outstanding works of this class as in some previous years. The pastels reach a high standard and there are a few very good black and white exhibits.

Without a doubt the most notable feature of the show is Dr. Somervell's series of water-colour sketches of mountain scenery. The Judges have awarded prizes to "Mysore Sunset" and "Kodai from Perumal," both most original and satisfying sketches.

Mr. N. S. Bendre has sent in a number of fine water-colour landscapes, two of which "Snow-mantled Villages" and "A Kashmir Canal" have been commended by the judges. "The Approaching Storm" is a very powerful sketch by Mr. J. Gnana-yutham, who has cleverly conveyed the struggle of a man and his beasts against the force of a high wind. Mr. M. J. Suddhodama's sketches are clean and colourful; his "Mosque Towers, Seringapatam" has been selected for commendation but all are pleasing.

GERMAN VANDALISM

Commenting the reported destruction by German bombers of the Canadian War Memorial at Vimy Ridge in France, Mr. Norman McLeod Rogers, Minister for Defence, Canada, said: "If the report is correct, this new act of German vandalism will only serve to strengthen the will to victory of the Canadian people."

"The Huns have gone quite mad," declared Mr. Walter Allward, sculptor and designer of the Canadian War Memorial at Vimy Ridge, commenting on the report. He added: "It seems such a wanton thing. The memorial is in an open field. It is not in the heart of a village and there are no military objectives near by. This is a sad commentary on civilisation."

SPORTS AND WAR

Recreation Equipment Fund Services take great care that sportsmen in their ranks shall not be neglected. Each has its separate Sports Board which, staffed by experts, ensures that each man shall follow his pastime to the full and those who formerly have not been interested shall be attracted towards 'joy through exercise'.

Secretary of the Army Sports Board before the War was "Jock" Hartley, a retired major, Cambridge Rugby Blue, and former Blackheath stalwart, who played for England against Scotland in 1901-2.

Major "Jock" Hartley, O.B.E., has now returned to the Army as a Lieut. Colonel, has become a director of the Board and the leading spirit of the Services Recreation Equipment Fund.

CEYLON TEAM FOR INDIA

The trend of the correspondence that is now going on between the Board of Control for Cricket in India and the Ceylon Cricket Association in regard to the proposed Indo-Ceylon fixtures reveals the possibility of the Islanders visiting this country during this cold weather.

At the recent meeting of their Committee, the Ceylon Cricket Association had discussed the Indian Board's proposals and terms and seemed to be in general agreement with them. They have now asked the Indian Board for particulars regarding the probable takings at each centre and the expenditure against gross receipts in order to have an idea of the financial implications of the tour. The Ceylon Association have also expressed their desire to limit the number of centres in view of leave difficulties and have suggested that matches at Bombay and Madras would suffice.

CHINESE FOOTBALLERS' TOUR

It is now almost certain that should the proposed tour of the Chinese Footballers, (sponsored by the Eastern Athletic Association, Hongkong) in India materialise, Madras will have the privilege of witnessing an all-Chinese XI in action probably in July.

WIN-THE-WAR INVENTIONS

Win-the-war inventions are still flowing into the various British Government departments. Quite a number have come from German refugees. Every day a wide assortment of devices and ideas are examined by experts. Not all the suggestions are practicable. There was the plan for providing suits of armour for infantrymen.

Another bright notion was produced by an Italian, who designed an apparatus to project a stream of disc grenades. The missiles were ignited by friction like matches as they were released. The device was operated by the turn of a handle in the style of a barrel organ.

Some of the inventors, however, have been much nearer the mark and have submitted ideas for radio-controlled tanks, decoy lighting to deceive enemy aircraft, the use of chain shot against aeroplanes and other suggestions which have proved worthy of consideration.

MOTOR FUEL FROM MUD

Mud, as is well known, is used in beauty treatments. Some kinds possess curative medicinal properties. Now mud is providing the source of a motor fuel it is reported from the U. S. S. R. There is no lack of raw material; 20 million tons of suitable dry organic mud is available within 100 miles of Leningrad, it is claimed, and deposits are to be found in rivers and lakes in many parts of Russia.

Soviet scientists have been experimenting with the mud since 1936 and it is now said that motor fuel can be extracted on a commercial basis.

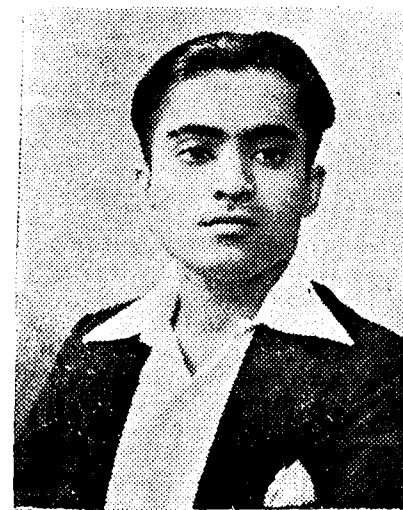
ANTISEPTIC RUBBER

Antiseptic rubber goods—dress shields, toys, baby pants—may soon be extended to include antiseptic rubber sheetings, surgeons' gloves, rubber cases for instruments and similar items by the introduction of three new chemical compounds designed to render rubber fully antiseptic according to an American manufacturer.

The new materials are reported to be three to six times as powerful as thymol in antiseptic qualities.

K. SAMBAMURTHY

We deeply regret to record the sudden death of Mr. K. Sambamurthy, the 21 year old musical prodigy of Madras. The car he was driving suddenly turned



turtle near Sriperumbudur causing his death instantaneously.

Sambamurthy achieved distinction by his musical performances on the radio in *Sabhas* and in the H. M. V. records. He took to films as a hobby under the name of "Bhavani" and acted as Narada in *Kiratharjuna* or *Oorvasi's Love* and as Chandragupta in *Chandragupta Chanakya*. At the time of his death he had a role as Narada in *Krishna Kumar* under production.

We extend our deep sympathies to the bereaved family.

G. B. S. ON THE SCREEN

War or no war, people must be entertained and the news that Mr. Bernard Shaw has agreed to the filming of three of his plays will be welcome to his fans all over the world.

The first of Mr. Shaw's plays ever to be filmed was "Pygmalion", which was hailed as a triumph all over Europe and America. Miss Wendy Hiller, who starred in that production, will be seen again in the new films.

THE SUPER-DRIVER

At a recent gathering of traffic experts in New York, the possession of the following attributes was stated to be necessary before anybody could claim to be a super-driver, a designation coveted by motorists:—

Keeping the car in proper condition. Strict observance of traffic regulations, signals, etc. Consideration for others. Caution. Alertness. Speed to fit conditions. Good early training. No driving after drinking. Passing only when it is safe to do so. No dependence on other drivers. Ability to size up situation. Exercise of common sense. Strict attention to driving. Slow night driving. Driving only when physically fit. Willingness to yield right-of-way. Taking no chances.

Here are some driving practices which the traffic experts considered especially bad and causing accidents:—

Failing to give hand signals. Passing at road-bends or on hill-crest. Excessive speed for conditions. Discourtesy. Disregard for traffic-lights. Failing to dim headlights. Cutting in and out of heavy traffic.

MEN OR WOMEN DRIVERS?

Who are the better motor-car drivers, men or women? This was the subject of a recent investigation in America and the results are satisfying to the male sex. The survey covered 10,000 motorists between the ages of 20 and 40 in 35 cities.

The average wheel grip of a man, it was discovered was 114 pounds as compared with 63 pounds of a woman. This physical superiority was to be expected, but according to the reports the men surpassed the women as regards nearly every quality desirable for motorists.

They reacted quicker; heard and saw better; possessed keener powers of concentration when at the wheel; and, what perhaps is surprising, they led the women in ability to distinguish colours.

EMPIRE ROUTES TO BE KEPT OPEN

Hitler's depredations in Scandinavia and North-West Europe have necessitated considerable alterations to Airways' regular European Services. Owing to war conditions several services are now unworkable. But it is obvious that despite the difficulties, airways have recently inaugurated a service from England to Lisbon, to connect with Pan American Airways Trans-Atlantic Service.

Airways are thus concentrating nearly all their efforts on their two great Empire routes to New Zealand and to South Africa.

Despite the urgency of military requirements, the vital necessity of air communication between Great Britain and the Empire, particularly India and Australia, has been recognised. Every effort is being made therefore to maintain a service comparable in speed, comfort and safety with that of peace times.

AERONAUTICS IN UNIVERSITIES

The representation made by the Inter-University Board to the Government of India for giving grants to the universities, who have taken initial steps in starting aeronautical instruction, has been of no avail. The present policy of the Government is to devote the available funds towards giving grants-in-aid to the flying clubs which have been organized to impart practical instruction in flying.

MANUFACTURE OF PLANES IN INDIA

The question of manufacture of aircraft in India is receiving the Government of India's active consideration in connection with the scheme for the expansion of India's productive capacity announced by the Commander-in-Chief in his broadcast recently. Financial arrangements for the manufacture of aeroplanes as well as for the training of pilots are about to be taken in hand.

NO COLOUR BAR IN R. A. F.

In the House of Commons, Mr. Balfour gave an assurance that there was no colour bar in the Royal Air Force. British subjects of non-European descent in this country were considered on merits for service in the R. A. F. and several had been accepted since the outbreak of the war.

ARMS MANUFACTURE IN INDIA

India now manufactures within her own borders more than 90 per cent. of her war requirements.

She makes her own rifles, machine-guns, small arms ammunition as well as propellants of all sorts, saddlery, army blankets, clothes, artillery up to six-inch guns and six-inch howitzers and everything except motor cars and aeroplanes.

Great plans were laid and are now working smoothly for the manufacture of arms, and India is now not only in a position to supply her own army but also to help the home front with a certain amount of arms, which are also being supplied to the Commands in Singapore, Hongkong, Egypt, and the Middle East.

INDUSTRIAL TRAINING

On the recommendation of the Director of Industries, the Government of Bombay has sanctioned a peripatetic school to impart training in the manufacture of boot-laces, file-strings, carpets and the like.

The Government has also sanctioned the organisation of separate peripatetic demonstration parties to provide training in coir brush-making and rope-making and in the methods of extracting fibre from hard and soft hemp and manufacture of thread, twine, etc.

PAINT FROM BUTTERMILK

A patent has been taken out for making paint direct from buttermilk. Formerly it was necessary, first, to dry out the casein in the milk and remove the fats, albumen and other substances. The new method makes use of pine oil to keep the casein moist. The oil also acts as a preservative and prevents the formation of bacterial growth.

INDIAN MOCK LENO

Imported cellular cloth used for undergarments has now been displaced by an Indian substitute Mock Leno, which has been manufactured through the joint efforts of the Department of Supply and the Indian cotton textile industry.

So popular is the substitute that orders up to Rs. 24,00,000 have already been received.

IRRIGATION IN INDIA AND BURMA

The Government Irrigation Works of British India and Burma alone represent a capital investment of Rs. 154 crores (£118,000,000). The net cash return on this vast sum is over 6 per cent. The value of the irrigation works, however, is far greater than that represented by this financial return as the indirect revenue is immense but incalculable, while the estimated value of the crops raised in a single year as a result of these works is not far short of their capital cost.

The Government Irrigation Works of British India and of Burma and of the Indian States irrigate 28 million acres, while the total area irrigated is over 62 million acres. The difference between these two figures is the area irrigated from sources other than Government Irrigation Works, chief amongst which are the wells and tanks which irrigate 22 million acres annually.

These 62 million acres of land irrigated are hard to visualize. They represent one acre in every $3\frac{1}{2}$ acres cultivated.

AN AGRICULTURAL INDUSTRY

A new industry may be established in India if the proposals being considered by the Imperial Council of Agricultural Research are sanctioned for the establishment of a few stations in India, for breeding of pure Angora goats and also for cross-breeding work with suitable types of indigenous goats. Pending consideration of these proposals, preliminary negotiations for the purchase of an adequate number of Angora goats and ewes have been started.

The areas selected are Baluchistan, Sind, Kashmir, N. W. F. and the Punjab, which in climatic and other conditions resemble the parts of South Africa from where these goats are to be imported and where the wool from the goats is the staple of the flourishing Mohair industry. The proposals now being considered are based on the recommendations of Captain W. S. Read, Superintendent, Government Cattle Farm, Hissar, who was deputed to South Africa for six months in the summer of 1939 to study the breeding of these animals in that country.

MILLOWNERS AND LABOURERS

The Mill-owners' Association and the Textile Labour Association of Ahmedabad are co-operating in the fullest measure to execute the award of the industrial court, states the Secretary of the Mill-owners' Association. He adds:

Although both the Ahmedabad and Bombay Mill-owners' Associations have been contending since long that, as the assumptions on which the interim increase recommended by the Textile Labour Inquiry Committee was based have proved false, there is a complete justification for its removal. The subject of its cancellation has not been considered by the Committee of the Ahmedabad Mill-owners' Association. The rumour to this effect circulating in the Press is likely to create a justification of the unwarranted one rupee collection by the Textile Association from the dearness allowance of the workers for the purpose of a supposed struggle.

STRIKES FOR LOWER PAY

We often hear of strikes for higher pay, yet several times workers have withdrawn their labour, because their employers refused to pay them less. The reason lies in the chivalry that is so often shown by workers to men and women less fortunate than themselves. So recently as 1937, brickworkers at Jandaw, Poland, thought that if the price of bricks could be reduced there would be more buildings undertaken and therefore work for more men. As their contribution they asked the owners to pay them less each week. When the owners refused, the workers started a stay-in strike.

A CENSUS OF STRIKES

The only important strike which occurred during the last quarter of 1939 was the general strike in the Cawnpore Mills, Cawnpore, involving 30,000 workers and causing a loss of 215,000 working days.

The number of disputes during the quarter was 110 involving 169,000 workers. Nearly 824,000 working days were lost.

During the corresponding period in the previous year 1,991,000 working days were lost in 136 disputes affecting 124,000 men.

GENERAL

RURAL RECONSTRUCTION

A comprehensive and practicable scheme of rural reconstruction is outlined in his pamphlet by Mr. A. B. Maude, M.A., Adult Education Inspector, Fatehpur. Mr. Maude pleads for the revival of the old *panchayat* spirit and the organisation throughout the country of a network of better living co-operative societies which should not confine themselves merely to the work of irrigation but should instead be statutory bodies invested with such administrative and judicial powers as would enable them to discharge those duties and functions which are now entrusted to the nation-building departments of Government. Mr. Maude's booklet is a topical and useful *vade mecum* for all workers in the cause of rural uplift.

LONDON PAPERS

London papers are continuing steadily to reduce their size. From April 29, *The Times* has been reduced to 12 pages and the *Daily Telegraph* to 10 pages. Other papers have reduced their size proportionately. Contents bills are rapidly disappearing from the streets of London, and everywhere are posters stating: "If you wish to ensure your copy of the paper give a regular order now."

MADRAS WAR COMMITTEE

The Provincial War Committee for Madras was inaugurated by H. E. the Governor on June 17. Three Sub-Committees were constituted at once for propaganda, recruitment, and the collection of funds under the chairmanship of Mr. G. A. Natesan, Dr. Sir K. V. Reddy Nayudu and Mr. G. A. Bambridge, Sheriff of Madras, respectively.

EDGAR WALLACE AND TEA

Referring to Edgar Wallace's unusual fondness for tea, another writer Mr. John Hockin observes: "A cup of tea every half hour was his rule while at work at his task of turning out thrillers that were read by millions, and at one time he employed two butlers to ensure a day and night supply. Thirty cups of tea a day was the Edgar Wallace's record."

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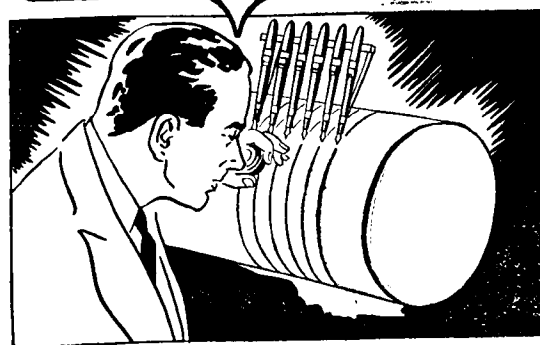
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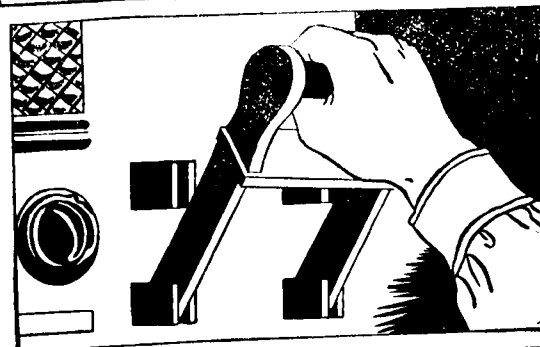
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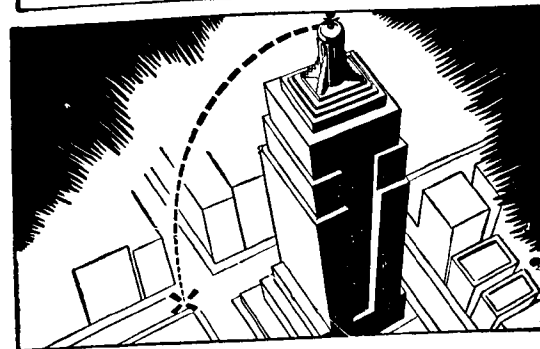
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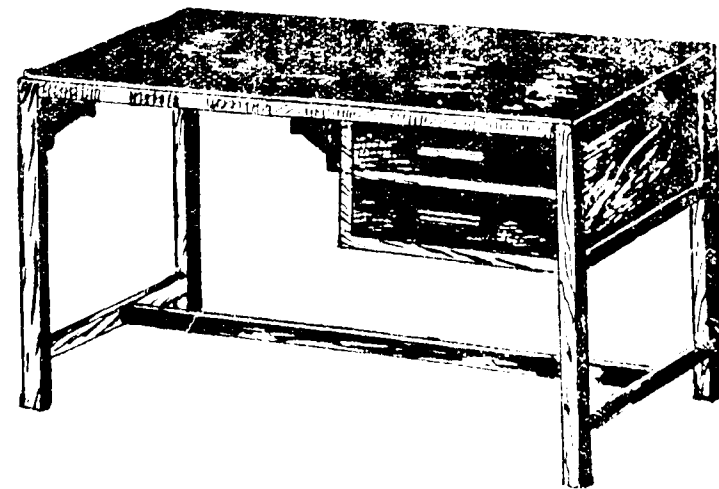


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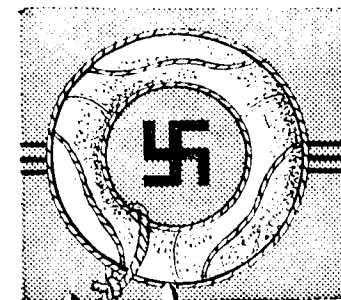
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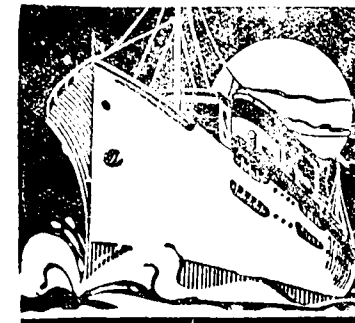
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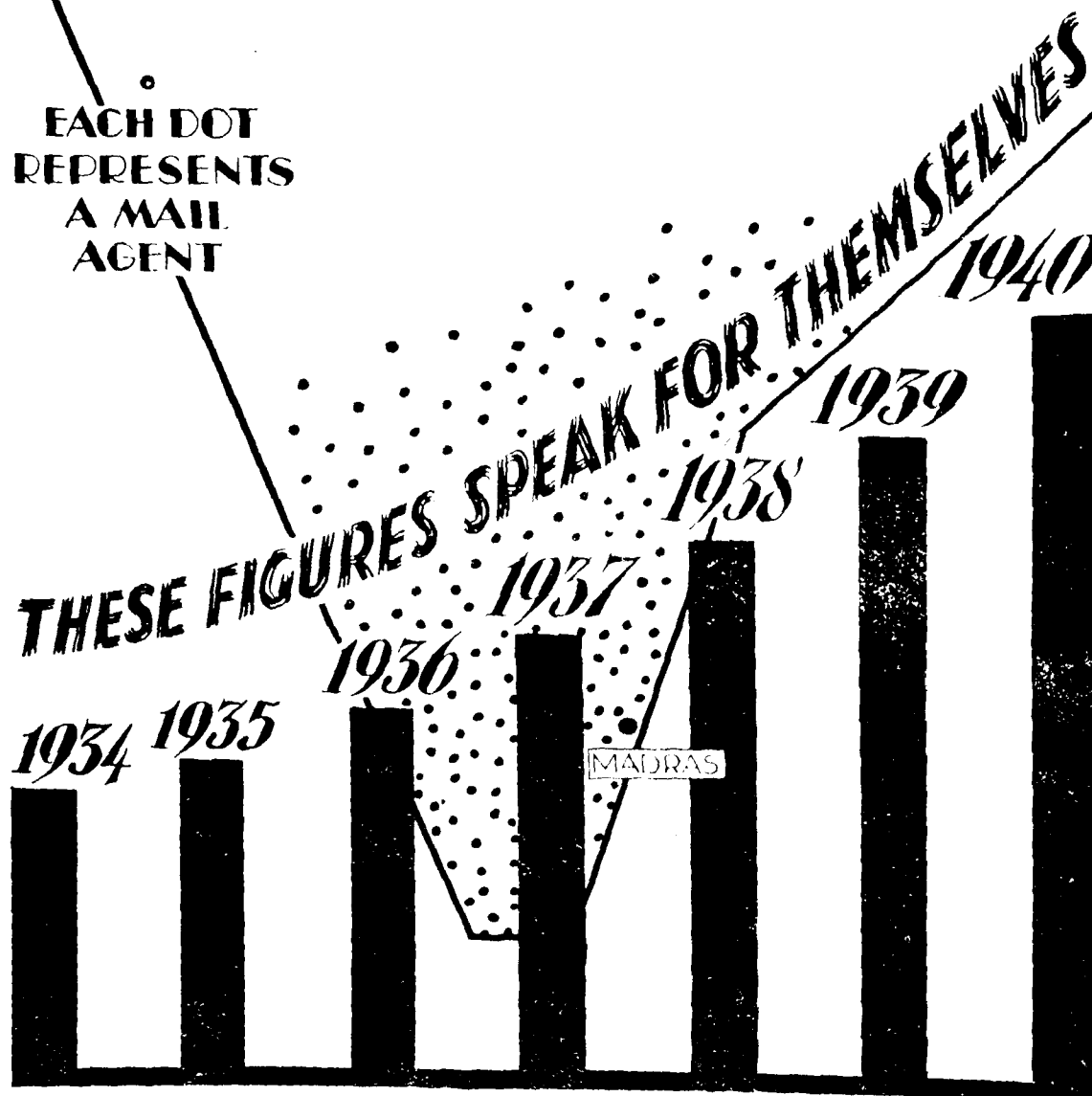
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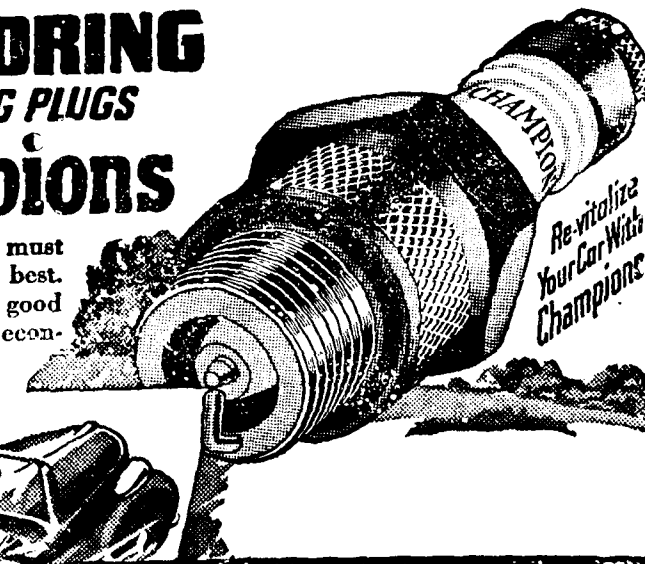
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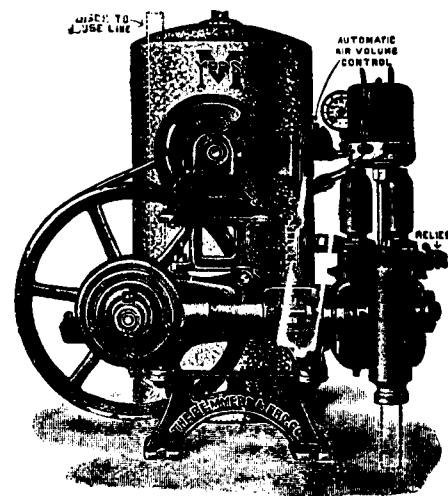
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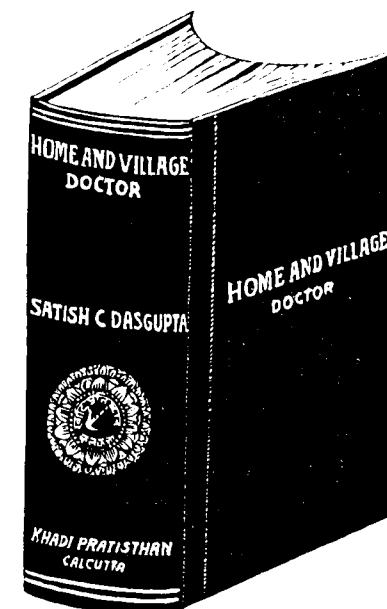
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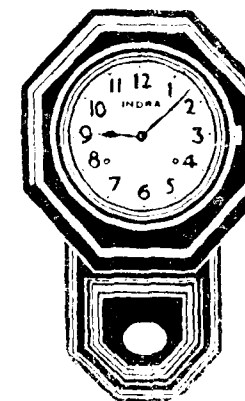
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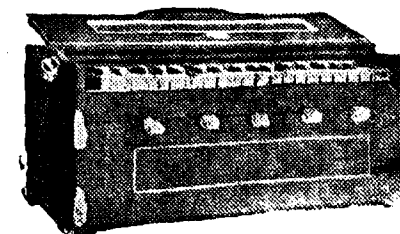
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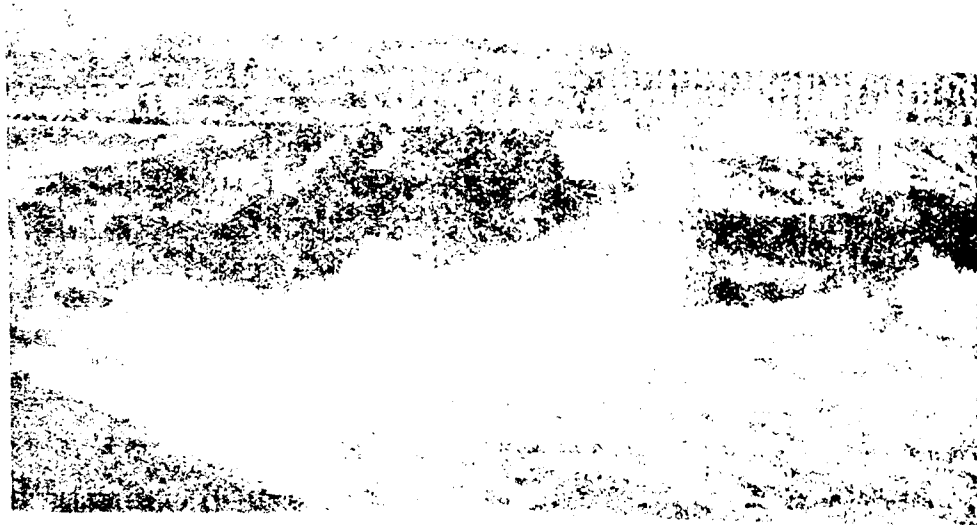
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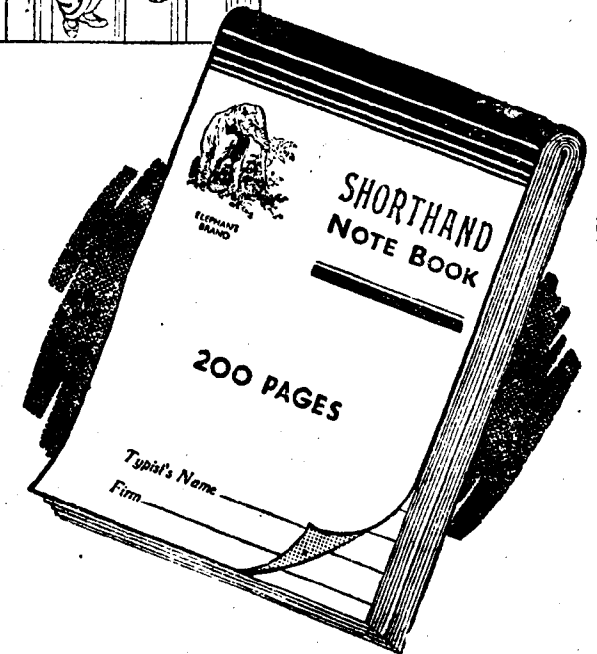


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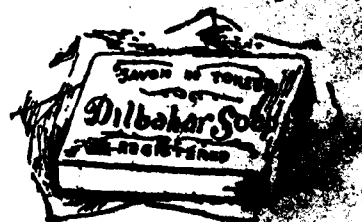
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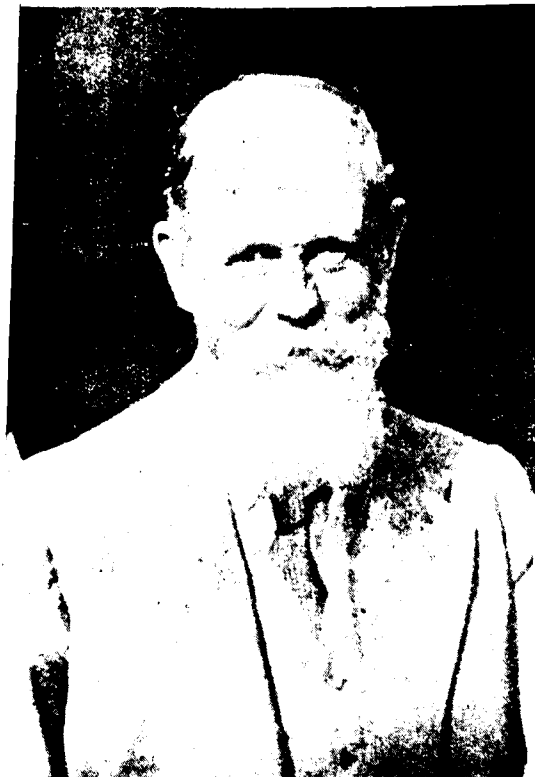
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Vol. XLI]

AUGUST 1940:--DETAILED CONTENTS

[No. 8.]

	PAGE		PAGE
THE EXCESS PROFITS ACT OF 1940		BOOKS RECEIVED	... 491
BY DR. BIMALA CHURN LAU	... 457	INDIAN STATES	
MATTER AND LIGHT		Abolition of Beggary	... 492
BY HON. SIR SHAH SULAIMAN, KL.	460	Scheme for Aurangabad	... 492
A HILL-GARDEN: A POEM		Jagirdars' Conference	... 492
BY JAMES H. COUSINS	... 462	State Aid for Weavers	... 492
THE MONROE DOCTRINE		Relief to Educated Unemployed	... 492
BY MR. S. M. ARANGAT	... 463	Cottage Industries in the State	... 493
AMERICAN PRESIDENCY		Small Industries	... 493
BY MR. T. R. VENKATARAMA SASTRI	465	Cheaper Seeds for the Poor	... 493
FREEDOM AND DETERMINISM		Travancore Income-Tax Returns	... 493
BY MR. M. G. BAILUR, F.R.S.A.	467	Travancore Legislations	... 493
REFORM OF SECONDARY EDUCATION		Diploma Course in Forestry	... 493
BY MR. V. G. RAMAKRISHNAN, M.A.	470	Revenue from Cochin Port	... 493
PAPER INDUSTRY IN INDIA		Judicial Reforms	... 494
BY MR. A. C. PANDEYA	... 471	Cochin's Budget	... 494
CEYLON'S NATIONAL MONUMENT		Chemical Factory in Bhopal	... 494
BY MR. A. E. BARTHOLOMEUSZ...	473	Help for Police Officers	... 494
FIRST POSTAGE STAMPS IN INDIA		Colleges for Patiala	... 494
BY MR. A. T. SRESHTA, B.A.	... 476	Jaipur Income	... 494
THE KHAKSARS	... 477	INDIANS OVERSEAS	
INDIA AND THE WAR		Anti-Indian Laws in S. A.	... 495
BY MR. G. A. NATESAN	... 479	Natal Indians' Offer	... 495
DEBT LEGISLATION IN HYDERABAD		Indian Interests in Fiji	... 495
BY MR. BHIKHALAL B. KAPASI, B.A.	480	Indians in Zanzibar and Kenya	... 495
MILITARY RECONSTRUCTION IN INDIA		Indo-Burma Trade	... 496
BY MR. N. D. VARADACHARIAR	481	The Missing Indian Contingent	... 496
INDIAN AFFAIRS		Indian Students in Germany	... 496
BY "AN INDIAN JOURNALIST"	... 483	TOPICS FROM PERIODICALS	
FOREIGN AFFAIRS		Japan's Monroe Doctrine	... 497
BY "CHRONICLER"	... 486	"To Every Briton"	... 498
DIARY OF THE MONTH	... 488	How to Combat Hitlerism	... 498
THE WORLD OF BOOKS		The Genius of India	... 499
Iron Gustav	... 489	Indian Cottage Industries	... 499
The Sociology of Races	... 489	Rewards and Punishments	... 500
Three Ways of Thought in China...	490	What is Karma?	... 500
More Selected Stories	... 490	An Effete Bureaucracy	... 501
Cultural Movements in Modern India	491	The Moslems and Indian Freedom.	502
Sir C. P.—A Birthday Souvenir	491	In Defence of Reason	... 502
		The Indian Museum	... 503
		India's Need	... 503
		The Working Child	... 504
		Human Ends	... 504

(Contd. on page 6)

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MONDAY	1 8 15 22 29	... 5 12 19 26	... 4 11 18 25	1 8 15 22 29
TUESDAY	2 9 16 23 30	... 6 13 20 27	... 5 12 19 26	2 9 16 23 30
WEDNESDAY	3 10 17 24 31	... 7 14 21 28	... 6 13 20 27	3 10 17 24 ...
THURSDAY	4 11 18 25 ...	1 8 15 22 29	... 7 14 21 28	4 11 18 25 ...
FRIDAY	5 12 19 26 ...	2 9 16 23 ...	1 8 15 22 29	5 12 19 26 ...
SATURDAY	6 13 20 27 ...	3 10 17 24 ...	2 9 16 23 30	6 13 20 27 ...
	MAY	JUNE	JULY	AUGUST
SUNDAY	... 5 12 19 26	30 2 9 16 23	... 7 14 21 28	... 4 11 18 25
MONDAY	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29	... 5 12 19 26
TUESDAY	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30	... 6 13 20 27
WEDNESDAY	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31	... 7 14 21 28
THURSDAY	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...	1 8 15 22 29
FRIDAY	3 10 17 24 31	... 7 14 21 28	5 12 19 26 ...	2 9 16 23 30
SATURDAY	4 11 18 25 ...	1 8 15 22 29	6 13 20 27 ...	3 10 17 24 31
	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
SUNDAY	1 8 15 22 29	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29
MONDAY	2 9 16 23 30	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30
TUESDAY	3 10 17 24 ...	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31
WEDNESDAY	4 11 18 25 ...	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...
THURSDAY	5 12 19 26 ...	3 10 17 24 31	... 7 14 21 28	5 12 19 26 ...
FRIDAY	6 13 20 27 ...	4 11 18 25 ...	1 8 15 22 29	6 13 20 27 ...
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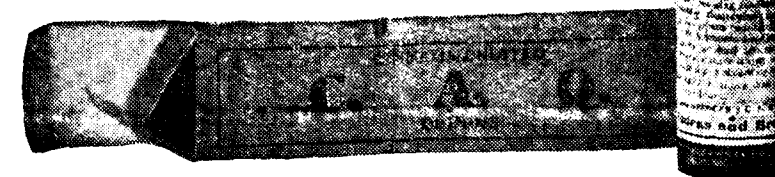
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CONTENTS

(Contd. from page 2)

	PAGE		PAGE
INDIA IN PERIODICALS ...	504	LITERARY ...	513
QUESTIONS OF IMPORTANCE		PERSONAL ...	513
C. R. on the Delhi Resolution ...	505	MEDICAL ...	514
UTTERANCES OF THE DAY		HEALTH ...	514
Dr. Sapru on Britain's Attitude ...	506	CURRENCY AND BANKING ...	515
Sir Shanmukham on the War ...	506	RAILWAYS ...	515
POLITICAL		ART AND DRAMA ...	516
Working Committee's Resolution ...	507	SPORT ...	516
Sir Sikandar's Appeal for Unity ...	507	SCIENCE ...	517
EDUCATIONAL		FILM WORLD ...	517
Secondary Education in Madras ...	508	AUTOMOBILES ...	518
India School of Accountancy ...	508	AVIATION ...	518
LEGAL		INDUSTRY ...	519
Prohibition in Bombay ...	509	AGRICULTURE ...	519
Unemployment among Lawyers ...	509	LABOUR ...	520
INSURANCE		GENERAL ...	520
Woes of Indian Insurance ...	510	PORTRAITS AND ILLUSTRATIONS	
Tax on Fire Insurance ...	510	Ceylon's National Monument ...	478
TRADE AND FINANCE			
American Market for India ...	511		
Indian Tea for Britain ...	511		
WOMEN'S PAGE			
All-India Women's Conference ...	512		
Training for Indian Women ...	512		

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INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

	PAGE		PAGE
Advaita Ashrama	... 13	Mahabodhi	... 16
American Mesmerism House	... 21	Mahratta	... 14
Anglo-Indian Drug Co. FOURTH COVER.		Mysore Iron and Steel Works	... 22
Appaswami Chetty & Co.	... 12	Mysore Lamp Works	... 23
Assam Tribune	... 14	Mysore Pearlite Vanishing Cream	... 20
Bailey Bros.	... 11	National Insurance Co. INNER CONTENTS	3
Bangalore Woollen and Cotton Mills.		Oriental Life Assurance Co.	
INNER CONTENTS	... 4	INNER CONTENTS	... 11
Bengal Chemical Works	... 19	Parker Pen	... 2
Bengal Weekly Law Reporter	... 10	Rane Ltd., Madras	... 9
Best & Co. BELOW CALENDAR	6	Sadhana Aushadhalaya. INNER CONTENTS	7
Bombay Law Journal	... 23	Sankaragurukulapatrika	... 12
Buckingham & Carnatic Co. Ltd.	... 8	Seller, L. H.	... 15
Central Bank of India. READING MATTER	472	Shaw, M. L.	... 14
Curzon & Co.	... 6	Simpson & Co. 2ND COVER.	
Gannon, Dunkerley & Co.	... 7	Scindia Steam Navigation Co.	... 7
Good Year Tyre and Rubber Co.	... 4	Spencer & Co. INNER CONTENTS	... 5
Gramophone Co.	... 17	Surajmal Lallubhai. INNER CONTENTS	10
Hindustan Co-operative Insurance	... 3	Tata Iron & Steel Co.	... 13
Hindusthan Standard	... 1	Theosophical Publishing House	... 21
India School of Accountancy	... 15	Times of India Press	... 18
Indian Bank. READING MATTER	... 501	Titaghur Paper Mills. 3RD COVER.	
Indian Rulings	... 9	Travancore Government	... 5
Jalal & Sons	... 19	Twentieth Century	... 11
Journal of the Oriental Research	14	Udaipur-Chiturgarh Railway	... 24
Khadi Pratisthan	... 13	United India Life Assurance Co.	... 1
Kerala Soap Institute	... 12	Vedanta Philosophy	... 15
Little's Oriental Balm	... 15	Water Supply Specialists Ltd.	... 10
London Commercial Company	... 15		
Madras Law Weekly	... 16		
Madras Mail	... 18		

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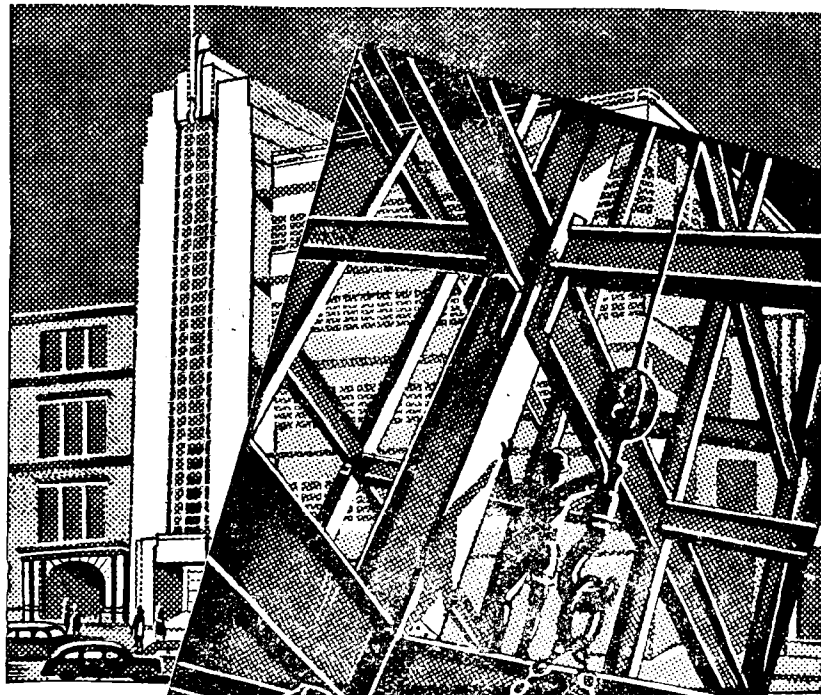
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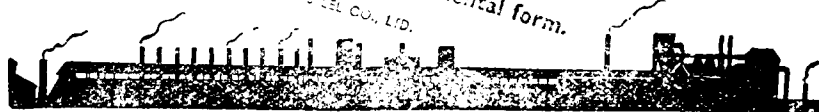
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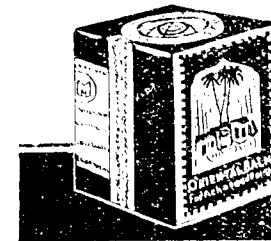
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THE EXCESS PROFITS ACT OF 1940

BY DR. BIMALA CHURN LAW, M.A., B.L., Ph.D.

THE Excess Profits Tax Act passed by the Indian Legislature at the last Budget Session has raised in the country a storm of protest and controversy. The implications of the Act and its economic effects have not been fully appreciated by the members of the general public. With the declaration of the European War, the British Government was hard pressed for additional funds to meet the increasing cost of war. They, therefore, lost no opportunity in raising the rate of ordinary income-tax and in imposing the Excess Profits Tax. The Government of India realised that they would be called upon to meet increased expenditure for the country's defence programme and at once in imitation of the British Act introduced the Excess Profits Bill in the Central Assembly. There is a precedent for the step taken by the Government of India.

THE EXCESS PROFITS TAX OF 1919

In 1919, a similar Act was passed to meet the cost of a contribution for military forces raised in this country. It was assumed that the war would continue till March 1920 and the gift would cost India a sum of £45 millions. The war happily ended before the time estimated by the Finance Member and the cost which

India had to bear was proportionately reduced. For the year 1919-20 the Government promised to pay £6 millions and fresh taxation was necessary. The Government, therefore, decided upon the imposition of an Excess Profits duty. This tax was then vehemently opposed by the representatives of Commerce, both European and Indian. It was contended that the tax would retard the growth of industries and would arrest the inflow of foreign capital that was badly required for the purpose of reconstruction. As the Act continued for one year only, its effects upon trade and industries could not be properly realised.

THEORETICAL JUSTIFICATION OF THE TAX

The declaration of the war at once disorganised the existing economic system of the country. During the last war there was an unprecedented rise in price, and the traders and manufacturers reaped a rich harvest of profits. There were considerable activities of the speculators and the abnormal profits realised by them were still fresh in the memories of many individuals. Thus as soon as the war was declared, business people became optimistic and there was an upward movement of the prices of all commodities. Now, normally the prices of commodities are determined

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by demand and supply and the businessmen earn their normal profits. The war interferes with the free working of the economic forces of demand and supply. The supply of imported commodities was greatly reduced owing to the closure of the Indian trade with the enemy countries. At the same time there was increased demand for many varieties of goods required for the prosecution of the war. The jute industry, the iron and steel industry, the woollen and textile industry began to show signs of boom. The producers and traders found themselves in the position of quasi-monopolists with the result that excess profits began to be earned by them. These profits are of the nature of a windfall and the State is responsible for the creation of circumstances that accounted for this profit. Therefore if the State appropriates a share of these profits, no valid theoretical objection can be made to the action of the State. It is from this point of view that the Government of India introduced the Excess Profits Bill in the Delhi Session.

THE PRINCIPLE OF SOCIAL JUSTICE

The Hon'ble Sir Jeremy Raisman, in introducing the Bill, urged two main types of argument in support of principle of an Excess Profits Tax. In the first place, war brings in its trail acute suffering accompanied by rising prices of the necessities of life. The Finance Member observed :

There are members of the community who are called upon to face danger and death in warding off the perils of such a time and there are relations and dependants of those actively engaged in the defence of the country to whom the period of war is a time of the most harrowing anxiety. There are a few more fortunate individuals to whom war brings great opportunities to increase their wealth and to derive abnormal profits from the circumstances which are inevitably attendant upon war.

The need for social justice must impel the Government of every country to intervene in order to rectify to some extent the gross inequalities in the distribution of income and make available for the community as a whole a substantial share of the windfall.

Secondly, the war involves additional expenditure upon defence and in order to cope with the increased expenditure, Government should resort first to the taxation of those increased profits which, like the increased expenditure, have arisen out of the war.

The main provision of the Bill was that Government would take 50 per cent. of any excess profits earned by business houses over standard profits earned in previous years. For businesses started after 1936 a statutory percentage (8 per cent. in the case of companies and 10 per cent. in the case of individuals) was deemed to be standard profits. The minimum over which the excess profit was to be calculated was fixed at Rs. 80,000.

CRITICISM OF THE BILL

(1) It has been urged that there was no emergency in India as in Great Britain for the imposition of this tax. The Government of India have blindly imitated the British Act without taking into consideration the differences in the conditions of the two countries.

(2) The depression affected India to a much greater extent than it did the United Kingdom and the course of the recovery has been very slow in this country.

(3) In Great Britain the rearmament programme which commenced in 1936 stimulated the development of many industries and enabled these industries to reap substantial profits, but in India there has been no such stimulation.

(4) It was further contended that during years of depression, Indian industries suffered heavy losses and consequently if the opportunities for profits are denied to them, industrial enterprises would receive a great set-back.

(5) The chargeable accounting period was such that over the greater portion of which there were no excess profits. (The chargeable accounting period is to commence from April 1939, but the war commenced from September 1939).

These were the lines on which criticisms were made against the Excess Profits Act. Now it must be recognised that the principle of social justice on which the Finance Member based his proposal is unimpeachable. It must be approved by every right-thinking man that businessmen should not be allowed to enjoy abnormal profits at the cost of the community and a portion of these profits should be made available for the use of the community. This will mean a relief of the tax burden which would have otherwise fallen on the shoulders of the poorer classes.

The measure, therefore, satisfies the canon of equity which every student of finance must take into consideration. With regard to the question of emergency, it was urged by the Finance Member that the tax would have to be imposed sooner or later and the trade and industries should take into consideration the incidence of this tax before new investment. In other words, certainty is better than a state of suspense.

Coming to details, it may be pointed out that the years of standard profits are not free from difficulties. It was after 1936 that India was emerging from the slough of depression and, therefore, it cannot be said that many industries were reaping standard or normal profits after that year. Again if the Act of 1919 is compared with the present Act a glaring inconsistency becomes manifest. Under the previous Act, if a firm paid the Excess Profits tax it was not subjected to super-tax. But under the new Act, the excess profits tax is in addition to the super-tax and ordinary income-tax, and this means a larger percentage than 50 per cent.

From the point of view of theory, another vital consideration has escaped the notice of the framers of the Bill. In estimating the excess profits, no regard has been paid to the fact that a given amount of money profits represented less real profits than before. This means that the amount of money profits which becomes standard at one level of prices ceases to be so at a higher level of prices and therefore when prices have risen, the standard money profit ought to be increased.

It is further to be pointed out that the calculation of standard profits will raise issues of a fundamental character, if there is an increase or decrease of capital. Now in the case of an increase of capital, the Bill provided for an increase of 8 per cent. in the case of companies and 10 per cent. in the case of individuals on the additional capital employed, but in the case of reduction a flat 6 per cent. is to be allowed. It may also happen that the profits of the standard year may be too low and in such cases the Bill provided for a Board of Referees to which the assessee may make an application for the determination of standard profits.

Now this provision, although theoretically quite sound, will give rise to a good deal of complication in its practical application.

The Excess Profits Act has been generally supported by the European merchants, but the Indian merchants are bitterly opposed to it. The latter have opposed it on the ground that it will retard the growth of capital accumulation and as such retard the further development of industries. This contention is hardly true, for the Bill does not touch the normal profits, and capital will get normal profits plus 50 per cent. of the excess profits.

Economic theorists have unanimously supported this measure, for they contend that if the excess profits are due to increased output at pre-war prices or to pre-war output at enhanced prices, the State is justly entitled to claim a share in the excess.

MATTER AND LIGHT

BY THE HON'BLE SIR SHAH SULAIMAN, Kt., M.A., LL.D., D.Sc.

(Judge, Federal Court)

PROF. DE BROGLIE, not only as a Nobel Laureate but as one of the founders of modern Wave Mechanics, occupies an eminent position among the Physicists of today. The French original of his book "Matiere et Lumiere" was first published in 1937, and W. H. Johnston has now brought out an English translation of its revised version in 1939.* The author's deep insight into the New Physics and his masterly grasp of the modern conception of Quantum and Wave Mechanics make the book an authoritative critique of the modern theories. The book is really a collection of a number of Studies on contemporary Physics both from the general and metaphysical point of view. Even at the risk of constant repetition, each of these Studies has been made an independent whole and is in a way self-contained. For those who wish to acquire a clear conception of the implications of the modern concepts, a more lucid exposition could not have been presented. De Broglie frankly admits the imperfections and the shortcomings of the present-day Theories. "The subtlety, and sometimes the vagueness, of its most fundamental conceptions is one of the difficulties of modern Physics, and not the least among them." With the confidence of an optimist he has, however, a firm faith in the success of renewed efforts to penetrate further and further in the knowledge of the harmonies of Nature.

The book gives a general survey of present-day Physics and then deals with Matter, Electricity, Light and Radiation. Wave Mechanics finds a separate treatment, followed by Philosophical Studies of Quantum Physics and various other subjects. The treatise contains (1) a non-mathematical exposition of the essentials of

* MATTER AND LIGHT. By Prof. de Broglie. Translated by W. H. Johnston. George, Allen & Unwin Ltd., London.

the modern Theories and their implications: (2) a critical examination and an exposure of the particular aspects in which they fail; and (3) the propounding of a new theory of his own as a partial solution of the mystery. For those who have already been initiated into them, his *resume* of the modern concepts is excellent. His critical analysis is exact, and his objections unanswerable. They are provocative of new thought and suggestive of new lines along which future research may lie. As to his own theory there is a candid admission that it is yet incomplete.

De Broglie's scepticisms regarding the fundamental theories in vogue at present are highly interesting. He concedes that the nature of the photon still remains somewhat obscure, and that the waves associated with the motion of material projectiles have no physical reality whatever. He has pointed out that it is unfortunately impossible to regard the photon as the limiting case of a corpuscle whose mass tends towards zero and where the associated wave is identical with the electro-magnetic wave of Maxwell or Lorentz, because these two mathematical entities are incapable of being reduced to each other. The wave of primitive Wave Mechanics is a scalar magnitude and cannot be identified with the electro-magnetic wave represented by two vectors. Even Dirac's theory of magnetic electron, which has introduced a wave of four dimensions, also lacks the character of the components of a vector and forbids identification with an electro-magnetic field.

When de Broglie begins to talk of the waves which we 'must associate' with electron, he falls into unavoidable vagueness inherent in the inexactness of the idea. He has to say that the electron has its corpuscular, but simultaneously its wave aspect, and to understand the phenomena where it occurs, it must be regarded as wave or as corpuscle according to the circumstances. This is arbitrarily associating a wave with an electron without explaining the why and the how. He admits, "the question still remains as to the exact significance of this dualism

AUGUST 1940]

MATTER AND LIGHT

461

of waves and corpuscles. The problem is extremely difficult, and is far from being fully resolved".

Dealing with Schrodinger's idea of electron consisting of a wave-group, which is thought to be a simple view, he says: "Unfortunately, when we pass to the sphere of the new theory itself, this idea, attractive as it is by its very simplicity, appears incapable of being sustained. In an experiment like that of the diffraction of an electron by a crystal, the wave-group would be completely dispersed and destroyed." He considers it impossible to maintain Schrodinger's idea in its entirety, as there are serious objections to it.

Discussing the view developed by Heisenberg and Bohr, now quite popular, that wave is in no way a physical phenomenon in any region of space, but is a rather mere symbolical representation, he points out that this means that there are no strict laws at all, and all that we have are merely the laws of probability. He has summarised the position in the following words: "To sum up, the physical interpretation of the new Mechanics remains an extremely difficult subject that both for matter and for radiation we *must assume* the dualism of waves and of corpuscles Unfortunately, the ultimate nature of the two terms of the duality and the exact relation subsisting between them are still extremely obscure."

Examining Dirac's Electron Theory, which is the most favoured one at present, he points out that it does not give us a satisfactory dualist theory applicable to Light, as a photon constructed on such lines would possess only half the symmetry necessary for an adequate theory of Light. The theory is characterised as suffering from an *embarras de richesse*. Dirac's interpretation also assigns a specific role to Time, thus impairing the relativistic symmetry of the four space-time variables, because such a privileged sense for the time variable would be contrary to relativistic ideas.

In the 1937 edition, de Broglie had admitted: "This bridge, however, has yet to be built; and in any case there could

be no identity between the electro-magnetic light wave and the associated wave having photons for corpuscles." But in 1939 he has suggested that a photon may consist of a particle of either zero or negligible mass and charge, obeying the Dirac equations, associated with an anti-corpuscle of the same kind, as a hole or lacuna within a domain of negative energy, the photon following Bose-Einstein statistics. According to him, the neutrino may be a kind of semi-photon, which when united with an anti-neutrino would form a photon. But if neither the neutrino nor the anti-neutrino possesses an electro-magnetic field, it is not clear how their combination can do so. De Broglie frankly concedes: "It must be admitted that these ideas are still largely hypothetical and raise numbers of difficult questions, and before they can be accepted they must undergo a thorough scrutiny."

It is gratifying to the reviewer to find in this new idea of the duality of the photon a remote resemblance to his own theory of binary nature of light corpuscles, published in August 1936 (Pr. Nat. Ac. Sc., Vol. 6, Part 3) and referred to later by J. Evershed in the Observatory for October 1937, page 270, which assumes a photon to consist of one positive and one negative charge rotating round each other. The Corpuscular and Wave aspects of Light and Matter cannot be wholly independent so as to be dealt with by separate and mutually irreconcilable methods of Wave Mechanics and Electro-magnetic Theories, but must be manifestations of the same phenomena different only because observed in different ways.

One cannot but agree with the author that the symmetry between the two kinds of electricity and the mysterious relation between mass and electricity present a problem of great interest, but "it is very far from being solved, and it serves as a measure of the full extent of our ignorance. At bottom, we have no exact knowledge of the relation between mass and electricity. It is the secret of the future". In exposing the imperfections of the modern concepts, his Studies will serve as a guide in the search after Truth.

A HILL-GARDEN

BY JAMES H. COUSINS

— o —

I

1

There was a garden set
In a high place,
Where earth and heaven met
In mutual grace

Bestowed on soil and sun
That they fulfil
The purposes of one
Creative Will.

2

But there, for year on year,
No back had bent
To sweep the sun-ways clear
For life's intent;

No hospitable foot
Had lightly packed
Round starveling stem and root
What most they lacked—

Essence of crumbled stone
And rotted rose:
The richness death alone
On life bestows.

3

So, lest the draught distilled
From seasons shed,
And new life unfulfilled,
Go doubly dead,

Lacking the sharing lip,
The mingled breath,
The fruitful comradeship
Of life and death;

That lost accomplishment
She might retrieve,
God to the garden sent
The gardener, Eve,

To link the competence
Of source and need,
And wake the slumbering sense
In slip and seed,

And spread with fork and hone
And pruning knife
The riches death alone
Bequeathes to life.

4

Then, after days of sun
And nights of shower,
Eagerly one by one
Bud, leaf and flower,

Touched by a power benign,
Gave without stint
Wonders of shape, design,
Perfume and tint,

So richly interfused
That, eyes aslant,
Adam, observing, mused,
And made a chant

II

1

About a garden set
In a soul-place,
Where love and beauty met
In mutual grace

Of heart and mind that run
Fain to fulfil
The utterance of one
Expressive Will;

Where, for the banishment
Of thoughts that grieve,
God to the garden sent
The gardener, Eve,

Under whose quickening touch,
From music's ground,
Broke into being such
Blossoms of sound

As, in the space between
Their witherings
Hold raptures felt and seen
In buried springs,

And, cancelling death's date,
To life rewake
The Mysteries the great
Dead masters spake.

2

And there, like migrant birds
In vocal throng,
Adam in winging words
Chanted this song

That in each passing breath
Knows and avers
The affluence that death
On life confers.

THE MONROE DOCTRINE

BY MR. S. M. ARANGAT

(Of the Department of Economic Research, Madras University)

THE Monroe Doctrine is now much in the limelight. It is also called "The Doctrine of Isolation" or "The Doctrine of the Two Spheres." Mr. Roosevelt has reiterated it now in order to justify the non-intervention of America in the European debate and to prevent any possible intervention in American affairs by any European power on account of any territorial changes that might take place as a result of the final shaping of the course of the present war. It is significant this reiteration came almost simultaneously with the recent defection of France. It was done only to emphasize that America will, as far as possible, keep out of the trouble, and that though Germany has defeated France on the French soil, Hitler has no right to lay hands on the French possessions in South America, because in the hegemony of American nations, the United States has assumed the role of the leader and the protector.

The Monroe Doctrine has at no time been accepted as international law. It has, in essence, been only a national policy in America, or more precisely an article of faith which, like many others, is more easily felt than accurately defined. No doubt, at the Peace Conference in Paris in 1919, President Wilson found it necessary in order to placate domestic opposition to the Covenant of the League of Nations, to incorporate in that document an article declaring that nothing therein contained should affect the legal validity of regional understandings such as the Monroe Doctrine. This does not mean that the European powers did recognise

the principles of this doctrine. On the other hand its incorporation met with considerable opposition, but its final acceptance should be regarded as marking another step in the acquiescence by the other powers in the principles connected with the name of Monroe. It was not, by any means, satisfactory, however, to the more nationalistic supporters of the American dogma; and the feeling that the Covenant violated that dogma was partly responsible for the failure of the United States to enter the League.

The doctrine owes its name to Mr. James Monroe the fifth President of the United States from 1816 to 1824. It was contained in a message issued by Monroe on December 2, 1823, and its purpose at that time was to place a ban on European intervention in the New World. For one thing, there was the Russian attempt to exclude all but Russian vessels from the north-west coast of America, and this resulted in a protracted diplomatic controversy between Russia and the United States; for another, there was the apprehension that the continental European powers were planning the reconquest of the Spanish American republics, which had declared their independence of Spain. Monroe's message was, therefore, to the following effect: "The American continents, by the free and independent condition which they have assumed and maintain are henceforth not to be considered as subjects for future colonisation by any European powers," and that "we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny by any European power in any other light than as the manifestation of an unfriendly disposition towards the United States."

What was contained in this message was, however, only one aspect of the more general assumption expounded in the valedictory address of Washington in

September 1796, that Europe and America constituted two separate and distinct spheres of political activity and that they should have as little to do with each other as possible. "The great rule of conduct for us," declared Washington, "in regard to foreign relations, is, in extending our commercial relations, to have with them as little *political* connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith.—Here, let us stop."

For some time after this, there was not much thought extended on this doctrine until December 2, 1845, when President Polk gave a striking expression of the same in the course of a message in which he warned not only against armed intervention but also against diplomatic interference based on the principle of the balance of power. The occasion for this revival of the doctrine was the alleged intrigue of Great Britain and France to prevent the annexation of Texas to the United States, the quarrel with Great Britain over Oregon, and the fear of British purposes in California. In 1848, President Polk reiterated his statement, suggesting that the Monroe principle forbade the assumption by England or Spain of a protectorate over Yucatan and that it would be the duty of the United States herself to assume such a protectorate rather than permit such action by a European power. It was in 1852 or 1853 that the principles of 1823 were first described as the Monroe Doctrine and raised from a partisan status to the rank of a national dogma.

By 1870 several attempts had been made to link the principle of non-intervention by Europe in American affairs with the principle that territories in the New World could not be transferred from one European power to another; but this principle was most definitely asserted and most closely connected with the Monroe Doctrine in the pronouncements of President Grant. Thereafter it was repeatedly brought forward when cessations of territory seemed imminent, and was frequently cited as forbidding the construction by Europeans of a trans-Isthmian canal and still more as implying

that such a canal must be under the exclusive guarantee of the United States. As a result of this, the Clayton-Bulwer Treaty of 1850, which provided for a Joint Anglo-American control of any canal constructed was revised and the Hay-Pauncefote Treaty was signed by which Great Britain conceded the American point of view.

The opening of the twentieth century saw still further developments. American opinion was increasingly sensitive to European action in the New World; but down to 1900 punitive action by European States against unruly Latin American republics had not been followed by American diplomatic protest where no question of conquest was involved. When in 1902, Great Britain, Germany and Italy took united action in the form of a blockade to enforce the claims of their citizens against the Venezuelan dictator, the incident gave added weight to the growing American sentiment in favour of preventive action by the United States to forestall European measures of coercion in similar circumstances. This evoked the message of 1904 from President Roosevelt in which he had stated frankly that chronic wrongdoing by a Latin American State might compel intervention by the United States in order to keep Europe out. The Monroe Doctrine, originally a doctrine of non-intervention, was thus transformed into a justification for intervention. Since 1915, it has frequently been cited as a justification for interference on the part of the United States with the States of the Caribbean area, and certain reactions against the undue extension of the doctrine as an excuse for selfish economic penetration into the Latin American republics have been discernible. This has resulted in some change in the attitude of the United States, and the latest interpretation of the Doctrine as contained in a report in 1929 of the Foreign Relations Committee of the Senate regards it as being based entirely on the principle of self-defence. This report definitely excludes the Roosevelt corollary of 1904.

"AMERICAN PRESIDENCY"

BY

MR. T. R. VENKATARAMA SASTRI, B.A., B.L., C.I.E.

—:O:—

THE Constitution of the United States of America is a hundred and fifty years old. The framers of the Constitution adapted it to the conditions of their time and to their needs as they could then visualise it. Within the last one hundred and fifty years the world conditions have vastly changed and with them the place of the United States among the nations. If the framers could have foreseen the position of the United States as it has grown to be within the last quarter of a century, it is doubtful whether they would have still framed the same constitution. Professor Laski* surveys the history of American Presidency through the years and the changed condition of her problems to-day and suggests that greater powers should be given to the President. His reflections in detail on American problems are of the utmost value. Any one who desires to educate himself on the intricate questions of constitutional expedients and the way they work in actual practice will do well to study the book with care. Professor Laski writes with intimate knowledge of the American political history that few people can possess.

In the concluding page, he says truly:

Power is always a dangerous thing and the temptation to its abuse the subtlest poison to which a man may succumb. Yet power is also opportunity and to face danger with confidence is the price of its fulfilment.

The safety is in the power being given and being exercised democratically.

If the President is to be great, it must be given. For great power alone makes great leadership possible; it provides the unique chance of restoring America to its people.

On that note ends the book. The argument is this on a short and meagre summary:

The President is a unique institution. He is more than the British King who is a

"AMERICAN PRESIDENCY". By Harold Laski. George Allen and Unwin.

59

symbol of the majesty and dignity of the State and nothing more. In him the executive power of the United States is vested. He is more even than the Prime Minister of the English Parliament. The Prime Minister has colleagues with whom he shares the responsibility of government. The Cabinet of the President is not a cabinet in the English sense. They are appointed by the President and may be dismissed by him without the public taking any note. He is in a position of lonely eminence with responsibilities in the discharge of which his Cabinet cannot share. In relation to the Congress his position is decidedly weak. He has no place in it, nor the members of his Cabinet. The Congress has control over his action, through their power to refuse assent to treaties and appointments or budgetary allotments and in other ways. The power that the P. M. exercises by his power of dissolution and appeal to the country and the position of himself and his colleagues within the Houses of Parliament and the domination he has over it until a major blunder puts them out with the country and the absence of any term to Premiership are advantages that the President has not under the constitution.

This restriction on the power of the supreme executive was intended by the framers who had just shaken off the yoke of an irresponsible king in Parliament in Britain and were extremely jealous of the executive. They therefore framed a unique constitution in which the executive had independent power and existence not terminable by the Congress but subjected in the exercise of some of its powers to the control of the Congress and a judiciary which could declare legislation to be unconstitutional and invalid.

Concerned as they were with the regulation of the internal affairs of a continent and not concerned with the powerful world position which the United States has since attained, the constitution was framed as it was with a weak executive.

The constitution would have failed but for the wisdom of the American people as a whole. On occasions of emergency, Presidents have always been able to act with strength backed by the people and unhampered by the Congress which recognises and yields to the trend of public opinion. But when the emergency has passed the Congress reasserts its powers under the constitution. In two ways modern conditions demand, according to the author, the decisive dominance of the President. In external affairs the President, as the representative of the great world state that U. S. is today, has to act with decision and strength. In regard to internal problems he has to act decisively in the interests of the people as a whole overriding the sectional interests that dominate the Congress. Property interests were intended to be a powerful controlling influence under the constitution. The growing prosperity in a vast continent with infinite resources and a comparatively small population demanded a weak and uninterfering government. Now new problems arise in which the interests of a population, grown and still growing, demand attention as against the sectional interests in the Congress. Both externally and internally the President requires power to act in the interests of the American people as a whole. Having summarised the argument, it must be added first that the book deserves to be read carefully as its argument is more valuable than the conclusions and, secondly, that America is not likely to accept the invitation to change its constitution in any respect. They have managed their affairs very well with this imperfect constitution and they will continue to rely on their powers of accommodation and adjustment and not allow the constitution with its known possibilities into one with unknown risks. If emergent crises should be continuous, relaxation of control will be maintained so as to give the President power adequate and full but the possibility of a return to the normal position under the constitution will be maintained. Therein is a lesson for all politicians—that there is perhaps no perfect constitution and that a perfect constitution is not a substitute for the wisdom of the people who work it. A perfect

constitution may fail because of the deficiencies of the people and an imperfect constitution might still achieve desirable ends by the accommodating qualities of the people. People's wisdom reaches results which the constitution might seem to make not quite possible.

The interest of all this to us, Indians, is this, that we should not be afraid of the exercise of power but must set it up and control it democratically. The talk of dividing the country and dispersing power in mutual sectional jealousies and apprehensions is bound to weaken the people as a whole.

The features of American politics have much in common with Indian conditions though in important respects and particularly in the respect of the one being a new country and the other being an old one, they are different. A German Professor of Harvard says of America:

No other nation has so much needed high strung patriotic emotion for the fulfilment of its mission as America. None has combined such a number of different races and naturally divergent elements. Only a passionate patriotism could hold them together to secure a unity of convictions and actions. None has had to work out its destiny on such a gigantic area with such a contrast of local conditions, of economic demands and of cultural level. Only an unquestioning patriotism could make the millions forget their provincialism and wield them into a world power; but whatever the social necessities for this national overemotion may have been, it stands out as an inspiring symptom of American idealism. A people that loves its country with such exuberance must have a heart and a mind open to anything for which enthusiasm may be worth while.

The application of these words to India does not require to be expounded. The condition and the difficulties that were America's are ours. Have we the patriotism, the burning high-strung patriotism, required to weld us into a unity and carry us to the high position comparable to America's, but in accordance with the genius and ideals of India?

FREEDOM AND DETERMINISM

BY MR. M. G. BAILUR, F.R.S.A.

HUMAN beings, within certain wide and vaguely measurable limits, including those imposed by heredity, are supposed to possess a certain freedom of choice in the pursuit of their ends. What we do or refuse to do, our purposive strivings towards desired ends are apparently conditioned by nothing outside the free choice of our wills. Science, however, takes no cognizance of motives which belong to our several private worlds, but is merely concerned with what is capable of being measured against its public measuring rod in our behaviour. Behaviourism has borrowed its premises from this emotional neutrality of science, but as an account of voluntary behaviour this seems far too facile and incomplete. If behaviour is only to be judged by what is objectively verifiable in its content abstracted from any conscious reference to ends, it ceases to be a legitimate province for psychology, and behaviourism, far from being a method of psychological investigation, becomes a formally truncated function of physiology.

Conscious guidance, or acting with "reference" to an end, as an example of differentiation from the causal structure of objective facts, is indefinitely extensible, once we accept the postulate. Does a bird going to roost, for instance, act with conscious guidance? Does a newborn chick pecking at grain have an initial source of reference, independently of its reflex mechanism or even of any conscious awareness of value? If we thus multiply instances, the degree of introspective certitude which clings to personal experience fades off, until facts detached from the intimacy of emotion seem to elude all but vague definition.

Illumination is commonly supposed to account for the movement of the insect towards the light. That is to say, on the assumption of conscious guidance, the insect should move from the darker to the brighter situation. The real fact appears to be that the light rays exert a reflex action on its nervous system, so that it is primarily the direction of light rays and not the illumination which determines its movements in the presence

of light. This can be verified under laboratory conditions by suitably manipulating the direction of light rays, so that the insect moves away from the light, whereas, on the popular supposition, it should do the opposite.

Whilst Causality in physics is being shoved into the background, modern experimental biology seems to be pursuing methods essentially similar to those which operate in physical investigations. The result has been progressively to undermine the traditional frontiers between physiology and psychology. In the work of Russian physiologists, particularly of Pavlov now unhappily dead, successful research has made it increasingly possible to disintegrate conscious behaviour into purely physiological terms. The ground lost in physics by the attenuation of the deterministic principle has in some measure been restored in physiology in its attempt to rob cognition of its mystery of discreteness. This has an important bearing upon our conception of values, for it seems to give them a background of ultimate causation in the ordinary world of objective fact, and the assumption of a region of discrete values thus becomes more a matter of natural piety or naive faith.

It has long been known, as Mr. Julian Huxley says, that "the ductless glands which control the chemistry of our bodies influence also the activity of our souls". But the causal connection between gland secretion and such activity of our souls as, for example, music belongs to an order of co-ordination which demonstrably exists between various other details of the physiological system as well as between them and mind. The brain is causally connected with memory, and a lesion of the brain may cause loss of memory, but the brain by itself cannot produce memory. The influence of gland secretion upon our emotional make-up is a proof that an important causal relation exists between them, but it does not prove that gland secretion can by itself produce emotions. What is, however, presaged in the annexation of conscious behaviour by physiology is not a causal

connection between them which is of course quite obvious, but a continuity of the causal principle in relation to physical laws hitherto supposed to be inapplicable to voluntary behaviour. Whether a principle which is likely to be formally abandoned in physics will continue to enjoy vogue in physiology in the face of continued and influential assaults made upon it is a moot point.

The difficulty raised over determinism is one which lies at the heart of all profitable discussion as to which empirical science has no means of coming to a decision. The accepted formulations of scientific language can throw little light on it. Primarily it is an epistemological problem, that is to say, one having to do with the theory of knowledge. But it enters into scientific formulations in all manner of insidious ways and is important as an element in our general outlook upon the problems of life. Its main justification is purely pragmatic and its origin lies in a native faith in the universe as a rational whole rather than in any intellectual certitude, a faith without which science would be robbed of all meaning.

It thus exemplifies another side to the controversy, the manner in which the new hypothesis of indeterminacy in Quantum mechanics has excited all manner of theological discussion about Free Will, and the amazing solemnity with which it is handed round and hawked as though science had discovered a sort of tabloid salvation. Theology has been disarmed and lying low for nearly a century, but shows itself capable of astonishing industry when the domestic feuds of science leave a trail of potluck. It has a strong ally in human nature, and though science itself is a neutral body of enquiry with regard to our mundane and supra-mundane hopes, scientists must sometimes derive a poetic joy from their vocation.

Although doubts have been thrown on strict determinism, probably with a good deal of force, the opposite principle is still in the nature of a hypothesis and not an empirically verifiable fact. Indeed, some of the arguments offered in its behalf strike the unbiased observer as somewhat unscientific, for they make a

great play with technical difficulties arising from subjective failings (in determining for instance the movement of the electron from one orbit to another). The practical consequences to science, whether you accept the one or the other of the two attitudes, are exactly the same. It is six of one and half a dozen of the other. If tomorrow indeterminacy is disproved, there will be no demonstrable accession to the claims of determinism. They do not belong to the order of empirically verifiable data. Certitude with regard to them, if certitude is possible, is something *a priori* independent of experience.

Determinism comes down to us from pre-scientific days. Fundamentally, its origin lies in what Dr. Whitehead calls the anti-rational revolt of scholasticism. It was necessary for philosophers, from Aristotle to the Schoolmen, to picture the world as ideally rational and perfect (being the creation of God) and the heavenly bodies as spheres moving in ideal circles, for they satisfied their æsthetic preference for roundness while ellipsoids and parabolas did not. In a world in which human nature was for the most part irrational, imperfect, fitful, constantly erring and altogether ugly, it was some comfort to set off against it an ideally rational realm of reality leading finally to God. While pure deduction from imperatives of this kind independent of experience discouraged scientific enquiry, it furnished one of the essential ingredients which constitute the modern scientific outlook, the belief, that is to say, in the world as a rational whole, which lies at the root of causality. Hume was one of the first to throw doubt on it. The relation of cause and effect, he pointed out, is not something we find in nature, but is a characteristic of the way in which we regard it. As experience, however, is all that in the last resort justifies the conclusions of science, his objections did not influence the attitude of science to the causal principal, since by all pragmatic tests the hypothesis worked.

The necessity for formulating laws of a statistical nature was felt long before Quantum mechanics made them an integral leavening in the causal structure of the atom. But in their case, the necessity arose not from any demonstrable absence

of cause, but from the practical impossibility of ascertaining the initial state of a given body composed of billions of atoms. The Second Law of Thermo-dynamics is of this sort. That is to say, the element of chance thus introduced does not dispense with the necessity of cause underlying and determining every single of the billion or more atoms which make up a body, but is only a convenient device manipulated on the assumption that chance itself is determined by the interaction of various partial causes that are in practice unascertainable. The difficulty encountered in Quantum mechanics is supposed to be of a different sort. It is supposed to relate not to an aggregate of atoms, but even to a single electron. This emphasis on the single electron, as against bulk, manifests an implicit but unformulated disposition to regard the electron as an ultimately irreducible unit of occurrence and as governed by an ideally simple causal structure in consequence. The main strength of the position which physicists like Schrodinger maintain rests on the supposition that, whereas absolute certainty in the one (matter in the gross) is defeated through the existence of too many causes for initial determination to be practically possible, uncertainty with regard to the electron arises from the defection of what should have been a simple or simply determinable cause. This is only arguable on the assumption that there is nothing further to be known about the electron or its causal relations. If so, it is an interesting admission for scientists to make.

The position briefly, so far as an ordinary, interested layman can judge, is this. Physicists have found that it is impossible to determine exactly both the position and velocity of an electron. The more accurately position is determined, the less accurately can velocity be judged and *vice versa*. This indeterminacy arises from the kind of relation which exists between the size of an electron and the wave-length of the light by which it must be observed. "The difficulty of ascertaining the initial state (the determination of velocity and position in the case of the electron) is supposed to be not one of practice but one of principle," says Schrodinger in

Science and The Human Temperament. "It is supposed to affect not merely a complicated system but even a single atom or molecule." But then he goes on to observe "since what is by no possible means observable does not exist for the physicist as a physicist, the meaning clearly is that not even the elementary system is so exactly defined as to react to definite influence by a definite behaviour". This argument exemplifies an important aspect of the scientific method and is deserving of careful consideration. But its relevance, though plausible, seems to need here a little bit of stretching. In saying that the initial state is not observable, he does not maintain that there is no initial state as such, and yet it is this latter which is proved by his argument. Since he assumes an initial state, the argument by which he discounts determinism can with equal force be used against his assumption. The difficulty is revealed to be not primarily one of science but of the fundamental structure of knowledge.

The reconciliation of human values with the enormous accession to man's manipulative genius, which scientific technique has made possible, is of cardinal importance to civilization, but it does not look as though it would come through some fictitious interpretation of the premises of science in terms of our theological prepossessions. A rational outlook, either for the individual or the community, involves the abandonment of comforting myths of personally great consequence. Yet an outlook informed by science and rationally cultivated values is intrinsically productive of a degree of diffused happiness which the instinctive strivings and struggles of our chaotic nature could not yield.

Ignorance, in the face of continued frustration, naturally turns to shelter behind an elaborate barricade of rationalisations and thus weaves a complicated web of metaphysics; for some sort of metaphysical mooring is plainly necessary to the human mind. It is the way of most political systems, and especially of those for whom the possession of unlimited authority makes it important as well as easy to foster ignorance and win universal assent.

Reform of Secondary Education in Madras

By MR. V. G. RAMAKRISHNAN, M.A.

(Lecturer, Annamalai University)

THE Government of Madras have just outlined the scheme of secondary education with a vocational bias for adoption in our province. The whole question was considered by some committees appointed for the purpose and public opinion should now express itself on the general merits of the scheme. It is, therefore, well to draw attention to a few fundamental ideas.

To what extent vocational instruction should be imparted in the ordinary schools for general education, opinion is divided. Some think that vocational instruction should be given in all ordinary schools and should be compulsory; whilst another section considers that it should be optional. A third section considers that the instruction provided in ordinary schools for general education should not aim at providing a definite training in any particular trade or industry. They recognise the great value of manual training in wood, metal, cardboard or any other suitable medium as a means of training the hands, eyes and brains of the pupils in ordinary schools but consider that beyond such manual training, the ordinary schools for general education should not attempt to impart any definite industrial training. This section is further of opinion that there should be a distinct gap between manual training as a subject of ordinary education and industrial or vocational training with the aim of training a pupil for a definite occupation. They consider that it is useless to attempt to train a pupil for a definite occupation on anything less than half-time lines and that such half-time schools should cater only for weaving and similarly easily acquired trades, while more difficult trades should be catered for only in full-time industrial schools.

In the case of intelligent boys with purely literary inclination, it is unfair to handicap them by requiring them to devote some hours out of each school-day in learning a smattering of carpentry or blacksmithy or even weaving and the idea that such training will make them industrially minded is a very large assumption. As regards boys who have little or no aptitude

for books and are not likely even if persevered with to get beyond the S. S. L. C. stage, one is in favour of their aptitude for industrial work being tested as early as possible but not in the manner proposed. They should be drafted into whole-time industrial schools and given an opportunity therein to show whether they have any bent for working with their hands. Where a boy has such a bent, it is a positive unkindness to give him vocational education in such small doses as the vocational course postulates and the time lost may seriously prejudice him later on when he wishes to take up industrial work in earnest. I do not want to stress the point about the division of money, which ought to be spent by the Department of Industries to finance the schemes of well-meaning idealists who are trying to mix oil with water. Vocational classes involve a lot of expenditure on plant, materials and staff. If a particular school desires to open such classes, they must make attendance compulsory or the teachers may have to teach to empty benches, but if there is another school in the same locality where all efforts are concentrated on the ordinary curriculum, all the boys of average and more than average intelligence are likely to desert the vocational class school in a body, because they apprehend that their prospects of obtaining a literary degree may be prejudiced by straddling on industrial training. All those who have a practical acquaintance with industrial education and are cognisant of the difficulties of imparting instruction on industrial subjects and the time it takes to get the necessary manual dexterity will refuse to coquet with the present scheme, even though it may be watered down by the substitution of optional for compulsory classes. Vocational training is not likely to prove a satisfactory purge of the antipathy that exists towards manual work.

As regards the provision of necessary teachers, teachers have to be trained. The facilities for training of teachers of commercial subjects will be insufficient for some time. Continuation classes should

be started in various centres to provide training in commercial subjects for persons who have left schools and are engaged in occupations where a knowledge of such subjects would be of value; the timetable of such classes being arranged to fit in with the ordinary working hours of the students. Such classes should be recognised and aided by Government on conditions which will ensure that teachers are properly qualified and that the equipment is modern and efficient. It may be necessary for some time to accept provisionally teachers whose professional and general educational qualifications may not altogether be adequate. In the case of such teachers, and in the case of existing teachers who may not be quite up to date, a refresher course would be desirable. As a means of bridging the gulf between the present untrained teacher and the fully trained candidates, we can secure in the future for this branch of the teaching profession.

Personally I believe that the matter of vocational education is in danger of being carried too far, and that we may lose sight of the broad general purpose and aim of

education. Applying vocational education to young men and women to render them efficient and competent workmen does not necessarily educate them for all the needs of life; nor will the best vocational training make the most efficient and competent workmen. Vocational education may become too sub-divided, special and narrow. It is not enough that a young man should be taught to manipulate his hands skilfully in order to become a good mechanic or carpenter, nor is this necessarily sufficient for the employer of such a man. He should be alert and possess a full realization of the meaning of his work and of the broader opportunities for himself in the entire field of which his job is a part.

In fact, we need more inspirational teaching, more education of the young for the broad essential needs of life. They should be impressed with the value of health, vigour, co-operation and energy and with the need of continued acquisition of knowledge and skill after the school days have been finished. For herein lies the foundation of efficient and capable workmen.

PAPER INDUSTRY IN INDIA

By MR. A. C. PANDEYA

IT is strange that in spite of the fact that India is superbly endowed by Nature with raw material, it is not self-sufficient in paper. The total demand of India in paper is estimated at roughly 21,00,000 tons yearly, of which it produces only about 48,000 tons. This obviously makes out a case for a heavy import of foreign paper. And, is it not deplorable?

Mr. W. Raitt, the cellulose expert, estimated on a conservative scale that India alone can cope with the world demand (if all the factories of the world are closed) for a period of 40 years. Such is the vastness of the availability of raw material, yet this country imports paper worth 2½ crores of rupees, and pulp valued at half a crore of rupees yearly. There is a drain of 1.6 crores of rupees annually in importing newspapers, wrappers, packing paper, cardboards, etc. This importation of about 115,000 tons yearly of cheap variety paper must be checked

in view of the fact that India can produce them with a little effort. It sounds rather unpleasant that this country should import wood-pulp when the raw material inside it is in abundance. If these resources are properly tapped, India can be the "Norway of the East".

There is no factory in India which manufactures fancy wall-papers, newspapers, like the quality used by the *Illustrated Weekly of India*, special type of printing paper, art paper, etc., thus providing a free market for foreign manufactures. There are 11 mills in India. The most important and famous is the Titagarh Paper Mills located in Titagarh near Calcutta. The U. P.'s oldest mill located in Lucknow enjoys a reputation for the manufacture of *badami* paper, but as regards other types of paper it has the worst stuff.

Prospects of any industry are viewed from three points, viz., first, the availability

of cheap raw material; second, the possibility of marketing; and, lastly, scope for future prospects and development.

To judge the case of paper industry from these standpoints, one will find that India is an ideal place for the development of this industry. It has an abundance and cheap supply of raw material, viz., wood, *sabai* and *baib* grasses which are obtained in Bengal, Chota Nagpur, Orissa and the U. P. wool, rags of poor quality, hemp, waste paper, cloth, jute, *begasse*, gunny bags, old ropes, *ulla*, *muni* and *savanna* grasses and bamboos. According to Mr. Raitt, bamboos and elephant grasses can supply India with 50,000 tons of paper. Further, he states, that bamboo and *savanna* grasses can be utilized to produce 10 million tons of pulp per annum. Moreover, the supply of these various grasses is perennial. Thus India can never become short of raw material and, therefore, offers excellent prospects for the paper industry existing and prospective. And the right suggestion is that improved machines to produce wood-pulp should be imported (wood and grasses should be chemically treated to produce pulp) and thus encourage the industry on a large scale.

Titagarh has recently imported machines to produce wood-pulp. The advantage that accrues in producing wood-pulp within the country is of great national importance. When machines are installed near the availability of raw material, several allied industries like rayon manufacture and cellulose can be started. Russia manufactures wood-bricks for houses from wood-pulp, why not India too?

The production and consumption of paper, both as regards quantity and quality in a country, gives an idea of the standard of its civilization. The higher the standard of civilization, the more is the increase in the use of books and literature and consequently greater consumption of paper. In this respect India has a bright future. Education is finding its way even in the dingy houses of cultivators and thus there is a growing demand. Therefore, we should import highly efficient machines to manufacture all kinds of paper required and thus make India self-sufficient. Factories started hence onward should be

near the sources of the supply of raw material to lower transport charges. And factories which are running on the margin of production should form a "merger". In this way lower the overhead expenses and keep the cost of production as low as possible to achieve our aim.

Paper manufactured on small scale can never solve the problem. Any attempt to encourage it with a view to cope with the national demand is not wise. Hand-made paper is used in Western countries by aristocrats. However, attempt should be made to increase the efficiency of the artisans in order to improve the quality of paper.

Now that a war is on and the price of all kinds of foreign paper imported has risen considerably, we should have no alternative but to centre all our activities in producing wood and grass pulp and manufacturing all kinds of paper required by this country within the territory of the Indian Empire in order to stop the drain of three crores of rupees annually and consequently building a strong paper industry.

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The Unveiling of Ceylon's National Monument

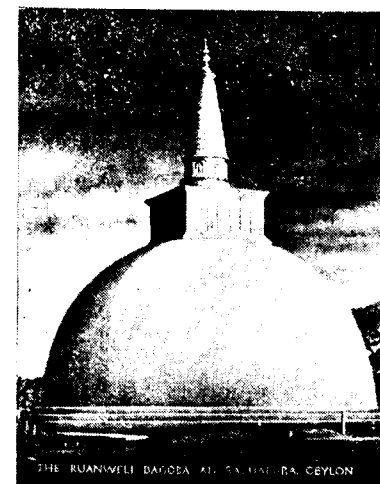
THE RUWANMELI SEYA DAGABA

BY MR. A. EVERARD BARTHOLOMEUSZ

The historic ceremony of unveiling Ceylon's greatest national monument—The Ruwanmeli Seya Dagaba—in the sacred city of Anuradhapura, which commenced on June 17 amidst picturesque settings, lasted till the 17th July. The restoration of this ancient Dagaba marks the completion of a work of sanctity dear to the heart of Buddhists all the world over and forges a new link on the everlasting spiritual kinship of India and Ceylon from time immemorial.—[ED. I. R.]

THERE are many legends concerning the first introduction of Buddhism into Lanka (Ceylon). It is recorded that when the Emperor Asoka became a convert to Buddhism—he was a Hindu in early life—he devoted himself wholeheartedly to two essential matters: improving the condition of his people and

The King of Ceylon at the time was Devanampiya Tissa (or Tissa for short) who ascended the throne in 247 B.C. Asoka's relations with Tissa were of a friendly nature. So much so, that in the following year he (Asoka) sent his son Mahinda on a mission to Ceylon. As a result, Tissa himself became a convert to Buddhism. Mahinda's piety and wisdom as he suavely expounded the new teaching created a deep impression on the minds of the people, and before long King Tissa's subjects too adopted the Buddhist religion. By now Asoka had taken a great interest in Ceylon and in response to a request sent his daughter the Princess Sanghamitta to establish the Order of Buddhist Nuns. By her he sent, as a token of his affection for the people of Ceylon, a branch of the sacred Bo-tree at Buddha-Gaya under which the Buddha attained Enlightenment. This tree which can still be seen in Anuradhapura is the oldest known historical tree in the world.



encouraging the Buddhist religion. He not only spread Buddhism within his own domains but also sent missions abroad. And so it came about that through his energetic efforts, Ceylon and Burma were converted to Buddhism. An ardent Buddhist, he never persecuted those of other religions. On the contrary, he permitted his subjects to live according to the teachings of their own faiths, be it Buddhism or Hinduism.

With the death of King Devanampiya Tissa in 207 B.C., Ceylon became subject to Tamil invasions. When Asela, the last of Tissa's brothers was King, a Tamil by the name of Elara from South India captured Anuradhapura and ascended the throne of the northern kingdom. The *Mahavamsa* (ancient Sinhalese chronicles) contains nothing but praise for his wise

kingship. The southern kingdom was ruled by a Sinhalese called Kavan Tissa who had two sons, Dutugemunu and Saddha Tissa. Angry at the thought that Elara ruled one-half of Ceylon, Dutugemunu decided to expel him and the Tamils much against his father's wish. On the death of King Kavan Tissa, Saddha Tissa succeeded to the throne but was later rejected in preference for his brother. Dutugemunu was thus able to carry out the desire of his heart, namely, the defeat (and death) of Elara and the utter rout of the Tamil army.

The fame of King Dutugemunu the Great spread far and wide. He next sought to repair the extensive havoc wrought by the ravages of successive Tamil invasions. He is still reverently looked upon as one of the greatest Sinhalese Kings who freed his country from foreign rule and who did everything possible to further the cause of the Buddhist religion. He built in Anuradhapura the *Lovamahapaya* or "Brazen Palace" consisting of nine storeys, each containing a hundred apartments, and covered with brass tiles. Next in importance is the erection of the famous *Ruwanmeli Seya Dagaba* containing the greatest and most precious collection of Buddha relics ever enshrined in a Dagaba. The story is told that during the construction of the great "Brazen Palace", the King saw a stone-pillar bearing the inscription that a good and pious King would one day erect a stupendous Dagaba at that very spot. Anxious to fulfil the prediction himself, he energetically set to work on its construction despite his lack of money and materials. On the full moon day in May (*Vysak*), the pillar was unearthed and

the work commenced in the presence of a vast concourse of the clergy and laity. Dutugemunu summoned 500 master-sculptors to the Royal Palace from his kingdom and questioned each one of them as to how much work could be done in a single day. One reply impressed the King favourably as being a most reasonable answer. He next enquired of this builder in what form the sacred edifice would take. It is recorded in the chronicles that the spirit of *Visvakarma* took possession of the man and he gave an inspired reply. Dashing a drop of water into a golden bowl filled with water, the builder pointed to the bubble that rose to the surface and declared "that is the shape that I will give to the *Stupa*". The King was so taken aback that he decided to entrust the gigantic undertaking to this master-sculptor.

Unfortunately, the good King was not destined to live to see the fruit of his labours. Dutugemunu fell ill and realising that his end was drawing near urgently summoned Saddha Tissa, his brother, and entreated him to complete the construction of the Dagaba before his (the King's) death. To please his brother, Saddha Tissa erected a temporary structure over the uncompleted shrine and enclosed it with a canopy of white cloth to make it resemble the finished Dagaba. King Dutugemunu was then carried to a place between the "Brazen Palace" and the *Ruwanmeli Seya Dagaba*. With his eyes fixed on his life's great work, he passed away. Saddha Tissa carried on the good work and completed the structure during his reign. Thereafter the Dagaba successfully withstood the ravages of wind, weather and vandals, but after a lapse of time it fell into a sadly ruined state. It was later repaired only to be destroyed again and again as a result of foreign invasions.

With the "re-discovery" of Anuradhapura—Ceylon's ancient capital—in 1823, it soon ceased to be a "Buried City",

Numerous sacred shrines erected over 2,000 years ago have been restored to their former condition, thanks to the archaeological work undertaken by the Government. Before work on the restoration of the *Ruwanmeli Seya Dagaba* was taken in hand half a century later by a Buddhist monk, Naranwita Sri Sumanasara, it was covered from base to summit with an over-growth of dense jungle inhabited by wild beasts. When renovation was almost at an end in 1912, there was a partial collapse of the Dagaba due to faulty work. With the formation of an influential body of ardent devotees called the *Ruwanmeli Seya Dagaba Restoration Society* at Anuradhapura, the work proceeded apace. December 29, 1932, saw the first stage of the great task completed with the epoch-making event of enshrining relics and treasures in the Holy of Holies. The next stage was reached on the 23rd November last when the installation of the pinnacle was performed by Sir Baron Jayatilaka, Minister of Home Affairs, and Dissawe T. B. Ratwatte with due pomp and pageantry befitting the occasion amid scenes of great rejoicings.

The crowning of the pinnacle of the *Ruwanmeli Seya Dagaba* on the 17th June with the magnificent bejewelled *Seinbu* from Burma costing over a lakh of rupees is the culmination of years of laborious endeavour. The presentation of this giant crystal is due to the munificence of the Buddhists of Burma to their co-religionists in Ceylon. A brief description of the *Seinbu* will convey an idea of this most beautiful work of art—the expert craftsmanship of the ruby merchants of Mogok, Upper Burma. The base is of gold, studded with rubies and sapphires, while the lower portion is studded with rosettes of rubies with a sapphire in the centre of each. Above the row of rosettes are rows of sapphires, the part immediately under the bud being studded with rubies. The bud, about a foot high, is carved out of white crystal. At the top of the bud is a small *Hti* (tee) or golden umbrella with a large ruby surrounded by little pendants of smaller rubies. Two gold chains with pendants of rubies attached to the *Hti* at the top and to the base keep the *Hti* in position. Altogether, the top

decorative half of the crystal contains 11,144 jewels, while the lower is adorned with 2,433 rubies, 702 blue sapphires, 12 blue flower-shaped sapphires, and nine varieties of stone the number of which exceeds 4,350. The ornamental crystal is 25½ inches in circumference and 31 inches in height, the crystal alone being 18 inches. A tripod stand on the top of the crystal contains ninety-eight sacred relics.

The unveiling of the crowning of the *Seinbu* is a historic ceremony, the like of which has never been enacted in Ceylon before. Such a rare event as that witnessed in the sacred city of Anuradhapura will long be remembered as a red-letter day in the annals of Buddhism in Ceylon. The celebration itself lasts a month with all the concomitant and elaborate ritual of the Buddhist *Sangha* (priesthood). So vast an assemblage of pilgrims and sight-seers arrayed in their festive garb and the saffron-coloured robes of the priests, have rarely, if ever, been eclipsed in Ceylon as on this unique occasion. The pinnacle was uncovered at an auspicious moment by the pressing of eight electric buttons by eight selected people, revealing the Giant Crystal which had two days previously been hoisted in position by a party led by the Burmese High Priest, U. Vinayalankara, as representing the Buddhists of Burma in the unavoidable absence of Senator U. Thwin, Senior Trustee of the world-renowned Shwe Dagon Pagoda in Rangoon and U. Thein Maung, M.A., LL.B., Advocate-General of Burma, in all its resplendent glory, amidst deafening cries of "Sadhu, Sadhu, Sadhu," the booming of cannon; the beating of drums; the pealing of temple bells and the chanting of "*Pirith*". A little while later, an aeroplane encircled the shrine scattering the petals of perfumed flowers through the generosity of Mrs. W. D. Fernando, who was also instrumental in illuminating the Dagaba with hundreds of vari-coloured electric jets. Restored to a semblance of its pristine condition, stands the *Ruwanmeli Seya Dagaba* today pre-eminent in its unrivalled majesty and sanctity as Ceylon's greatest national monument.

FIRST POSTAGE STAMPS IN INDIA

BY MR. A. T. SRESHTA, B.A., Dip.I.I. Sc.

THIS year marks the centenary of the birth of the adhesive postage stamp. To England goes the credit of having introduced the first postal stamps in the world. This was in May 1840 and twelve years later India had her own stamps. But it is interesting to record the incredible distrust with which they were received in the land; for, in many cases, people preferred to send their letters privately rather than risk uncertainty of delivery by pasting a bit of coloured paper—even though paid for on the cover. But today the proceeds of the stamp sale exceed Rs. 60,000,000 annually and the number of articles delivered by the post office is nearly 1200,000,000.

The first regular postal service was introduced by Lord Clive in 1766, but it was intended to serve only official purposes. Eight years later, it was opened to private correspondence. In 1837, the Government declared conveyance of letters its sole monopoly and drew up a comprehensive list of rates for various distances: contrasted with existing rates, a letter from Calcutta to Bombay was Re. 1. But as yet no postal stamps had made their appearance. Postage was paid by means of copper tokens purchased from the post office.

THE 'SCINDE DISTRICT DAWK' STAMPS

The year 1850 was a turning-point in the history of the Indian postal service. In that year a Commission sat to review the working of the postal system and among many important changes, it recommended, in the place of tokens, the use of stamps which, 10 years previously, had been introduced in England and had attained a certain measure of success. The Court of Directors accepted the suggestion and entered into a lengthy correspondence with the India Government on the possibility of stamp manufacture at Calcutta, although the Commission

had proposed that the stamps should be obtained from England.

While the discussions were proceeding, Sir Bartle Frere, the Chief Commissioner of Sind, decided on his own authority to introduce stamps in his province. On the 1st July 1852, history was created by the issue of postage stamps in Sind, which were probably manufactured in England and were the first postal stamps in Asia. The main design on the stamp was the East India Company's "nishan" a commercial mark affixed on merchandise; it consisted of a figure in the form of a heart surmounted by a cross which was usually converted into a 1 to symbolise the Trinity and inside were the letters E. I. C. This sketch was embossed in vermilion, blue and uncoloured wafers to obtain the different stamp values—on white wove paper and, along with the value of the stamp, was enclosed in a circular framing round which were the words "Scinde District Dawk".

The public, however, were slow in appreciating the convenience of the stamp system; in Hyderabad (Sind) only Rs. 51 worth of stamps were sold, in Karachi Rs. 6, in Sewan Rs. 2-15-6, while the returns in Shikarpore were nil. Seeing that the people still pinned their faith to the old method of conveyance—enclosing the letters in one cover and despatching it by bearer, Sir Bartle immediately forbade the practice making it a punishable offence. No sooner did the order go forth than the stamp scale rose rapidly. The Postmaster reported that 10,000 stamps estimated to last six months were exhausted in eight weeks and similar reports of quick sale came to the headquarters from time to time.

LITHOGRAPHED GOVT. OF INDIA STAMPS

While a corner of India under a far-sighted Commissioner was progressing towards the modern postal system, the India Government was struggling to find ways and means for the manufacture of stamps in the country. The proposal to make embossed stamps was dropped by Lord Dalhousie, the then Governor-General, when Col. Forbes, the Superintendent of

AUGUST 1940

THE KHAKSARS

477

Machinery at Calcutta, pointed out the difficulties involved in the manufacture of the necessary dies from the original matrix and estimated that about two years would be required for the production of stamps with 25 million in reserve. The Government then turned its attention to the possibility of making lithographed stamps. Captain (later Sir) Henry Thuiller, the Deputy Surveyor-General, was entrusted with the task. Col. Forbes had suggested the "Lion and the Palm-tree" design for the stamps, but this time the choice fell on the Queen's head which, apart from the usual reason of honouring the reigning sovereign, was believed to be less liable to forgery.

In those days the science of lithography was yet in its infancy, and Captain Thuillier had to make many improvements

in existing methods to ensure that Indian climate would not damage the print and the inks.

Tentatively, stamps were printed for values of half-anna and one anna, different colours being assigned to each kind of stamp. By the end of September 1854, 34 million half-anna stamps in indigo and 5 million one-anna in vermilion were ready. The Government of India then instructed Sir Bartle Frere to stop further sale or use of the Sind stamps and, on the 1st of the following month, ordered the compulsory use of its lithographed stamps throughout the whole of India. . . .

Stamps continued to be printed at Calcutta till October 1855 when a contract was given to De La Rue & Co., of London. In 1925—seventy years later—stamps were again printed in India.

THE KHAKSARS

THE Khaksar movement has been a sinister portent in Indian politics. When the whole country under the spell of Gandhiji has been wedded to the cult of non-violence, Allama Innayatullah Khan Mashriqi, better known as Al Mashriqi, the self-styled "Sage of the East" suddenly burst into the arena with his army of khaki clad Muslims armed with *belchas*. Thirteen years ago, says Mr. F. R. Moraes in that excellent paper *The Illustrated Weekly of India*,

this former member of the Indian Educational Service visited Hitler in Germany. That the Khaksar movement draws its inspiration largely from Nazi sources is evident from its organisation. Like the Fuehrer's Brown Shirts, the Khaksars have gradually grown into a private political army. Like most Fascist bodies they sport a distinctive dress.

Innayatullah, we are told, was born at Amritsar on August 25, 1888; he had a brilliant academic career, took the M. A. degree at the early age of 19 and graduated from Christ College, Cambridge, in the Mechanical Science Tripos. For a time he served as a member of the Indian Educational Service and from 1917 to 1919 was Under-Secretary to the Government of India, Education Department. He was Director of Public

Instruction in the North-West Frontier Province when he resigned in 1930.

In October 1937, the leader issued from his headquarters at Lahore the 14 points of the Khaksar creed, which bear a close resemblance to the aims and methods of the Nazis in Germany.

Some of these may be recounted:

1. The aim of the Khaksar soldier is to establish sovereignty over the whole world and to secure social and political supremacy through their fine conduct.

2. The aim of the Khaksar is to establish one Treasury, which has already been set up by the Indian High Command for the whole of India. He will oppose the establishment of separate exchequers at whatever cost. The object of this Treasury would, for several years to come, be to collect funds without spending anything.

3. Henceforth the definition of a Muavin or subscribing Khaksar will be as follows: that he will directly subscribe to the Treasury of the Indian High Command at the rate of six pice a month or one rupee a year, and that he will obey any general command issued by the High Command irrespective of all sacrifices involved therein. A Khaksar soldier is positive that one who fails to do this cannot help the Movement to its goal of supremacy and is consequently of no use to the Movement.

4. We, Khaksars, are sworn enemies of and shall take severe revenge (even at extreme personal sacrifice) upon treacherous and dishonest leaders

*Many of the facts and figures contained in this article are drawn from one or other of the following sources: "The Indian Year Book", 1939; "Encyclopædia Britannica"; "Early Indian Postage Stamps" by E. A. Smythies; "U. P. Historical Society Journal", January 1933; "How to Collect Stamps" by B. T. K. Smith; "Chats on Stamps" by F. J. Melville.—[Ed. I. R.]

who have harmed the national cause and are exploiting the masses upon the mercenaries of hostile nations, upon anti-national editors and journalists, upon misleading propagandists, upon betrayers of the country's interests, and upon miscreants, to whatever community they may belong, who have stirred up sectarian animosities among the various communities of India or among the various sections or groups of Muslims.

These points, as a writer observes in the *Modern Review*, establish three things:

Firstly, that the Khaksar movement is essentially a military movement—its organisation is dictatorial, believing in leadership and the necessity on the part of the followers to place implicit faith in and to give implicit obedience to the leader; secondly, that the Khaksar movement aims at the establishment of sovereignty over the whole world, certainly over the whole of India; thirdly, that the Khaksar movement believes in the domination of India by the Mussalman and is as such a communal movement, although it professes to be guided by the policy of general tolerance for other communities as well.

Among the most fantastic of his demands was a peremptory call on the Punjab and Frontier Governments to permit the Khaksars to instal radio-transmitting stations at Lahore and Peshawar. The Sind Government were asked to hand over the administration of Mulla schools in the province to a representative committee appointed by Al Mashriqi. Severe action was threatened if these demands were rejected.

Last August at the height of the Shia-Shunni dispute in the United Provinces, the Khaksars for the first time launched direct action. Innayatullah Khan's tone became increasingly truculent. On August 7, he warned the Congress Government, which was then in power, that he had ordered 3,000 Khaksars to leave for Lucknow and threatened a forcible settlement of the Shia-Sunni dispute if the Ministry's terms proved unacceptable.

On August 18, the Khaksar paper *Al-Islah* declared that Al Mashriqi's followers would smash the U. P. Government. Later Innayatullah Khan entered Lucknow and called on his men to take lives, to beat and kill these men and drive them away. Rioting inevitably followed.

On September 1, the Allama was arrested, but released on giving a personal bond not to enter the U. P. for a year. He immediately repudiated the bond as a forgery, re-entered the United Provinces, was re-arrested and sentenced to a month's imprisonment. Meanwhile serious clashes occurred between the police and the Khaksars along the U. P. Punjab border.

On March 15 *Al-Islah* declared that even if all the leaders were arrested the movement would not subside until every Khaksar had bathed in blood.

The old familiar threats were repeated.

If the Punjab Government declares war, the provincial leaders of 15 provinces of India will send 30,000 Khaksar soldiers to Lahore within one week. All soldiers should remain peaceful and implicitly obey the orders of the Deputy Leader, Lahore Front, whose orders will be absolute and final.

The rest of the stuff is in the right Nazi style of intimidation, threat, and ultimatums.

In its graded hierarchy and draconian discipline, the Khaksar organisation resembles closely its Nazi model. Al Mashriqi wields dictatorial power and exacts unquestioning obedience; to his followers he is also known as the Amir, a term roughly equivalent to Fuehrer or Dictator. Below him are the *salars* or commanders.

The rank-and-file are divided into four groups headed by the *Jarabs*, some 800 picked men who sign their vows in blood; they form the Praetorian Guard of the Khaksar movement. Below these are the *Pakhaj*, who have given up their worldly belongings and joined the movement for life. The ordinary Khaksar soldier is called *Mujahid*. There are also the *Mosawwan* or sympathisers who parade for three months and rank as a reserve force.

It is these people that Sir Sikander has boldly tackled. It would appear that the Khaksars have influential men in different centres in sympathy with them and there is no lack of financial backing either. As Mr. Moraes truly observes:

Whatever the sources of its financial strength, the Khaksar movement remains a menace. Recent activities have made this abundantly evident. Both in composition and purpose it is avowedly Fascist and its tactics bear a dangerous resemblance to the Nazi tactics of 1932.

No State can tolerate a private political army, least of all in these times of stress. If the Khaksars, as their apologists insist, are devoted only to religion and social services, one would like to see more evidence of these truly laudable ideals.

It is these people that Mr. Jinnah is now trying to lead, as he evidently feels that one by one leading Muslims in the Punjab and Bengal are failing him. His threat of sanctions against the Muslim Premiers may leave them unruffled, and Mr. Jinnah, in choosing his new flock, will soon discover the error of his judgment which has undoubtedly led him into a dubious position.

INDIA AND THE WAR*

BY MR. G. A. NATESAN

It is now over a quarter of a century since one of the noblest of Indian patriots, deeply moved by the events of the Great War of 1914, addressed a public message to the people of India in the course of which he said:

I have all my life been more of a critic than a simple praiser of the British rule in India, and I have not hesitated to say some hard things at times. I can, therefore, speak with most perfect candour and sincerity what the British character is, what the civilisation of the world owes to the British people for benefits in the past, as well as for benefits to come. Yes, I have not the least doubt in my mind that every individual of the vast mass of humanity of India will have but one desire in his heart, *viz.*, to support to the best of his ability and power the British people in their glorious struggle for justice, liberty, honour and true human greatness and happiness.

Dadhabai Naoroji, the author of this memorable message, was, as is well known to all students of Indian politics, one of the harshest critics of British rule in India. I thought it my duty on the present occasion to recall to public memory the message of this great patriot, who has earned for himself the title of the Father of Indian Nationalism.

A year later it was my privilege to attend in company with Mahatma Gandhi the annual gathering of the Madras Law Dinner and in the course of a historic speech made on that occasion, Gandhiji made this significant observation:

I discovered that the British Empire had certain ideals with which I have fallen in love; and one of these ideals is that every subject of the British Empire has the fullest scope possible for his energies and honour and whatever he thinks is due to his conscience. I think this is true of the British Empire as it is not true of any other Government.

I am here on this platform to give my whole-hearted support to the aims and objects of this meeting, because I feel convinced that the ideals of the

* Speech at the Sheriff's Meeting, Madras, on Saturday, July 6.

British Empire, stressed by Dadhabai Naoroji and Mahatma Gandhi, are in imminent danger of being destroyed. I yield to none of my countrymen, not even to the most advanced Indian nationalist, in my desire to see my country soon finding its rightful place in the sun. And no one would be more happy to fight for the achievement of this ideal than myself. I am glad to see that in our desire to obtain our freedom we have the sympathy of a good section of the non-official Europeans in this country itself. But having regard to the extraordinary turn the war has taken, the surrender of Belgium, the betrayal of Italy, the capitulation of France, and the fact that geographically the enemy is at the door, I feel strongly that for the present, we should all put forth our best efforts for the one aim, the one object of achieving victory for Britain, which also means in its turn victory for India.

I make bold to say Britain's failure in this war would undoubtedly mean disaster to India and her ambitions. Indeed, I shudder to think of the chaos and danger to internal peace, order, and security should any such misfortune befall us. I, therefore, plead most earnestly with all my countrymen that if ever there was an opportunity for people to forget race, creed, caste, color, and political differences, it is now. For, it may itself be a golden opportunity to make every one forget the things that divide us but remember only the cause that unites us all. It is a time when, we should all be able to say, as in the brave days of Horatius,

Then none was for a party;
Then all were for the State.

RURAL DEBT LEGISLATION IN HYDERABAD

By MR. BHIKHALAL B. KAPASI, B.A.

THE agriculturist in Hyderabad is overburdened with heavy debts and the State, being alive to the responsibility of improving his economic status, has adopted various measures to relieve rural indebtedness.

During the last 10 years the State has enacted the Land Alienation Regulation (1937), the Debt Conciliation Regulation (1937) and the Money Lenders' Regulation (1937) to lessen rural debts.

It is, however, found that it is very difficult for the agriculturist to get adequate credit facilities.

An enquiry was instituted in a few selected villages of the State in 1927 to ascertain the nature and scope of rural indebtedness in the State. It was realised that generalisations could not be made on such a limited scope of enquiry. The second enquiry instituted in the year 1935 tackled the problems of debt conciliation, land dispossession, etc., analytical and systematic enquiry revealed that the total volume of agricultural indebtedness in the State would be approximately Rs. 64½ crores and nearly 1/3rd of the land had already passed into the hands of money-lenders.

Causes of rural indebtedness in the State are: (1) Small holdings; (2) extravagant expenditure; (3) insecurity of crop; (4) litigation; (5) usurious rates of interest. It is essential to increase the literacy amongst the rural population to make them understand the principles of thrift and temperance for improving their position.

The Land Alienation Regulation of 1933 was introduced at first into the two districts of the State to guard the agriculturists from the Sowkars. Its underlying policy was that land in

possession of hereditary agriculturists should be protected and that Sowcars should be enabled to do their legitimate business of money lending. Looking to its successful results, it was introduced in all the districts of the State in 1937. The important provisions relate to (1) discriminating the protected and unprotected people to give benefit to the agriculturists whose income is Rs. 500 and to act as a healthy check on exploitation of small holders by big Zamindars, and (2) making the agriculturist stand on his own legs by adjusting his income, because the only security of repayment is his produce of land and not the land itself.

The other two resolutions relate to the regulation of money lending in the State and to the conciliation of debts. The Money Lenders Act which puts up the maximum rate of interest is forbidden. Easy instalments, decrees not to increase the sum greater than the original principal of such loan on account of arrears of rent, and summary rejection of a suit of unclaimed money-lenders were its important features.

The Debt Conciliation Regulation provides for the establishment of debt conciliation boards for amicable settlement of debts. Easy instalments in payments, exemption of stamp duty, and unrepresentation of lawyers are some of the features which go a long way to achieve the object in view. There is, however, a corresponding need to provide adequate credit facility.

The Government contemplate the establishment of a Central Bank at Hyderabad with a capital of 1½ crores of rupees, 1/3rd to be guaranteed by the State, to increase the number of land mortgage banks in the State and thus extend the credit facility.

Liberal grants of *takavi*, consolidation of small holdings and other remedial measures are also taken by the Government to help the peasant in improving his economic position.

MILITARY RECONSTRUCTION IN INDIA

By MR. N. D. VARADACHARIAR

(Advocate)

THE importance of organising the defence forces of India on a national and self-contained basis is being recognised more and more in this country. Hitherto we have relied upon the strength and prestige of Britain and the Empire. But with Britain preoccupied with her own affairs and with the various units of the Empire concentrating on the defence of their territories which are threatened in different degrees by neighbouring powers, India has to become self-reliant. The territorial and national consolidation of India has been achieved at a heavy cost, and it is the duty of her people to maintain that unity, a task which cannot be faced except with the aid of a well organised and modern defence force of adequate numbers and equipment manned by patriotic and courageous personnel.

The difficulties in the way of the creation of such a force have been needlessly exaggerated. It is true that the military tradition, which has been rooted out of large masses of our people, takes some time to rebuild. But the sooner we begin to rebuild the better, for that tradition has to be infused in the body-politic if the nation is to survive. Recent experiments in other countries have proved the extraordinary educability of the human material, and if we in this country should adopt a systematic plan to militarise the people by starting with the boy and pursuing the course of training through subsequent stages, very good results may be obtained in a comparatively short time.

It is also necessary to remember that modern warfare requires a certain standard of education to fit soldiers for their career.

Warfare implies the use of complicated scientific instruments, and the capacity for using them intelligently and to purpose again rests on a sound and adequate preliminary education. It is not much good in these days to enlist illiterate but hardy men in the forces when individual courage, which was everything in the past, is but an element only, however important, in the equipment of a modern soldier.

Another consideration is that the distinction between the regular and the territorial soldier is becoming less and less marked so far as the nature of the training is concerned. No State can afford to maintain a sufficient number of regulars to fill its needs at all times; the cost would be too heavy. The regular forces will necessarily be kept only at such minimum numbers as may be reasonably adequate for internal security purposes and to meet the first onslaught of foreign aggression. When the shock of first attacks has been withstood, the losses in the regular forces must be met by replenishment from the reservists who would ordinarily not be professional. It is, therefore, necessary that the reservists should have undergone as complete a course of training as the regulars and that their efficiency should be kept up by periodical refresher courses.

The vital part played by reservists in modern wars has been demonstrated by the fact that in England today the proportion of reservists to regulars is roughly five to one, and even greater numbers of reservists are being recruited and trained, age-group after age-group being called up under a scheme of

compulsory service. What is the material in India most eligible to begin with for forming this body of reserve? The students of the universities are obviously the most suitable. They are young and they have the necessary education. They can be taught easily to appreciate the vital importance of military preparedness and to display the higher qualities of citizenship and, indeed, such preparedness is a fundamental duty of citizenship. They can take in the training quicker and to better purpose. There are a hundred thousand students in the universities at a time, and every year about fifteen thousand men will come in and can be added to the personnel. As a nucleus around which national militarisation may be reconstructed, they are absolutely the most desirable.

At present the University Training Corps cannot be said to turn out first class cadets who can be trusted to fill the breach in case of a serious battle with a modern and well organised offensive force. They are taught field drill and given some musketry practice and that is all. To send men with such poor training to the front is not very different from sending men to certain slaughter; they can hardly hit back nor even defend themselves. A more intensive knowledge of the fighting technique is necessary and they must be familiarised with modern weapons as well as tactics. Besides, at present the training is only in the infantry arm; and important as this is, the other services are supremely important as well and reservists are equally if not in greater demand in the Artillery, Air Force, the Armoured Car Units and the Tank Corps to mention some only of the many modern developments which shape

the issue of wars. University students should also be utilised for training in the Engineering, Signalling and other supporting services. India does not yet possess a Navy even remotely capable of defending her long coast line, and it is well known that a naval cadet must possess considerable educational proficiency, besides a hardy constitution. And finally we have to concentrate on the production of armaments and the organisation of research which are skilled businesses requiring scientific experts. The great importance of harnessing the students in the task of military reconstruction cannot be overstated.

It is true that as things stand at present, sufficient enthusiasm may not be forthcoming, and students may not respond to the call of the State by joining one or the other of the various courses of military students as part of their University education. It is, therefore, necessary at the beginning to apply compulsion; after the first few years this training will become a normal component of higher education and there will not be the same need to compel. It is likely, however, that many students will not be physically fit to undertake any very strenuous training. As for this, in the first place, we must remember that all courses do not require the same standard of physical health, and training of military importance of different kinds may be allotted to students according to their physical capacity to go through such training. Secondly, the free air of the camp and the discipline in diet and exercise, which is part of the training, may help many students to improve and recover their health. And, lastly, Universities should hereafter set a standard of physical fitness for entrants; obviously the expenditure of money and energy upon boys with no health at all and who cannot give any adequate service to the society in return cannot be justified. A sound body is necessary to house a sound mind. And a man with average physical fitness can always be found some work of military importance to perform, and for this he should be trained.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Congress Demand

WHATEVER one may say of the Resolution of the Congress Working Committee at Delhi, it has the merit of brevity and clearness—in refreshing contrast to the vague and long-winded statements with which we have of late become familiar. The Delhi resolution (the drafting of which is credited to C. R.) demands an unequivocal declaration from Great Britain according "complete independence to India".

and, as an immediate step in that direction, she should constitute a Provisional National Government at the Centre so as to command the confidence of the elected members of the Central Legislature.

The Committee declares that if these measures are adopted, it will enable the Congress to throw in its full weight in the efforts for the effective organisation of the defence of the country.

The demand has the blessing of Gandhiji, who advises as a disinterested but staunch friend that the British Government should not reject the hand of friendship offered by the Congress.

While we still hold that an unconditional offer of help at a time like this would have been more in keeping with the spirit of the nation, it would be perverse to interpret the resolution as smacking of an ultimatum. For there is nothing new in the demand except that it is now stripped of all verbiage and put in definite, understandable terms. The Congress has merely reiterated its old demand in words which must come home to any Britisher who values freedom for himself and his neighbours.

The A. I. C. C. Decision

The All-India Congress Committee, which met at Poona on July 28th, approved the Delhi resolution of the Working Committee by a majority of 95 votes to 17. Pandit Jawaharlal Nehru, speaking on the resolution (see page 507) made a very practical speech. Mr. C. Rajagopalachari, the sponsor of the resolution of the Working Committee, it is reported, made a historic speech "full of the vigour, the persuasiveness and the dialectical skill for which the South Indian leader is famous".

The Holwell Monument

Reading all the fuss that was made of the Holwell monument in Calcutta, we are reminded of one of the neatest acts of Congress statesmanship in Madras when Mr. Rajagopalachari quietly removed the offending stone—The Neil Statue—to the Museum almost overnight. That is the sensiblest way to deal with a situation that was made worse by exasperating controversy.

Describing the monument as "an obstacle to unity", Mr. P. J. Griffiths, retired I.C.S., and member of the Central Assembly, suggested its removal to the European cemetery. Mr. Griffiths pointed out:

As far as I am aware no responsible member of any community is opposed to the removal of the monument. For my part, as a European, I cannot approve of the continuance of anything which tends to interfere with good relations between Indians and ourselves. Let us devote our energies to the more urgent task of uniting against the mechanised barbarians of Germany and in order that we may do so more firmly, let the Holwell monument be removed to the European cemetery. I trust the Government will not waste time on academic discussions but will at once remove this obstacle to unity. I am confident such action will have the full support of the leaders of the European community.

As we go to Press, Mr. Fazlul Huq has announced the decision of the Government of Bengal to take immediate steps for the removal of the monument. The announcement is welcomed all over the country as a step that should stop all unnecessary agitation, as indeed it has already done. Better late than never.

Mr. Huq's Appeal to the Nation

Yet another nail on the Pakistan coffin has been driven by a lieutenant of Mr. Jinnah himself. Mr. Fazlul Huq, the Bengal Premier, interviewed by the *United Press*, is reported to have said:

With the gloom of war thickening round us, I feel that the time is come when Indians should begin to think in terms of Indians alone and realise the extent to which we can rise to the occasion and above all consideration except the good of the country and be able to play our part magnificently in the days to come.

The Bengal Premier realises the folly of a house divided against itself and his appeal to the nation to rally under one flag is a welcome reminder.

Gandhiji's Appeal to Every Briton

Mahatma Gandhi has made a stirring appeal "to every Briton wherever he may be to accept the method of non-violence instead of the method of war for the adjustment of relations between nations". It is a classic letter of its kind which in its courage and strength of conviction is unprecedented, but like all classics it is also apt to be taken as read. When one-half of the world is in the grip of a great war and the other is shaken to its roots by rumours of war, it is Mahatma Gandhi alone who could have dared to make an appeal of this kind with a faith in non-violence that makes it a counsel of perfection. Neither England nor the rest of the world is likely to take the counsel seriously—for the Mahatma's notion of "success" is something fundamentally different from their's. And no wonder, for even the Congress, trained and disciplined to non-violence for 20 years now, has not thought fit to be guided by such advice at a time like this. But Gandhiji's letter will remain a classic of its kind—a voice crying in the wilderness—as has been said of kindred spirits in the past.

Is it the End of Prohibition?

It is sad to think that one of the greatest achievements of the Congress Government in Bombay—Prohibition—is being sabotaged on technical grounds. For a decision of the Bombay High Court has declared invalid the Governor's Act which legalized the former Congress Government's prohibition notification. Prohibition in the Province is now virtually at an end. It has encountered every kind of obstacle—but let it be remembered that it is an act of social and humanitarian reform which it would be folly to dispense with merely because of a legal

flaw. The Bombay Government made the initial mistake of not safeguarding so momentous a step by adequate legislation as in Madras. But that could be no reason for trifling with it.

By all evidence the experiment was quite a success and it could not have been the success it was without the widest and strongest possible public support. It is up to the Government now that the Legislatures are not functioning, at least to maintain the *status quo* and see that a reform which the people and Government were once pledged to support is not lightly ignored.

Mr. Jinnah's Complacency

Mr. Jinnah is so consumed with his own complacency that he is blind to things which are apparent to any one else. For what is one to think of his "satisfaction" at what he calls "the whole-hearted response of Muslim India" to the League's appeal to refrain from joining the War Committees? Surely none so blind as those who will not see! Sir Sikander in the Punjab and Mr. Fazlul Huq in Bengal have made no secret of their whole-hearted co-operation with war efforts in their respective Provinces. In spite of Jinnah's *fatwa*, they have both carried on talks with leading Congressmen for an honourable settlement of outstanding issues. On the question of the Khaksars, Mr. Jinnah has been blowing hot and cold. We remember a time when he dropped them like a hot cake. And now that Sir Sikander, who certainly has more authoritative knowledge of their doings, has denounced them, Mr. Jinnah rushes to their rescue. Surely there is something wrong in the inner councils of the Muslim League and it is time Mr. Jinnah realises that his writ does not run even among the Leaguers.

Mr. Jinnah and the Congress President

Two of Mr. Jinnah's recent edicts must confirm the wide-spread opinion that he is really becoming "impossible". His hectoring "answer" to Sir Sikander's simple request to confer with Congressmen and his ill-mannered indictment of the Congress President reveal the depth of his fall.

Moulana Azad inquired "if it is the position of the League that it cannot agree to any provisional arrangements not based on two-nation scheme".

Here is the Qaide-Azam's amazing reply to this courteous inquiry:

Cannot reciprocate confidence. I refuse to discuss with you by correspondence or otherwise, as you have completely forfeited the confidence of Muslim India. Can't you realise that you are made a Muslim Show boy Congress President to give it a colour that it is national and deceive foreign countries? You neither represent Mussalmans nor Hindus. If you have self-respect, resign at once. You have done your worst against the League so far. You know you have hopelessly failed. Give it up.

Surely this rudeness is a new acquisition to the Jinnah of impeccable manners we know of. Anger and frustration has so completely befogged his reason. Mr. Jinnah, said Maulvi Chisti,

has forgotten Islam and morality, and overpowered by feelings of obstinacy and bigotry, has insulted a learned man of the calibre of Maulana Abul Kalam Azad.

No wonder that some of the members of the Muslim League itself suggest that Mr. Jinnah should be deposed from the "leadership" of the League.

Even the Anglo-Indian Press, which cannot be accused of unfriendliness to the Muslim League, have been caustic in their comments. The *Statesman* bluntly asks which Muslim interests Mr. Jinnah is championing. The *Civil and Military Gazette* of Lahore follows with the sharp observation that on account of Mr. Jinnah the chances of a *rapprochement* between the Congress and the Muslim League, an essential preliminary to any permanent solution of the Indian problem, have become further remote. . . . Certainly neither the language used nor the temper displayed by the Muslim League President is calculated to improve the Congress-League relations.

Indian Army Expansion

With regard to the Army Expansion Scheme which H. E. the Commander-in-Chief announced recently, a Press message from Simla says that 100,000 men are being trained and equipped as rapidly as possible under an accelerated emergency procedure adopted for the purpose. Recruitment, we are told, is to be on as wide a basis as possible and orders have been issued to eliminate minor sub-class distinctions.

Several new classes have already been given an opportunity for military service, for instance, Bengalis in the artillery, Boharis in labour corps and the Bhandaris of Bombay in the I. T. F.

Sympathetic consideration is being given to the recruitment of those classes, whose enlistment was discontinued before the war.

In this connection it is some satisfaction to learn that the Government of India have also sanctioned an increase of the present strength of the University Training Corps by 50 per cent. The universities at least will not be encumbered by considerations of the so-called military or non-military classes for their recruitment. The only test will be the standard of physical and educational fitness. One would wish the Government of India to adopt a more liberal policy towards the U. T. C. than it has done in the past.

For the Indian army of the future cannot afford to be the monopoly of a few classes and communities. We are told that there is great rush for enlistment and that thousands are volunteering for service. When enthusiasm is so high it is just the time when the career should be thrown open to all classes and to men of all provinces. Then only shall we have a truly national army fit to serve the country in a spirit of dedication to the cause of the nation.

FOREIGN AFFAIRS

BY "CHRONICLER"

Hitler's Threat

THE destruction of London, England and the British Empire if the people of Britain failed to listen to "reason and common sense", was threatened by Hitler in a fiery speech delivered at a specially summoned meeting of the Reichstag in Berlin. Hitler boasted:—

I am not vanquished—begging for mercy, I speak as victor. I can see no reason why this war must go on. We should like to avert sacrifices which must claim millions.

If Mr. Churchill brushed aside this statement as being merely born of fear or doubt of victory, he (the Fuehrer) will have relieved his conscience "of things to come".

Mr. Churchill, Hitler went on, ought perhaps for once believe me when I prophesy that the British Empire will be destroyed—an Empire which it was never my intention to destroy or even harm. I do realize that if this struggle continues, it can only end in the annihilation of one of us.

The speech caused not the slightest impression in England. Lord Halifax expressed the British reaction to the speech in his broadcast when he said that Britain remained unmoved by the Fuehrer's threats and felt it a privilege to defend her precious possessions and principles. They in England were not willing to sell their consciences to one man as they were doing in Germany.

We never wanted wars, certainly nobody here wants war to continue a day longer than necessary, but we shall not stop fighting till freedom for ourselves and others is secured.

Britain's War Budget

Sir Kingsley Wood, Chancellor of the Exchequer, presenting his "Interim Budget" in the Commons, revealed that Britain's war expenses had mounted from £40 millions to £57 millions weekly with the result that the excess expenditure over revenue amounted to £2,200 millions. In

order to meet this, Sir Kingsley Wood proposed certain direct and indirect tax increases.

The income-tax standard rate is to be increased to 8sh. 6d. to be deducted at the source through the whole range of salary from weekly wage-earners to company directors. Those who are getting less than £160 are to pay only half the standard rate. The surtax rate has been raised from 1sh. 6d. to 2sh. in the £ with the peak figure at 8sh. 6d. on incomes in excess of £20,000 instead of £30,000. Both these are expected to yield £639 millions instead of 290 for the full year.

Among other direct and indirect taxes calculated to yield a total of £129 millions are: the beer duty has been raised by a penny per pint; tobacco duty by 2sh. per pound; duty on light wines by 2sh 1d. per gallon and by 1sh. on heavy wines; the duty on entertainment is raised to yield an additional estimated revenue of £4 millions in the full year. The Purchase Tax Bill is to be withdrawn, but certain articles of luxury are to be taxed on purchase while others will be exempted. The estates duty has also been enhanced.

The New French Constitution

The French National Assembly (joint session of the Chamber of Deputies and the Senate) adopted the Bill for the reform of the Constitution by 395 votes to three.

The National Assembly confers on the Government of the Republic, on the signature and authority of Marshal Petain, full powers for the purpose of drawing up a new constitution of the French State. The constitution will safeguard the rights of labour, of family and the fatherland. The constitution shall be ratified by the Assembly, which itself will have to be created later.

Following the action of the Chamber of Deputies, the French Senate adopted, by 225 votes to one, a resolution proposing the revision of the constitution. Thus dies the third Republic which has weathered many a storm since it came into being 70 years ago.

Mr. Roosevelt's Third Term

Mr. Roosevelt has accepted the Democratic Party's nomination for a third term as President of the United States. His nominee, Mr. H. A. Wallace, has been accepted as candidate for the Vice-Presidency. Mr. Wallace's nomination will attract the support of the all-important farm belt and had been widely predicted.

Broadcasting to the Democratic Convention, President Roosevelt, referring to the plans he had originally made to return to private life, said:

To-day all my private plans have been repelled by the overriding public danger. We are facing one of the greatest crises in history. It is the continuance of civilisation as we know it *versus* the ultimate destruction of all we have held dear.

In times like these the compass of the world narrows to a single fact—the fact which dominates our world is the fact of armed aggression; the fact of successful armed aggression aimed at the form of government, the kind of society that we in the United States have chosen and established for ourselves.

In the face of the danger which confronts our time, no individual can retain the right to personal choice which free men enjoy in times of peace. He has first the obligation to serve his country in whatever capacity his country finds him useful.

Eire's Neutrality

In an interview given to a correspondent of the *New York Times* on July 5, Mr. Eamon de Valera, Prime Minister of Eire, said:

Come what may, Eire is determined to preserve her neutrality. If she is invaded, she will resist, no matter whether it is Germany seeking a jumping-off ground for an attack on Britain, or England seeking to avert such an attack by occupying Ireland first.

Urging the need for an united Ireland. Mr. de Valera said that as matters stood, one part of the country was neutral and the other belligerent. This was abnormal from the view-point of defence. In face of the present emergency, Ireland should be whole and undivided. The determination of policy and of defence measures was possible only on such a basis and such measures must be founded on neutrality.

Anglo-Japanese Agreement

As a result of Anglo-Japanese negotiations, an agreement on the question of the use of the Burma road has been formally reached. According to the agreement the British Government are to prohibit for a period of three months, from July 18, the transit through Burma of arms and ammunition as well as petrol trucks and railway materials. The Chinese Foreign Office denouncing the British decision to close the Burma route says: "We shall fight on whatever happens, confident that we shall win whether we are betrayed or not."

The Middle East

In order to set at rest doubts which may be felt in any quarter, His Majesty's Government declare that they could not allow Syria or Lebanon to be occupied by any hostile power, or be used as a base for attacks upon those countries in the Middle East which they have pledged to defend, or become a scene of such disorder as to constitute a danger to those countries.

Germany and the Balkans

It is understood that Germany has advised Rumania, Bulgaria, and Hungary to settle the outstanding territorial differences between them with Germany as a intermediary.

Negotiations to this end are stated to be in progress between Sofia, Bucharest, and Budapest. Germany is chiefly concerned with the future status of the 800,000 members of the German minority in Rumania of whom a greater part are in Transylvania.

DIARY OF THE MONTH

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- July 1. Gandhiji returns to Delhi after the Simla talks with the Viceroy.
—Rumania renounces British guarantee.
- July 2. Mahatma Gandhi appeals to Britain to accept the method of non-violence, instead of war with Hitler.
—Subash Bose is arrested at his Calcutta residence.
- July 3. Congress Working Committee meets at Delhi. Gandhiji explains Viceroy's proposals.
- July 4. Mr. Churchill announces Anglo-French engagement in the Mediterranean.
- July 5. Germany rejects "Monroe" doctrine as "untenable."
—Petain Government breaks diplomatic relations with Britain.
- July 6. Chiang appeals to U. S. A. and Russia for material assistance.
- July 7. Congress Working Committee decides to ask for a declaration of complete independence for India.
- July 8. Gandhiji supports Congress demand. Khan Gaffar Khan resigns from the Working Committee.
- July 9. French National Assembly agrees to revise the Constitution.
- July 10. Big air battle over English Channel causing severe damage.
—The Duke of Windsor is appointed Governor of Bahamas.
- July 11. French National Assembly votes for a new Constitution by 569 to 80.
—M. Petain becomes Dictator.
- July 12. Turkish Premier attacks Nazi intrigues.
- July 13. Prohibition Board members in Bombay resign.
—German aerial blockade of Britain repulsed.
- July 14. Bombay Government announces its decision not to reissue prohibition notification.
- July 15. Mr. Churchill, broadcasting, urges the country to prepare for a long war.
- July 16. Germany urges Balkan settlement.
—Japanese Cabinet resigns. New national cabinet is formed.
- July 17. Calcutta Corporation recommends demolition of the Holwell monument.
—Anglo-Japanese agreement about use of Burma road.
- July 18. President Roosevelt nominated for the third term by Party Convention.
- July 19. Hitler addressing the Reichstag asks Britain to accept his terms in preference to a war of annihilation.
- July 20. Maharaja of Dholpur unveils Travancore Maharaja's statue at Trivandrum.
- July 21. General Smuts replies to Dictators' challenge.
—C. R. urges formation of National Government at the centre.
- July 22. Lord Halifax replying to Hitler says Britain will remain unmoved by his threats.
—Estonia, Lithuania and Latvia join U. S. S. R.
- July 23. Sir Kingsley Wood presents his Interim Budget in the Commons.
- July 24. Mr. Fazlul Huq announces Bengal Government's decision to remove the Holwell monument.
- July 25. New Czech Government is formed in London with Dr. Benes as President.
—Congress Working Committee meets at Poona.
- July 26. Britain seizes two Rumanian ships at Port Said.
- July 27. A. I. C. C. endorses the Wardha statement by 91 votes to 63.
- July 28. A. I. C. C. ratifies Delhi resolution by 95 votes to 47.



The WORLD of BOOKS



IRON GUSTAV. By Hans Fallada.
Translated from the German by Philip Owens. Putnam, London.

Hans Fallada, the well known German author, whose two books "Little Man" and "Tin Bowl" created a great sensation a few years ago, has now produced "Iron Gustav" which does not yield in realism and the art of portraiture to his previous works. Unlike most German writers, Fallada has control over the springs of humour and fancy and does not keep up a uniformly high pitched key of sorrow and tragedy. He has been sometimes likened to Thomas Hardy; but there is less of the feeling of nemesis and of unrelieved gloom in the German than in the English author.

"Iron Gustav" can hardly be described as a story. It is a series of pen pictures dealing with Berlin life before the Great War of 1914-18, describing the life on the front and portraying the dreadful and never-to-be-forgotten panorama of post-war Berlin with its startling contrasts of prosperity and destitution, flaunting and unashamed vice and hectic tempo of life which could not have lasted and did not last. The history of a particular family and its members during the whole of this period is described with a sense of inevitable destiny which is frightening. Very few scenes even in the great Russian novels can equal for sheer tragedy the clash of wills when the father meets his daughter Eva at the house of ill-fame and seeks unsuccessfully to bully her into returning to the home that was no home.

The raw psychological experiences and alternate yieldings and resistances to temptations of the son Eric form another notable episode. One of the most compelling descriptions is about those almost incredible speculations during the time of the inflation in post-war Germany, when, within three weeks, the dollar rose from 20 to 160 million marks.

Although the story itself does not deal with Germany and Hitler, yet, there is more than a hint of Nazism in the narration of the history of a domestic Dictator in family life. This is a powerful book which takes one up to the brink of the abyss yawning before a wholly materialistic way of life unrelieved by sympathy and tolerance.

THE SOCIOLOGY OF RACES, CULTURES, AND HUMAN PROGRESS. By Dr. Benoy Kumar Sarkar, M.A. Publishers: Chucker-verti, Chatterjee & Co., Ltd., 15 College Square, Calcutta. Rs. 7.

The volume under review was published sometime ago under the name "The Futurism of Young Asia". It is a curious approach to the study of the European and Asiatic civilizations. The author approaches the question from the point of view of anthropology and sociology. A great part of the book treats about the different theories of race and the need to preserve their purity.

The book is heavy reading and is weighted with a cartload of documents. The volume is an useful addition to the existing literature on Sociology.

THREE WAYS OF THOUGHT IN ANCIENT CHINA. By Arthur Waley. Publishers: George Allen & Unwin Ltd., Museum St., London. 7sh. 6d.

Mr. Arthur Waley has already established his reputation as an authority on the Civilization of China. His translation of the *Analects of Confucius* is an epoch-making work. The volume under review is again a translation of ancient Chinese works. The extracts are chiefly from *Chuang Tzu*, *Mencius* and *Han Fei Tzu*. These works were composed in the middle of the 3rd century B.C. The three authors mentioned represent three different points of view.

Chuang Tzu's appeal is plainly to the rustic imagination of the unsophisticated and the secular-minded Chinese. There are streaks of first class poetry in the various extracts culled out here. The high poetic merit of Chuang Tzu's works has elicited admiration alike at the hands of all Chinese scholars.

The appeal of Mencius is to the moral feelings of the nation. Though the Chinese outlook is essentially scientific and national, it is not without its moorings and sound morality and fair play. In fact, the Chinese were content with good life and cared very little for a godly life. One would miss all the beauty in Mercius if he cannot distinguish between law and morality.

Han Fei Tzu is a realist in the modern metaphysical sense of the term. It is closely parallel to the totalitarian cults that are rampant in Europe to-day. While reading the extracts from this author, one wonders whether these pretended extracts are from a book of the third century B.C., because the extracts

look "like cuttings from the current newspapers".

The translation is delightfully readable. Mr. Arthur Waley has laid the world of scholarship under a deep debt of gratitude by publishing the present volume of extracts, which is undoubtedly an invaluable addition to the existing literature in English on Chinese civilization and culture.

MORE SELECTED STORIES. By Rudyard Kipling. Macmillan's Overseas Library.

This is a companion volume to one of "Selected Stories" by Kipling published some years ago. It contains many of the old favourites, such as Begglesmith, The Drums of the Fore and Aft, McAndrews' Hymn, etc. To those who have lived through their first rapturous frenzy of Kipling worship and have thought themselves less susceptible, this little volume will waken again all their old admiration for such a master of his art. How was it, we may well ask ourselves, that a man who was untrained to all but the art of journalism, could know, and know to the last detail, all these technical facts that he seems to have at his fingers' ends? There seems no activity or occupation of whose intricacies he is ignorant! And we want to exclaim like the rustics in Goldsmith's poem:

How that small head could carry all he knew!

Having read it and marvelled anew at these masterly stories and poems, it is clearly the duty of these older folk to pass this little volume on to the younger generation and enjoy it again through the freshness of their delight. One could not imagine a gift book that would be more treasured.

CULTURAL MOVEMENTS IN MODERN INDIA. By Ram Prasad Pandeya, M.A. Publishers: Lakshmi Narayan Agarwal, Allahabad. Re. 1.

Mr. Prasad's attempt is a very ambitious one. He discusses the broad outlines of the religious, social, political and cultural movements in India. He gives a very clear account of the influence of modern religious reformers. His account of the Indian National Congress is very refreshing, and he concludes the book with an exhortation to the Congress and the Princes to work the Federation to success and achieve the Dominion Status which is the substance of independence.

SOUVENIR OF THE SASHTIABADAPURTHI OF SIR C. P. RAMASWAMI AIYAR. By A. Padmanabha Iyer, Journalist, Trivandrum. Sir C. P. Ramaswami Aiyar's versatility and his great services to the throne and people of Travancore are fittingly recorded in this sumptuous volume, which will serve as a memento of a great occasion in the life of the Dewan. Besides the addresses and other expressions of congratulation to the Dewan, the Souvenir gives copious extracts from his speeches on a variety of themes and is prefixed with a fine tribute to a notable career. Mr. Padmanabha Iyer has done his task with equal devotion and judgment.

BOOKS RECEIVED

STOIC: CHRISTIAN AND HUMANIST. By Dr. Gilbert Murray. George Allen & Unwin Ltd.

THE MAN FROM HEAVEN. By Alfred Cope Ganett. George Allen & Unwin Ltd.

THE DEEPER CAUSES OF THE WAR AND ITS ISSUES: A Symposium. George Allen & Unwin Ltd.

AGRICULTURE AND ANIMAL HUSBANDRY IN INDIA, 1937-38. Manager of Publications, Delhi.

THE TWO-FOLD PATH IN THE GITA. By Dr. T. M. P. Mahadevan, M.A., Ph.D. With a Foreword by Swami Rajeswarananda. Published by Swami Nityananda, Sri Suka Ashram, Kalahasti.

ANNUAL REPORT ON THE HEALTH OF THE ARMY IN INDIA, 1938. Manager of Publications, Delhi.

WAR AND AFTER. By C. Jinarajadasa. The Indian Book Shop, The Theosophical Society, Benares.

A TAMILIAN ROUND THE WORLD. By A. K. Chettiar. Sakthi Karyalayam, 52, Armenian Street, Madras.

THE ART OF THE ANAGARIKA GOVINDA. By R. C. Tandan. Kitabistan, Allahabad.

SLOKAVARTIKAVYAKHYA of Bhattambeka. Edited by S. K. Ramanatha Sastri. University of Madras (Sanskrit Series).

ECLIPSE-CULT IN THE VEDAS, BIBLE AND KORAN. By Dr. R. Shamasastri, Mysore. Re. 1.

HUMAN NATURE. By Arthur Robson. Theosophical Publishing House, Adyar. Rs. 3-12.

THE STORY OF MY EXPERIMENTS WITH TRUTH. By M. K. Gandhi. Navjivan Press, Ahmedabad.

REFLECTIONS ON INDIAN TRAVELS. By Chanda Chakraborty. Vijaya Krishna Brothers, 31, Vivekananda Road, Calcutta.

FINANCE UNDER PROVINCIAL AUTONOMY. By C. N. Vakil and M. H. Patel, M.A., LL.B. Longmans, Green & Co. Ltd., Bombay and Madras.

GLORY OF BEHAR IN PICTURES, with an Introduction by Dr. Rajendra Prasad. Published under the auspices of the Ramgarh Congress, Pushtak Bhandar, Patna. Re. 1.

CHAKRAVALAM (HORIZON). By Nalapat Narayana Menon. Translated from Malayalam by N. Balamani Amma. International Book House, Bombay.

TAMIL KAVYAS: Their nature and history. By Vidvan K. V. Jagannathan. University of Madras.

THE NEW BUSINESS CORRESPONDENCE. By John S. Gideon, M.A., B.Com. With a Foreword by Prof. Rup Ram Gupta, M.A., B.Com. Bangalore Printing and Publishing Co., Ltd., Bangalore City.

TOWARDS UNDERSTANDING ISLAM. By Sayyid Abul Ala Mandudi. Translated by Dr. Abdul Ghani. Tarjuman-ul-quran, Lahore.

THE LIGHT OF CHRIST IN A PAGAN WORLD. By John A. Hughes, M.A. George Allen & Unwin.

THEISM AND COSMOLOGY. By John Laird. George Allen & Unwin.

THE PROBLEM OF CRIME. By G. S. Mongia, Additional District and Sessions Judge, Ferozepore.

THE VEDANTA PHILOSOPHY OR BRAHMA SUTRAS. (in English). By Sridhar Majumdar, M.A. Published by Surendranath Bhattacharya, M.A. B. N. College, Bankipore, Patna.

D. R. BHANDARKAR VOLUME. Edited by Dr. Bimala Charan Law. Indian Research Institute, 170, Manicktola Street, Calcutta.

STATISTICAL ABSTRACT OF BRITISH INDIA. From 1928-29 to 1937-38, Manager of Publications, Delhi.

Hyderabad

ABOLITION OF BEGGARY

The abolition of beggary in Hyderabad is envisaged in the scheme introduced recently in several mohallas by Mr. Syed Abdul Aziz, Law Member of the Nizam's Government. According to his plan all needy and indigent persons, Hindus and Muslims, in a mohalla will be fed and clothed by the residents of that mohalla and begging under any form will be discouraged. Those who persist in begging in spite of this will be socially ostracised.

At the same time, efforts will be made to provide occupations for able-bodied beggars.

A proposal is also under consideration to build a Poor-house in Hyderabad by public contributions.

SCHEME FOR AURANGABAD

The Nizam's Government have sanctioned a revised scheme for the revival and maintenance of cottage industries at Aurangabad at a total cost of over Rs. 46,000, says a Press Note.

The non-recurring charges will amount to Rs. 34,500, out of which Rs. 20,000 have been ear-marked for the working capital, Rs. 10,000 for the supply of raw materials and implements, Rs. 2,000 for probable loss in the initial stage and Rs. 2,500 for the establishment.

JAGIRDARS' CONFERENCE

It is understood that the Nizam will inaugurate the Jagirdars' Conference to be held for the first time in Hyderabad (Deccan) in August next. The Conference will discuss various questions affecting Jagirdars' interests.

Mysore

STATE AID FOR WEAVERS

A comprehensive scheme costing Rs. 30,000 in the first instance and which will ultimately cost about Rs. 1,00,000, has been drawn up by the Department of Industries and Commerce to give assistance to the hand-loom weavers in the State.

There are at present about 40,000 hand-loom weavers in Mysore, and Government have deputed two officers, Mr. Suryanarayana Ayyar and Mr. Putaraj Urs, to conduct a survey of their conditions and to recommend how best Government could assist them.

The Director of Industries and Commerce has suggested that yarn and other materials should be purchased departmentally and sold at cost price with easy terms to hand-loom weavers. Government have accepted the suggestion.

It is also understood that the Supply Department of the Government of India will place orders for army blankets.

RELIEF TO EDUCATED UNEMPLOYED

With a view to relieving unemployment among the educated young men, the Mysore Government have sanctioned a scheme formulated by the Committee appointed for the purpose. According to the scheme, 10 colonists selected by the Committee will be given 15 acres of land, each on lease for six years in the Irwin canal area. The Government will advance each colonist Rs. 1,500 for capital expenditure, house, cattle-shed, bullocks, ploughs, and Rs. 500 annually for meeting the expenses. If the colonists succeed, the land will be given to them at the end of six years at an upset price, the price being recovered in 10 annual instalments from the date of sale.

Baroda

COTTAGE INDUSTRIES IN THE STATE

The Government of Baroda has for a long time been actively engaged in encouraging in the State a number of such cottage industries as may be expected to yield extensive and intensive economic results. To introduce variety as well as a high degree of finish in the work done, Government have passed a number of beneficent schemes and provided for experts to teach handicrafts and give demonstrations to popularise them among those classes of the public who might be expected to take them up. A number of institutions in the State are established for the purpose, such as the Government Model Farm, the Sayaji Science Institute, the Diamond Jubilee Cottage Industries Institute, etc. The Diamond Jubilee Fund, with a crore of rupees, greatly augments the strength of this movement in the State.

SMALL INDUSTRIES

To encourage small and large-scale industries in the State, the Government of Baroda have adopted a liberal policy of granting concession and loans. The Government have instructed all the Departments strictly to adhere to the policy of buying materials manufactured in the State for the use of the Departments as far as possible.

CHEAPER SEEDS FOR THE POOR

With a view to supplying improved seeds at cheaper rates to the agriculturists of the backward communities, the Government of Baroda have sanctioned a sum of Rs. 6,000 annually for a period of three years from the Diamond Jubilee Trust Fund.

Travancore

TRAVANCORE INCOME-TAX RETURNS

The total income-tax demand, including arrears, for the year 1114 M. E. amounted to Rs. 12,16,242 as against Rs. 10,54,652 for 1113 M. E. This appreciable increase is attributable partly to trade conditions and partly to the reorganization of the Department. The market during the Income-Tax year continued to be favourable for zircon and ilmenite. This resulted in the mining industry contributing a revenue of Rs. 2,38,389. The number of cases assessed to income-tax showed a marked increase, showing how desirable an effect the reorganization of the Department has had.

TRAVANCORE LEGISLATIONS

The Travancore Government have extended the period of the continuance of both the Houses of the Travancore Legislature to June 20, 1942. The life of these Houses is thus extended by one year, as otherwise they would normally have expired in June 1941.

DIPLOMA COURSE IN FORESTRY

Government have sanctioned the starting of a Diploma Course in Forestry by the Travancore University as an experimental measure with one batch of students not exceeding 15, of whom not more than five will be permanent employees of the Forest Department.

REVENUE FROM COCHIN PORT

The Government of India have sanctioned the payment of Rs. 16,91,500 to the Travancore Government representing about 90 per cent. of the share due to them on the basis of the net customs revenue at the port of Cochin.

Kashmir**JUDICIAL REFORMS**

Important judicial reforms on the lines of the Privy Council contemplated in the Kashmir Constitution Act, were inaugurated on July 9, when members of His Highness' Board of Judicial Advisers: Sir Lalgopal Mukerjee, Mr. Chowdhury Niamatullah and Mr. S. K. Dhar took the oath of office in the presence of the Premier, Ministers and Judges of the High Court.

The Advocate-General, Mr. Masood Hassan, welcoming the Board Members, referred to the far-reaching reforms introduced in Kashmir by the present Maharaja, by establishing the High Court of Judicature in 1928 and the State Assembly in 1934. He hoped that people would realise the benefits of the present judicial reforms.

Pandit Jailal Kilam, President of the Bar Association, welcoming them, said that Indian States were generally believed to be backward, but a bold experiment had been initiated by the Kashmir Ruler and his Prime Minister, which would make Kashmir rank with some of the most forward provinces in India.

Cochin**COCHIN'S BUDGET**

Cochin's budget for the year ending August 15, 1941, reveals a substantial increase in the expenditure on development schemes without any extra burden being imposed on the tax-payers. Out of a total votable grant of Rs. 63 lakhs, more than Rs. 8 lakhs is placed at the disposal of the Minister for Rural Development in addition to a special contribution of Rs. 1 lakh, to enable the Minister to sanction advances to rural industries, co-operative societies and similar organisations.

Bhopal**CHEMICAL FACTORY IN BHOPAL**

A chemical factory for the manufacture of various tinctures and other chemicals, it is stated, will start production shortly in Bhopal State.

The factory, which has been established on the suggestion of the Economic Adviser to the Nawab of Bhopal, Sir Joseph Bhore, will be able to use the large quantities of molasses available from the Bhopal Sugar Factory.

Kapurthala**HELP FOR POLICE OFFICERS**

His Highness the Maharajah of Kapurthala has permitted the Minister for Law and Order to start a fund, which will provide for deserving widows and orphans of the officers and men of the Kapurthala Police Force. The dependants of such police officers who die with a good record of service but in a destitute condition will be eligible for aid.

Patiala**COLLEGES FOR PATIALA**

His Highness the Maharaja of Patiala, who is now working as his own Prime Minister, has ordered that two more colleges should be opened forthwith in his State, one for girls in the city of Patiala and the other for boys at Bhatinda. His Highness has also sanctioned the opening of a high school at Narwana. A scheme for the training of women teachers has also been sanctioned.

Jaipur**JAIPUR INCOME**

A drive for the development of the Jaipur State's resources to augment income, which has been severely affected by three consecutive years of famine, is to be launched by Government.

INDIANS OVERSEAS

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South Africa**ANTI-INDIAN LAWS IN S. A.**

Mr. S. B. Mehd, who has been deputed by the Nationalist Group of the Transvaal Indian Congress to seek the advice of Indian political leaders on the plight of the Indian community in South Africa has made a statement to the Press, in which he says: "The 1939 Act has been operating to the detriment and ruination of the Indian community in South Africa. It was against this that the Nationalist Group of the Transvaal Indian Congress decided to offer passive resistance. On the advice of Mahatma Gandhi, it was then suspended.

The Government appointed subsequently what is called the Broom Commission to investigate the question of penetration by Indians into European areas. Although the Commission's report was more or less favourable to the Indian community, the fact cannot be gainsaid that Indians never gained anything but continued to lose. The Government have also enacted laws which go against the report of the Commission.

That is the background. After coming here I saw Mahatmaji. He advised me to the effect that if those Indians who felt the Act and laws to be humiliating were prepared to suffer for the cause, and if there was complete unity, then they might resist the measures and India's sympathy would express itself."

NATAL INDIANS' OFFER

A mass meeting of the Indian community, convened by the Natal Indian Association, has passed a resolution offering the services of Natal Indians in connexion with the war. The Committee of the Association has been empowered to take practical steps in co-operation with the Union Government to give effect to the resolution.

Fiji**INDIAN INTERESTS IN FIJI**

The Government review of the position of Indians abroad contains a note on the steps taken to safeguard Indian interests in Fiji. To place the system of leasing of Fijian land to non-Fijians on a basis of greater security to the lessees, a proposal has been made in the Fiji Native Land Trust Bill to vest the control of all native lands in a Board, certain lands being allocated for exclusive Fijian use and the remainder being made available by the Board to non-Fijians, including Indian on lease. To safeguard legitimate Indian interests, suitable representations were made by the Government of India.

The other matter of importance, imposition of a quota for Indians, has been held over at the suggestion of the Government of India for discussion after the war.

East Africa**INDIANS IN ZANZIBAR AND KENYA**

The Zanzibar Clove Agreement is working smoothly and as a direct outcome of the agreement, Indians have now recovered their full share in the trade which they had in 1934, according to Government of India's review of important events relating to Indians in different parts of the Empire. The Bill to place the alienation of land on equitable and non-racial lines has been passed into law.

In Kenya, the Immigration Restriction Bill, to certain provisions of which local Indians had taken objection, was revised so as to divide all immigrants into two classes, the law being left unchanged for one class including Indians. The revised Bill has received Royal assent. An Indian has been appointed to the Immigration Advisory Board.

Burma

INDO-BURMA TRADE

An exhaustive review of the economic position of Burma, and reference to the question of Indian immigration, were the main features of the presidential address delivered by Mr. N. K. Karanjia at the annual meeting of the Burma Indian Chamber of Commerce.

Dealing with Burma's trade with India, Mr. Karanjia said that the stability and increasing importance of Burma's trade with India had once more been in evidence during the year under review. Exports of India increased by 30·3 per cent, while imports by 24·7 per cent.

"I hope," Mr. Karanjia added, "it will be appreciated that it is not in Burma's interest to disturb light-heartedly her trade with India, which is the most reliable market for its essential exports."

Alluding to the Government's decision to terminate the existing trade arrangements with India and their intention to take up the question of entering into negotiations for a new trade agreement, Mr. Karanjia said that it is disappointing that the Government of Burma have neither indicated the scope of the new negotiations nor advanced any reasons which have necessitated such a momentous decision at this particular juncture, which seems most inopportune for disturbing Burma's trade relations with a country, which has for years past proved itself its most steady, reliable and best customer. Mr. Karanjia urged the Government to take the commercial community into confidence in carrying on negotiations with the Government of India for a new trade agreement.

France

THE MISSING INDIAN CONTINGENT

The Government of India regrets to announce that the No. 22 A. T. Company of the R. I. A. S. C. is reported missing and must be assumed to have been captured, says a *Press communiqué*.

The Company formed part of the Mule Transport Contingent of the R. I. A. S. C., which joined the B. E. F. in France last December. At the time of the German advance, No. 22 A. T. Company was in the Metz area in the rear of Maginot Line. Arrangements were being made with the French for its evacuation by train, but the rapidity of the German advance presumably forestalled the movements. Metz was invested by the enemy on or about June 12.

All other units of the Indian Contingent with the B. E. F. have reached England safely.

Germany

INDIAN STUDENTS IN GERMANY

No remittances to Indian students for continuing their studies in Germany will be permitted.

This decision of the Government of India has been conveyed to the University of Calcutta by the Deputy Secretary, External Affairs Department.

The University has been moving the Government of India for the last few months for remitting a sum of Rs. 500, which is the only instalment due to its Radhika Mohan Scholar, Mr. Bhabesh Chandra Bhaduri, who is now in Germany. But since it has been decided that no remittance is to be sent to any of its scholars in Germany, the University has now decided to approach the Government to take steps for repatriating Mr. Bhaduri to India.



TOPICS From PERIODICALS



JAPAN'S MONROE DOCTRINE

In a recent broadcast, the Japanese Foreign Minister, Mr. Arita, made the following startling declaration, which has led to a controversy which is still raging with considerable acrimony in more than one Continent. Mr. Arita said:

Countries in Eastern Asia regions and the South Seas are closely related geographically, historically, racially and economically and the uniting of these regions in a single sphere is a natural conclusion. When the present war broke out, the Japanese Government at once declared a policy of non-involency. Quite naturally Japan expects that the Western Powers will not exert undesirable influence on the stability of East Asia. I desire to declare that the destiny of these regions is a matter of grave concern for Japan.

In this connection the *Indian Social Reformer* recalls the interesting fact that the promulgation by Japan of a Monroe doctrine for East Asia originated with President Theodore Roosevelt of the United States in the early years of this century. The occasion and the circumstances which led to the President's suggestion are quoted from an article by Viscount Kantaso Kaneko in the American Magazine *Asia*. In the course of a quiet talk at the President's summer home in Oyster Bay, President Roosevelt is reported to have strongly advised a Japanese Monroe doctrine in Asia. The Viscount wrote:

Japan, the President observed, was the only nation in Asia which understands the principles and methods of Western civilization. She has proved that she can assimilate Western civilization and yet not break up her own heritage. All the Asiatic nations are now faced with the urgent necessity of adjusting themselves to the present age. Japan should be their natural leader in that process and their protector during the transition stage much as the United States assumed the leadership of the American Continent many years ago, and by means of the Monroe doctrine, preserved the Latin American nations from European interference while they were maturing their independence. A Japanese Monroe doctrine

in Asia will remove the temptation to European encroachment. Japan will be recognised as the leader of the Asiatic nations and her power will form the shield behind which they can reorganize their national systems.

In reply to the Viscount's enquiry as to how far in Asia, Japan's hegemony should extend, the President said that it should include the whole Continent, "east of Suez and as far west as Kamchatka except India, Annam, the Philippines, Hongkong and other European and American possessions."

The *Reformer* goes on to add:

The President recommended that Japan in her sphere of influence should follow the American policy of open door in China. In a later interview after the conclusion of the Portsmouth Treaty, President Theodore Roosevelt suggested Manchuria as a more suitable region for Japanese emigration than California which was a hotbed of anti-Japanese agitation. President Roosevelt's not altogether disinterested suggestion became the starting point of the present Japanese policy.

Three years ago, Japan began to assert her right of hegemony in China by force. She has succeeded in bringing a large part of the country under her influence but due chiefly to the strong support received from outside by General Chiang Kai-Shek, Japan has not been able to consolidate her position in China.

The collapse of France and the preoccupation of Britain with her own defence and the involvement of Russia in adventures in Finland and Bessarabia, have cut off the main sources of the Generalissimo's war supplies. The Petain Government promptly acceded to Japan's demand to stop supplies from reaching Chiang Kai-Shek through Indo-China. Britain was considering a similar demand to stop supplies through the new Burma Road built against the protests of the Burmese, who feared being swamped by Chinese refugees, but Japan could not wait. She took military measures to prevent communication with Indo-China as well as Burma and declared a blockade of the whole China coast.

Thus, the *Reformer* points out:

The hour for the destiny which Theodore Roosevelt indicated for Japan seems to have struck. His successor, Franklin Roosevelt, however, regards the Japanese Monroe doctrine as a menace to his country's security.

"TO EVERY BRITON"

Under the caption "To Every Briton", Mahatma Gandhi has made the following appeal in the course of an article in the *Harijan* :—

In 1896 I addressed an appeal to every Briton in South Africa on behalf of my countrymen who had gone there as labourers or traders and their assistants. It had its effect. However important it was from my viewpoint, the cause which I pleaded then was insignificant compared with the cause which prompts this appeal.

I appeal to every Briton, wherever he may be now, to accept the method of non-violence instead of that war for the adjustment of relations between nations and other matters.

Your statesmen have declared that this is a war on behalf of democracy. There are many other reasons given in justification. You know them all by heart. I suggest that at the end of the war, whichever way it ends, there will be no democracy left to represent democracy. This war has descended upon mankind as a curse and a warning.

It is a curse inasmuch as it is brutalising man on a scale hitherto unknown. All distinctions between combatant and non-combatants have been abolished. No one and nothing is to be spared. Lying has been reduced to an art. Britain was to defend small nationalities. One by one they have vanished, at least for the time being.

It is also a warning, adds the Mahatma. It is a warning that if nobody reads the writing on the wall, man will be reduced to the state of the beast whom he is shaming by his manners.

I read the writing when the hostilities broke out. But I had not the courage to say the word. God has given me the courage to say it before it is too late.

I appeal for cessation of hostilities, not because you are too exhausted to fight, but because war is bad in essence. I want you to fight Nazism without arms or, if I am to retain the military terminology, with non-violent arms. I would like you to lay down the arms you have as being useless for saving you or humanity.

You will invite Herr Hitler and Signor Mussolini to take what they want of the countries you call possessions. Let them take possession of your beautiful island, with your many beautiful buildings. You will give all these, but not your souls, nor your minds. If these gentlemen choose to occupy your homes, you will vacate them. If they do not give you free passage out, you will allow yourself, man, woman and child, to be slaughtered, but you will refuse to owe allegiance to them. This process or method I have called non-violent non-co-operation.

This is no appeal made by a man who does not know his business. The Mahatma

has had ample experience of the working of non-violence in private as in public life.

I have been practising with scientific precision non-violence and its possibilities for an unbroken period of over 50 years. I have applied it in every walk of life, domestic, institutional, economic and political. I know of no single case in which it has failed. Where it has seemed sometimes to have failed, I have ascribed it to my imperfections.

I claim to have been a lifelong and wholly disinterested friend of the British people. At one time I used to be also a lover of your Empire. I thought that it was doing good to India. When I saw that in the nature of things it could do no good, I used, and am still using, the non-violent method to fight Imperialism. Whatever the ultimate fate of my country, my love for you remains, and will remain undiminished. My non-violence demands universal love, and you are not a small part of it. It is that love which has prompted my appeal to you.

May God give power to every word of mine. In His name I began to write this and in His name I close it. May your statesmen have the wisdom and courage to respond to my appeal.

Gandhiji concludes with an appeal to the Viceroy. He reveals that he has informed the Viceroy that his services are at the disposal of His Majesty's Government, should they consider them of any practical use in advancing the object of his appeal.

HOW TO COMBAT HITLERISM

"Whatever Hitlerism may ultimately prove to be, we know what Hitlerism has come to mean. It means naked, ruthless force reduced to an exact science and worked with scientific precision. In its effects, it becomes almost irresistible," writes Mahatma Gandhi in the *Harijan*.

Hitlerism will never be defeated by counter-Hitlerism. It can only breed superior Hitlerism, raised to the tenth degree. What is going before our eyes is demonstration of the futility of violence as also of Hitlerism. Hitlerism has robbed small nations of their liberty. It has compelled France to sue for peace. I think the French statesmen have shown rare courage in bowing to the inevitable and refusing to be a party to senseless mutual slaughter. There can be no sense in France coming out victorious if the stake is in truth lost. The cause of liberty becomes mockery if the price to be paid for it is wholesale destruction of those who enjoy liberty. It then becomes an inglorious satiation of ambition.

Continuing, Gandhiji says:

I think it will be allowed that all blood that has been spilled by Hitler has added not one millionth part of inch to the world's moral stature.

THE GENIUS OF INDIA

"If Indian history from the most ancient to the most modern times proves anything," observes Acharya Kripalini in the course of an article in the *Hindustan Review* for June, "it is that the Indian nation preserves everything and destroys nothing."

As in the bowels of the earth, the depth of the sea, and the different folds of mountains, we have the whole history of the world preserved for the wise, so we have the whole history of India preserved for us by the genius of our people. Whatever is, is; the new is only one more layer added. Nothing is disturbed: nothing is destroyed; nothing disappears. New sets of rules, new customs, new ideas, new fashions, new creeds, new philosophies, new arts and styles appear, but all the old ones remain in some form or the other. They all have their votaries. It may be that the votaries of some have become fossilized, but there they remain to bear witness to what has been and ever shall be.

Mr. Kripalini illustrates his thesis from different aspects. He shows how the social organism of the people, Hindus and Mahomedans alike, persists in maintaining these differences.

Among the Muslims there is of course the League which claims to be the sole authoritative and representative organisation of all the varying and ever-increasing crores of Muslims in India. The Khilafat may be dead, but Khilafat Committee yet exists in India if in no other land. There are Jamiat-ul-Ulema, the Ahrars whose affiliations are to themselves only, the Sunnis, the Shias, the Momins, the Khaksars, the Agakhanis, the Ahmadiyas, and separate Muslim women, students and labour organisations. Among the Hindu all orthodoxes, all heterodoxes, all castes and creeds have their separate organisations. There are the Hindu Sabha, the Sanatan Sabha, the Kanyakubja Sabha, the Gour Brahman, the Kayasthas, the Vaishyas and the Agarwalas, the non-Brahmins, the caste Hindus, the casteless ones, the Harijans of every variety, the Dravidians, the Arya Samajists, the Brahmosamajists, all with their Conferences and Congresses and Parishads. They exhaust the capacity to count. Then there are Sikhs, the Parsis, the Indian Christians, the Anglo-Indians and the Europeans. They too have their appropriate organisations. Women and women students have separate conferences of their own. Altogether they are legion.

All these organisations, he says, manage to keep alive. Once born they never die, "None is disturbed by the change of time; none is destroyed, none ever disappears from

the stage. There is room for all that exists and yet enough for the unborn. The genius of the land is for conservation and preservation."

There is no selection, no clearance, no destruction. The law of the survival of the fittest is out of place here. They all believe in the theory of live and let live. The capacity to keep dead things alive and to achieve a kind of immortality is the true genius of this ancient and glorious land. It is this that makes India live in spite of the fact that Babylon, Unan, Egypt, Rome and all ancient lands and peoples have perished and the new nations of the West are digging diligently their graves. India lives and shall continue to live as long as it sticks to this inner urge of its being to preserve everything and to destroy nothing.

INDIAN COTTAGE INDUSTRIES

Some people argue that cottage industries are doomed to extinction under modern industrialism and that it is sheer waste of time and energy to try to resuscitate them. Writing in the *Current Thought*, Mr. J. C. Sinha argues that though this may be true of countries like Russia and Germany and even Japan, the case is different in a country like India.

"There is no doubt that when cheap electric power will be made available to our country-side, some of our cottage industries will be replaced by small workshops as is being done in Japan at the present time. But till such industrial decentralisation is possible, there is an urgent need for maintaining our cottage industries, first, as a spare time occupation to numerous and scattered agriculturists with small and fragmented holdings; secondly, on the moral and humanitarian ground of providing work for our women under the *purdah* system, and, thirdly, for keeping alive the industrial skill and aptitude of our people.

A vast country like India with more than one-fifth of the population of the whole world, cannot be industrialised in the course of a few years or decades. If we allow our cottage industries to perish, the traditional skill of our artisans will also be lost at the same time."

REWARDS AND PUNISHMENTS

In the current issue of the *Modern Review*, Miss Usha Biswas, M.A., B.T., discusses the place of rewards and punishments in the education of children.

A child must be made to conform to some implicit moral and social code, although we may not let it feel any compulsion imposed upon it from outside. We must try to fit and equip it for the world. To guide and direct the natural instincts of children on the right lines should therefore constitute an important duty of an educator. Left to themselves, children cannot choose between the right and the wrong. Even Rousseau, the great advocate of naturalism, holds that severe forms of punishments sometimes need to be resorted to for securing and maintaining discipline. So the modern educationist never tries to dispense with discipline, although the methods of securing it have been altogether revolutionized. The right discipline should, therefore, consist not in the exercise of external compulsion, but in the formation of certain habits of mind which lead spontaneously to desirable rather than undesirable activities.

Both Bertrand Russell and Madame Montessori suggest isolation as a very effective form of punishment. The object of isolation is to make a child feel that it is missing the pleasures which others are enjoying.

A punishment should be something which children positively dislike. They never like to be cut off from the enjoyments that others are participating in. There is no use making them feel guilty and ashamed. Sometimes in a school—although the cases are very rare now-a-days—a refractory pupil is subjected to certain indignities, which cannot but outrage his or her sense of self-respect. To give one or two concrete examples, a youthful offender is perhaps made to stand with a waste-paper basket on his or her head for hours on end, or is made to put on a fool's cap. He or she is thus made the laughing-stock of all. Although there is no denying the fact that exemplary punishments are needed in a few exceptional cases, I do not believe in such indignities being inflicted even upon the most refractory children, who never deserve to be thus disgraced in front of their friends.

If punishments are to be effective, these should be few and far between. Too many punishments tend to demoralize children, who naturally get inured to them and take them as a matter of course. So punishments should be administered much more sparingly than rewards.

If children are punished too often on apparently flimsy grounds, the fear of punishments makes

them very nervous and timid. They thus cease to be frank and straightforward. They may sometimes get into the habit of telling lies even so as to avoid punishments. Too strict a discipline is productive of other evils also. Children may thus be induced to commit many offences secretly and to conceal them from their elders, lest they should be punished by the latter. In this way they learn to deceive their parents and teachers, who are sometimes kept quite in the dark about their action which should be above-board. To my mind, an ideal home or educational institution is one in which disciplinary action seldom needs to be resorted to. It should aim at bringing about an environment in which children will have very few occasions to commit such offences as deserve to be severely dealt with.

WHAT IS KARMA?

"The word *Karma* means 'doing'. And your Karma is *your* doing, what *you* do, not what others do to you." Thus writes Mr. Arthur Robson in the June *Theosophist*.

In theosophical parlance the word has come to be synonymous with "fate" or "destiny". The so-called Law of Karma is a sort of amalgam of the doctrine of Heaven, Hell and that of Predestination or "Kismet". It is intended as an answer to two questions at once: "How is one punished for one's evil deeds and rewarded for the good?" and "What law governs our destiny and determines what good and what evil fortune shall befall us in life?"

In actual truth, the teaching of the sages of old on the subject of Karma was intended as an answer to neither one question nor the other. It was the solution that the philosophical East had discovered to the problem attaching to human nature in general and one's individual nature in particular. Karma accounts for all one's natural and characteristic reactions to different stimuli.

In so doing it accounted for pain and pleasure. Karma is the cause of all the pleasure and pain that we experience. It is probably a misinterpretation of this law that is responsible for the theosophical doctrine. Two very different things have been confused: pain and the occasion of pain. A valuable piece of property belonging to one is destroyed during an earthquake, let us say, and the loss grieves one intensely. Now there are two distinct things: the loss and the pain it has occasioned. And, although it has not yet been shown how the loss itself can be the effect by the operation of natural laws of one's actions of the past, either in this life or in earlier lives, the pain that one suffers is entirely dependent on one's past.

AN EFFETE BUREAUCRACY

In the course of a special article in the *Mail*, Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, points out how the bureaucracy has failed to keep India fit to play her part in the present emergency.

I regret to have to say—and I hate to say it at this moment—that the Indian bureaucracy has miserably failed to prepare the country for War emergencies. People have no confidence either in their good faith or in their good sense. It seems to be a lamentable combination of the hard heart with the soft head. For instance they dawdled with Indianisation of the Army and told us it would take half a century before considerable progress could be made. And here there are radios telling us that the Germans are putting into front line troops which have had eight weeks' preparation. No doubt Indians are not so efficient as the Germans. But surely would it take half a century for us to achieve that which the Germans are supposed to be doing in two months? In brief, the bureaucracy should have given us a first class Army, officered in large part by Indians. They could have organised an Air Force in India, a Navy, and in that connexion, developed the manufacture of Aeroplanes, Tanks, Ship-building, etc. They could have organised heavy industries to supply the locomotives and all machinery required for our industrial purposes. They could have given us big ammunition factories. They could have developed an Indian Merchant Marine instead of refusing to reserve even that Coastal Trade for Indian Companies. And what is the result? India is not in a position to take full and equal part in the War and to that extent England has by her foolish policy weakened herself. Were Indians under English lead so incapable and hopeless that they could not achieve a tenth part of what Japan did, though Japan started on her modernism later?

The worst of all calamities is the stifling of the growth of true democracy in the country. But granting that between Constituent Assemblies and Pakistans and majority tyrannies and minority revolts we have made democracy impossible in the country, why should that have prevented the organisation of Armies, Aviation, Heavy Industries, and so forth?

After the Great War, they failed to protect the Indian industries that had sprung up under abnormal conditions favourable to the growth of our infant industries. Foreign imports had stopped; there was a great demand for Indian products; and manufactures sprang up everywhere. Some of us—I for one—proposed the immediate levy of a 35 per cent. *ad valorem*

duty all round as soon as the War was over so as to prevent the influx and dumping of goods from Europe and other countries. We pleaded that time must be taken to watch how our industries fared and then as each industry gave proofs of being able to stand on its own legs, gradually the duties in respect of such industries should be lowered and finally free trade adopted in those commodities. Instead of adopting what any National Government would have done, namely, a policy of Discriminating Free Trade, they adopted what they called Discriminating Protection: appointed Boards and Committees: dawdled over long enquiries to determine which particular manufacture required protection; to what extent, how long, and so on; and meanwhile, allowed the country to be flooded by foreign imports, in which many of our ventures were drowned. When now some of the Committees appointed by the Government go and ask Indian agencies to start manufactures, it is well known that the Indian businessmen ask them what guarantee is there that after the War they would not be exposed to foreign competition as before and smoked out of existence.

Dr. Reddy concludes by emphasizing that the failure to adopt Discriminating Free Trade as the fundamental policy of the country is another of the root-causes of India's weakness to-day and of her failure to be a tower of strength to the Empire.

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Issued and Subscribed Capital	Rs. 47,92,800
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N. GOPALA IYER,

Secretary.

Aug. '40.

THE MOSLEMS AND INDIAN FREEDOM

The *Jewish Frontier* of New York, criticising the Moslem League's partition proposal, points out that if the fears of the Moslem League are justified, why not be concerned for the welfare of other minorities as well?

In addition to Hindus and Moslems, India also contains over three million Sikhs, a million and a half Jains (Mahatma Gandhi belongs to this group), over eleven million Buddhists, above five million Christians and millions of others who belong to various racial and religious categories. If eighty million Moslems fear the "fanaticism" of the Hindu majority, the smaller minorities should certainly be concerned for their fate if and when England will cease to administer the country. Should one, therefore, consider the establishment of separate independent States for them? We know that this is impossible—short of the Hitler method of enforced exchanges of population—because large numbers belonging to these groups are scattered throughout the country. This, however, is also true to a large extent of the Moslem population. In a couple of provinces, it is true they are in the majority: in Bengal and Punjab they account for about 60 per cent. of the inhabitants. But in Assam they are only 28 per cent., in Bombay 19 per cent., in the United Provinces less than 15 per cent., in Bihar and Orissa only 10 per cent. and in Madras a little over 6 per cent. If we leave British India and pass to the so-called independent Indian States, we there find the Moslems not exceeding 20 per cent. Hinduism and Mohammedanism are thus politically and territorially much more intertwined than the Moslem League cares to admit. No matter what boundaries partition should follow, there would still remain large numbers of Hindus in the Moslem State and *vice versa*. Who, then, would protect the minorities in the two countries, let alone the interests of the millions who are neither Moslem nor Hindu, to which we referred above, were Jinnah's, or some other, partition plan to be put into effect?

The Journal approves of the united federated state planned by the Congress and goes on to add that we should not underestimate the interests and sensibilities of eighty million Muslims in India.

But it appears to us here that the defence of minority rights do not require the atomization of such an economic unit as India represents. (I stress the word "atomization" because the first partition would undoubtedly evoke local separatist tendencies). The Indian National Congress plans to establish a unified Federated State with a large degree of Self-Government for the individual provinces. It appears to us that this plan contains a sound and democratic solution of India's

problem. Should the program of the Congress be put into effect, the Moslems would control the administration of the five north-west provinces where they are in a majority and one may reasonably expect the Moslem minorities elsewhere to be treated with the same measure of generosity which they would exhibit to minorities in the area under their control. The different provinces in India can thus counterbalance each other and the Federal Constitution can be planned in such a manner as to provide effectively for the protection of the other small minorities.

IN DEFENCE OF REASON

While on a controversy, Mr. V. Subrahmanya Iyer, Retired Registrar, Mysore University, quotes the following from the *Bhagavad Gita* in his advocacy for 'Reason' in the last number of *Prabuddha Bharatu*.

1. What should a man finally seek refuge in? *Reason*. 2-19.

2. What enables one to overcome all delusions or ignorance? *Reason*. 2-52

3. What is it which if lost man is utterly ruined? *Reason*. 2-63

4. What in man should on no account be unsettled or confounded? *Reason* 3-26.

5. Which is supreme among man's faculties? *Reason*. 3-12

6. What is that which can grasp the Infinite Joy of the Ultimate Reality? *Reason*. 6-21.

7. What is that in the absence of which the immutable nature of the Highest remains unknown? *Reason*. 7-24.

8. What is the highest reward that God himself gives to His most favourite devotees? *Reason*. 10-10.

9. What in man enables him to attain the most profound knowledge, that of the Lord? *Reason*. 12-8 to 14.

10. What is that which if untrained and perverted one cannot see the Self (Reality or Truth)? *Reason*. 18-16.

11. What is that which enables one to know what is ignorance (bondage) and what is knowledge (liberation)? *Reason*. 18-30.

12. What is it that one should finally resort to so that one may attain the Supreme Reality? *Reason*. 18-57.

THE INDIAN MUSEUM

The significance of the word "Museum" or Temple of Muses has changed a great deal since early times. Writing in *Science and Culture*, Mr. B. Prashad gives an interesting account of the origin and growth of the Indian Museum.

The first recorded institution which bore the name "Museum" was founded by Ptolemy Soter at Alexandria about 300 B.C. This institution was not a museum in the modern sense, but in accordance with its etymology, it was a place dedicated to the cultivation of learning and frequented by a society or academy of learned men who devoted themselves to studies and improvement of knowledge.

The Indian Museum was started as a subsidiary activity of the Royal Asiatic Society, Calcutta in 1814 and has gradually developed into not only a single repository for exhibits which, in other countries, are scattered in museums of natural history, archaeology, economical products and art, but it has played a very important part in the advancement of knowledge in various branches in the country.

Briefly, the Indian Museum may be described as the national repository of collections of Indian antiquities of the natural history of the country and in fact of most parts of Asia, of the economic products, and the arts and crafts of India. In addition it houses probably the finest collection of Indian pictures of the various Hindu and Mohammedan schools, as also some representative paintings of modern Indian art. It will thus be seen that the Indian Museum corresponds not only to the British Museum, London, before its natural history sections were transferred from Bloomsbury to their present quarters in South Kensington, but also includes within its domains the National Picture Gallery of the country as well.

At present the Indian Museum consists of the following sections:—

1. Zoological and Anthropological (anthropology is given a very wide scope, as it includes within its domain physical and cultural anthropology and ethnology); 2. Geological and Palaeontological 3. Archaeological; 4. Economic section including the botanical department; and 5. the Art section.

The general management of the Indian Museum, which is vested in a board of trustees, is carried out by the honorary secretary with the help of a Committee of Management constituted by the Heads of the various sections of the Museum.

INDIA'S NEED

The *Aryan Path* for July puts forth a vigorous plea for unity in India. It points out that "while no one with a sense of history can fail to see the curse (of communalism) as a result of Divide and Rule Policy of a Government alien to the culture of the country, no one should overlook that if Indians did not wish to be divided, no foreign force could drive the wedge in the solid wall of unity".

If there is one lesson more than any other to which the long, long history of our country points, it is this: "That physical greatness, economic prosperity and political unity are but effects of a moral stamina, religious insight and spiritual outlook."

Intellectual effeminacy follows the loss of spirituality and is followed by political disunity and economic poverty. National planning requires consideration paid to the moral and religious influence in the lives of our masses. The only true socialism is that of Gotama Buddha and Jesus Christ. In the teachings of these two giant social revolutionaries and of their peers—a few only though they be—are available principles and fundamentals for the creation of a new order. Both reformers were ardent philanthropists and practical altruists—preaching most unmistakably socialism of the noblest and highest type, self-sacrifice to the bitter end. The teachings of both were boundless love for humanity, charity, forgiveness of injury, forgetfulness of self and pity for the deluded masses; both showed the same contempt for riches and made no difference between *meum* and *tuum*.

But the object of both reformers was frustrated owing to excess of zeal of their later followers.

Half-truths are worse than lies; partial brotherhoods worse foes of Universal Brotherhood than total absence of brotherhood; separative creeds the greatest enemies of Religion. Bearing these facts in mind true patriots should come together to plan the ushering in of a new order founded upon the principle that the One Spirit informs and energizes every man, every woman, and that therefore none should be disinherited from the enjoyment of liberty and the pursuit of happiness. Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

THE WORKING CHILD

We welcome the new Quarterly—*The Indian Journal of Social Work*—conducted by the Faculty of the Sir Dorabji Tata Graduate School of Social Work, Bombay. The first number which is before us contains an array of articles of striking interest by some well known writers. Dr. J. M. Kuma-rappa, writing on "legal protection for the working child", points out:

Children work because poverty drives them to do so. Children of the well-to-do classes seldom work for wages. The family, when it is unable to maintain itself above the dependency level, without supplementing its income, make its children work for wages outside the home. Child labour, therefore, is due largely to economic necessity.

Boys and girls of today are the citizens of tomorrow.

Therefore any type of work which hampers their intellectual growth, lowers their economic efficiency, decreases their social competence, deprives them of play and recreation and expose them to moral hazards is a menace to the child in particular and to social progress in general. Since parents of working children are ignorant and illiterate, exceedingly poor and too often heavily indebted, it is natural that the rights of childhood should make no appeal to them comparable to that of the child's earning capacity, however small. In their case, as in the case of employers, there seems to be no course open but that of compulsion by means of legislation. Therefore it is necessary for the State to use compulsion, considering children as its wards, to free them from labour which interferes with their personal development and provide them with the facilities for the full enjoyment of the rights of their childhood.

In spite of all its defects and shortcomings, labour legislation has, it must be admitted, already improved the working conditions of children and raised the minimum age of employment thus reducing the amount of child labour in regulated industries.

In view of the results achieved, why should we not now extend such restrictions to all factories and non-industrial occupations which have not yet been brought under legislative control? Difficulties no doubt there are, but they must be surmounted in the interest of these helpless little children who are made to toil like slaves for a mere pittance. Children must be protected also from industrial home work; no child who has been employed during the day in factory or workshop should be allowed to work overtime.

HUMAN ENDS

We are often told by foreigners, particularly by those among them that are inebriated with the wine of progress, that the greatest obstacle in the path of our national advancement has all along been our preoccupation with religion and philosophy. Is this true? Should we then try to transform India into another England or Japan? Prof. S. R. Sharma supplies an answer to this question in the *Vedanta Kesari*.

The sun of the modern Western civilisation has reached his zenith, and his blinding light has flooded heaven and earth, beckoning the backward peoples and countries to join in the forward march of humanity. Indeed, the summons has reached the heart of many a slumbering nation and already they are jostling one another in their hurry to catch up with those in the vanguard. We are too shrewd to lag behind. We are also awake and active. The question is, whether we should lead or only follow.

Not only India but the world also appears to be at the cross-roads. If the sun has already reached the zenith, he will soon be declining in the West. Should we not think of other lights for the coming night?

Religion and philosophy are supposed to be primarily concerned with worlds other than the one which matters for most of us for all practical purposes. We are expected to concern ourselves with the nowhere realities which are palpable, instead of following the chimerical will-o'-the-wisps of God and Soul which are nowhere. But discerning observers or sufferers of the present world crisis have already begun to get disillusioned by the glimmers of a too materialistic civilisation and are looking in vain for deeper and more satisfactory philosophies. Whence is light to come except from the Orient? What other country is there in the Orient than the ancient home of the world's most enduring philosophies—India?

INDIA IN PERIODICALS

MODERN CIVILIZATION AND PRESENT-DAY INDIA. By Shih Chandra Dutt, M.A., B.L. [Prabuddha Bharata, July 1940.]

THE BOMBAY CHILDREN ACT. By Clifford Manshardt. [Indian Journal of Social Work, June 1940.]

A CALL TO INDIAN PATRIOTS. By Radha Kamal Mukerjee. [The Aryan Path, July 1940.]

AGRICULTURAL INDEBTEDNESS IN INDIA. By Dr. Rajini Kanta Das. [The Modern Review, July 1940.]

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

C. R. ON THE DELHI RESOLUTION

Sjt. C. Rajagopalachari made the following statement on the Resolution adopted by the Congress Working Committee at Delhi:—

The Congress can give a lead to the Indian people and organize the co-operation that has hitherto been denied, only if it is enabled to do so by a change in the political conditions in the country. No other help can be as good as that co-operation which the Congress alone can bring about.

It would be folly for England to refuse now to do what in effect she has often expressed her readiness to do, namely, to release India from the position of dependency and recognise the political independence of Indian people as the fundamental basis for all future relations. This will enable the Congress to ask the people of India to put their heart and soul into the military preparations that are going on. The Congress can ask the people to make this their own cause, only if the military preparations are India's own; hence the conditions stated in the Congress resolution. . . .

It was a great decision, but has been taken. It is for Britain to consider whether it is worthwhile to get a free India when she has lost France.

Although seemingly we ask for a big price, the price will add to Britain's glory and not subtract from her prestige. Those who read the Congress resolution in anger will not see its essence. The spirit of friendship and voluntary alliance that is contained in it can be seen only if a disinterested mind is brought to bear on it.

Interviewed at Bezvada by a Press correspondent, Sjt. Rajagopalachari referred again to the spirit of the Delhi resolution and explained:

The war has lost its aggressive character. The defence of India is now an integral part of the defence of Britain. This is the key to understand the Working Committee resolution. If our offer to throw in the full weight of the Congress in defence efforts is accepted by the British Government, we should be enabled properly to fulfil our undertaking. That is why we demand an immediate change over from the Executive Council to a National Government, which is to be distinguished from both British autocracy and party government for the effective fulfilment of the obligation. To rouse country-wide enthusiasm for defence efforts, a new and powerful motive

force is necessary. It is not enough merely to dwell on danger and feed panic and terror. That way lies defeat. A spirit of joy and pride and a sense of fulfilment of the national struggle and a recklessness of individual existence and comforts should be created so as to make men strive and sacrifice to their utmost capacity.

This is the reason why we say that a declaration of India's freedom should be made. India's right to determine her own status and shape her own future should be unequivocally acknowledged. This will enable the Congress to create real enthusiasm for a country-wide effort. It would be folly for Britain to reject the offer of co-operation or to huddle and lose time in granting what must very soon come to pass in any event.

Rajaji further elucidated the Congress demand for independence in the course of a subsequent speech at the Congress House, Madras:

Britain ought to write off India from her account book if she desires to secure the joyful and enthusiastic co-operation of the Indian National Congress and with it the millions of our men in the successful prosecution of the war.

He finally referred to the Viceroy's proposal to expand the Executive Council at the centre and said that the mere addition of some more members from the Congress and the Muslim League would not satisfy the Congress demand. He reiterated that a truly National Government consisting of elected representatives of the people should be immediately installed at the centre, and the present Councillors should merely play the role of departmental secretaries carrying out the orders of the elected members.

If the principle was accepted and it was clear that a National Government would be established, then details such as the strength of the Cabinet or the extent of representation for the different parties could be settled easily.

Conceding India's demand now, said Sjt. Rajagopalachari, would be the crowning achievement of British Rule in India—an achievement worth recording in history and all else of British rule in this country might then be forgotten.

DR. SAPRU ON BRITAIN'S ATTITUDE

Sir Tej Bahadur Sapru, in the course of his Convocation address to the pupils of Sri Pratap College, Srinagar, on July 6, declared :

I share the disappointment of those of my countrymen who feel that Britain has already delayed too long in assigning to India her proper place and have withheld from her that freedom and those powers which are enjoyed by other units of the Commonwealth. But I can discern distinct signs of a change for the better in the attitude of Britain *vis-a-vis* India.

Sir Tej Bahadur Sapru continued :

There is no man who has more deeply regretted than myself that a country of the size and population of India should have been left all these years with such inadequate means of defence and self-protection and that pleas should have been put forward in the past in support of such a policy which, to my mind, were wholly unjustified. I am, therefore, glad that the dangers of the present situation have shaken the British immobility on the question of Indian defence. I note with satisfaction that measures are being taken for raising a new Indian Army officered largely by men holding King's Commission, but I shall be untrue to my conviction if I were to say that I am satisfied either with the adequacy or the extent of the steps proposed to be taken.

SIR SHANMUKHAM ON THE WAR

Delivering his Budget speech in the Cochin Legislative Council, Sir R. K. Shanmukham Chetty, the Dewan of Cochin, wound up with an eloquent plea for helping the war effort :

In spite of the most scrupulous neutrality of those countries (meaning Holland, Denmark, Norway and Belgium) they have not been spared from the brutal assault of the aggressors. Whether India will be an object of attack by the dictators will depend on the value that the dictators attach to India in their scheme of world-domination and not on the fact whether India is a British possession or an independent country. Let there be no mistake about this. It is because of my reading of history in this manner that I ventured to observe on another occasion that India should look upon this war as its own war as much as the war of Britain. . . .

This is not the time for indulging in constitutional disquisition or political recrimination. There is no reason either to doubt or despair about the future of our country. In the new world-order that will emerge out of this turmoil, I can see clearly in my vision a free and self-governing Dominion of India.

CULTURAL UNITY OF INDIA

Sir Alladi Krishnaswamy Aiyer, Advocate-General, Madras, delivering the inaugural address of the Amalgamated Societies of the Maharaja's College, Ernakulam, discoursed on "Race consciousness and Nation-building". In the course of his observations, Sir Alladi referred to the phenomenon they were now witnessing in India to-day, *viz.*, the new race theory which was sought to be built up by some of their politicians whereby an attempt was made to make out that the Muslims and the Hindus were two distinct races. He asked the gathering to tell him how the Muslims of Malabar could make out that they had greater affinity with the Punjabi Muslims than with the Hindus of their own province. In the matter of language, dress habits, customs and usages, outlook and ideals, there was much more in common between the Hindus and Muslims of Malabar than between the Muslims of the two Provinces.

He referred to the Syrian Christians of Malabar in support of his position and challenged his hearers to show how they differed from the Nayars. Sir Alladi concluded :

The wisest of us will have to emphasize points of identity and focus on points of agreement. It will be a national disservice if we develop a psychology of differentiation. The barriers, if any, are not inseparable and greater opportunities of closer contact between people should be afforded whereby alone we can cement national solidarity. The ethnic history of India discloses that there has been racial fusion going on for centuries. Who were the early Mahrattas, the Rajputs, the Bengalis and the Sikhs ? Racial fusion has been going on in India in spite of even barriers for martial relationship. Students of the Smritis know that there were mixed marriages even in the earliest times. India is a single country, which had a single civilisation, a single culture, and a unique tradition. A single Government and a single system of law may be essentially a British product, but it will be a wrong reading to say that the idea of a united India was not present in the minds of Akbar and Asoka. They had abundant evidence to show that there was a united culture in India from the remotest times. Indian architecture, Indian art, Indian painting, all reveal the process of synthesis that has gone on in India for centuries. It is for us to foster a feeling of national solidarity in this great country of ours. The aim of the politician and the statesman should be to promote unity, friendliness and solidarity as concrete expressions of the new-born feeling of national consciousness.

WORKING COMMITTEE'S RESOLUTION

The following is the full text of the resolution passed by the Congress Working Committee at Delhi :—

The Working Committee have noted the serious happenings which have called forth fresh appeals to bring about a solution of the dead-lock in the Indian political situation, and in view of the desirability of clarifying the Congress position, they have earnestly examined the whole situation once again in the light of the latest developments in world affairs.

The Working Committee are more than ever convinced that the acknowledgment by Great Britain of the complete independence of India is the only solution of the problems facing both India and Britain and are, therefore, of opinion that such an unequivocal declaration should be immediately made, and that as an immediate step in giving effect to it, a Provisional National Government should be constituted at the Centre, which, though formed as a transitory measure, should be such as to command the confidence of all the elected elements in the Central Legislature and secure the closest co-operation of the responsible Governments in the Provinces.

The Working Committee are of opinion that unless the aforesaid declaration is made and a National Government accordingly formed at the Centre without delay, all efforts at organizing the material and moral resources of the country for defence cannot in any sense be voluntary or as from a free country and will, therefore, be ineffective. The Working Committee declare that if these measures are adopted, it will enable the Congress to throw in its full weight in the efforts for the effective organization of the defence of the country.

SIR SIKANDAR'S APPEAL FOR UNITY

Sir Sikandar Hyat Khan, the Punjab Premier, in a statement to the Press representatives said :—

This is a crucial moment and if we miss the bus at this time it will be most unfortunate for the country. I still hope that the two important political organisations will come to an understanding with the Viceroy for some kind of interim arrangement both in the Centre and Provinces for the duration of the war pending a settlement of other issues. Every one of us cannot but feel strongly that communal, even constitutional, problems, comparatively speaking, pale into insignificance in the face of the present urgent necessity to unite the country in order to ensure its own safety and integrity and also help the only democracy left in the field which is fighting against heavy odds and which, judging from the spirit of the British people and their leaders will, I am sanguine, come out on top.

MR. M. N. ROY'S APPEAL TO CONGRESS

"By returning to office together with the representatives of other popular organisations pledged to national freedom, Congressmen can see to it that India's participation in the war for world freedom also contributes to the cause of her own freedom," says Mr. M. N. Roy in the course of a statement to the Press. "The fighters for Indian freedom," Mr. Roy adds,

need not join or otherwise support the Government-controlled Civic Guards. But the alternative is not the impracticable proposition of organising a non-official army; it is to capture the control of the Government which can then apply itself to the task of organising a national militia.

The existence of popular Ministries will create the atmosphere in which mass organization, which the Congress Working Committee visualises, will more easily grow. In the given circumstances there will be greater freedom of action for the Ministries, provided that the men in office will not labour under a perverse sense of responsibility and be determined to promote the cause of popular freedom. The guarantee in that respect will be created by a democratised and activated Congress organisation.

THE COMMUNAL PROBLEM

The Hon. Sir Mahomed Yakub has issued the following statement on the urgent need for communal unity :—

All patriotic Indians will welcome the intervention by Sir Sikandar Hyat Khan and Mr. Fazlul Huq, and I hope will respond in this spirit. The country is now tired of the communal tug-of-war and the gravity of the crisis through which India is now passing must evoke toleration in any person who speaks for India.

The Congress claiming to be a non-communal organisation should take the lead in showing a change of heart and give unstinting measure in meeting the demands of other nationalities in India.

Equally the Muslim League should realise that no combination can turn a minority into a majority. We must all face the fact that unless the leaders of the two great and important parties approach the problem in a spirit of meekness determined to achieve a solution, a revolt against dictatorship is bound to come from within. Sir Sikandar Hyat Khan and Mr. Fazlul Huq may go down in history as great apostles of peace and harmony and saviours of our Motherland and Maulana Abul Kalam Azad would have amply justified his position as a President of the Indian National Congress if he succeeds in solving one of the greatest problems which has ever faced the country.

SECONDARY EDUCATION IN MADRAS

Orders have been issued by the Madras Government on the proposals for the reorganisation of secondary education.

Government hold that the secondary education course should be bifurcated at the end of the fourth Form into a pre-University course and a vocational education course, the latter extending over three years in the case of technical courses. For the present, however, there will be no examination to decide which student should be allowed to join the vocational course and which the pre-University course. If the students do not themselves make a suitable choice and the purpose of the vocational course is thus not served, the desirability of introducing an entrance examination for those who apply for the pre-University course will be considered.

With a view to making the vocational course popular, the course will be made an avenue for Government employment. The examination for the S. S. L. C. or for a Government certificate will be confined to pupils undergoing the vocational course, there being no Government examination for those who choose the pre-University course. For this course the Universities will hold the necessary examination.

Those who do not wish to sit for the University entrance examination, will receive a certificate from the headmasters of their institutions that they have completed the school course.

Lower Division clerks and similar classes of Government servants will be recruited by means of a competitive examination, or by the Madras Service Commission in suitable cases. Success in the Matriculation examination will not be considered a qualification for Government service.

INDIA SCHOOL OF ACCOUNTANCY

Tuition by correspondence is now a well recognised form of instruction in India just as it has been in America and some European countries. The results achieved so far have not been disappointing abroad and there is no reason why they should not succeed in India as well. The India School of Accountancy, Calcutta, has tried the experiment with considerable success now for over two decades. Since 1920 thousands of students have been taught and trained under the postal tuition system by this well-known institution, which has served as a competent training centre for students in Book-keeping and Accountancy in India, Ceylon, Burma and the Straits. The results are encouraging and the I. S. A. must be particularly valuable in times like these when there are so many impediments to students studying abroad.

INDIAN STUDENTS FROM ENGLAND

Some of the Indian students studying in England, states a Press *communiqué*, expressed a desire to the High Commissioner for India to return to India with a view to prosecuting their studies in Indian universities, provided the period spent by them at the English universities is recognised by the Indian universities for the purpose of completing their degree courses. On receiving this intimation, the Government of India consulted the Indian universities. Bombay, Nagpur, Travancore, Lucknow, Aligarh Muslim, Allahabad, Agra, Madras, Puniab, Dacca, Calcutta and Delhi universities are willing to afford the necessary facilities and have already amended or are taking steps to amend their regulations in order to make this possible.

PROHIBITION IN BOMBAY

A Full Bench of the Bombay High Court consisting of the Chief Justice and Justices N. J. Wadia, K. B. Vasoodev and K. C. Sen delivered judgment on July 1, holding that the notification issued under the Governor's Act enforcing total prohibition in Bombay as invalid. The Court expressed the opinion that the enforcement of total Prohibition entrenched upon Item 19 of the Federal List.

"In our opinion," Their Lordships said, "there is not in existence any effective notification under Section 14-B (2) of the Abkari Act prohibiting possession of intoxicants by persons generally in the city of Bombay." Their Lordships opined that Section 7 of the Governor's Act could not have been intended to revive a notification which had already been rescinded, still less could it have been intended to revive a notification declared invalid by the Full Bench of the High Court recently.

The present case arose out of the prosecution of Saver Manuel Dantes on a charge of being found in possession of some country liquor without a permit on April 19 last. The Magistrate felt some doubt about the validity of the Governor's Act of 1940 and the notification issued thereunder and under which the accused was charged.

It will be recalled that Prohibition was first introduced in Bombay in July 1939, by a notification. The High Court in April, 1940, held that the notification issued under the Abkari Act was a nullity as it was *ultra vires* of the scope of the Act. Thereupon the Governor of Bombay issued an Act amending the preamble of the Abkari Act so as to make prohibition come within its scope. The Amending Act also laid down that all notifications issued previously

should be deemed to be issued under the amended Abkari Act.

The High Court, in the reference that came up before it, has now decided that the previous notification which had been declared to be a nullity by the Court, could not be deemed to have been revived by the Amending Act.

Although the Court heard the arguments on the question whether the entire Governor's Act amending the Abkari Act was valid in that it entrenched on Item 19 of the Federal List, the High Court did not adjudicate but expressed its opinion that enforcement of total prohibition entrenched on Item 19 of the Federal List in that the restriction on possession of intoxicants would destroy the legislative power of the Federal Government to legislate on import and export across a customs frontier.

UNEMPLOYMENT AMONG LAWYERS

A remedy for unemployment among lawyers in South India has been suggested by two well known members of the profession in Madras. In an address to the Ernakulam Bar Association, Mr. T. R. Venatarama Sastriar said that if three or four lawyers joined together and formed a partnership, it would be mutually advantageous and that such partnership would serve to relieve unemployment. Sir Alladi Krishnaswami Ayyar, who was the other speaker, concurred with his learned brother. Pointing out to what extent the profession was overcrowded, Mr. Sastriar remarked that when he set up practice 40 years ago, there were only 300 lawyers in Madras, while to-day there are more than 2,000. In such circumstances there is a clear need for partnerships and the speakers expressed the opinion that such partnerships cannot be difficult in a country where the joint family system is still prevailing.

WOES OF INDIAN INSURANCE

It appears as though every one who wishes to increase his income, dips his hand into the coffers of our insurance companies as though they are the milch-cows of finance, declared Mr. S. C. Ray, President of the Indian Insurance Institute, at its tenth annual general meeting at Calcutta.

He explained that the woes of Indian insurance were not limited to the legislative handicaps under the provisions of the new Insurance Act. "We understand that Government has in contemplation the imposition of an annual levy on the income of Indian Insurance companies. Insurance companies in this country are being taxed from various sources. We had already been suffering from the rigours of the income-tax, and now the changes effected regarding assessment of the profits of insurance companies by the new income-tax law fall far short of our expectations and demands. Even the Postal Department is now taking its toll from the funds of our companies by disallowing them to send a number of notices under book-post as was formerly permitted."

TAX ON FIRE INSURANCE

According to the *Associated Press*, the imposition of a tax on all fire insurance companies doing business in Calcutta has been suggested to the Calcutta Corporation by its licence officer. The object of the suggested tax is to increase the revenue of the Fire Brigade, which has fallen from Rs. 1,32,221 in 1937-38 to Rs. 1,16,055 in 1938-39, resulting in a deficit in the budget under this head. The decline is attributed to the depression in the jute trade in Calcutta.

NATIONAL INSURANCE COMPANY

The Directors' report for the period of 12 months ending 31st December 1939 shows that during the year 11,925 new proposals under Life Assurance and Capital Obligation Funds were received for sums aggregating Rs. 2,27,91,184-8-0. Of this number 9,147 were accepted and resulted in New Policies assuring an aggregate sum of Rs. 1,76,81,368-0-0, of which Rs. 1,67,47,068 including Sums Re-assured represent the Sum Assured under Life Policies and the balance Rs. 9,34,300-0-0 under Capital Obligation Fund. The rest were either declined or accepted on terms which have not been agreed to by the proposers, or are awaiting completion. The net Annual Premium Income attaching to the New Business for the year after deduction for sums Re-assured is Rs. 8,48,413-13-0.

The Life Assurance Fund, including Capital Obligation Fund and other Special Funds, now amounts to Rs. 3,38,79,645-12-1 as compared with Rs. 3,17,87,450-13-4 at the beginning of the year. The funds have thus increased during the year by the substantial sum of Rs. 20,86,194-14-9.

WAR RISKS INSURANCE

It is understood that a war risks insurance scheme to cover commodities in India is being examined by the Government of India modelled on the British scheme. It is expected to make the following principal provisions:—

All sellers of goods who, in the course of business, handle stocks valued above a certain figure should be compelled to join the scheme on a penalty.

The scheme should apply to certain specified commodities excluding such indestructible items as iron, ore, bricks, tiles, gold, silver and platinum.

The rates of premia should vary according to the description of the goods and the place and circumstances in which they are situated.

ERIAN MARKET FOR INDIA

Recent German and Italian acts of aggression in Europe have resulted in the temporary closure of India of all the most important continental markets for Indian produce, and general concern is being felt as to the effect of this on Indian economy, says a Press Note.

The urgency of the matter is such that the Government of India have decided to take advantage of the fact that Sir David Meek is leaving immediately to rejoin his post of Indian Trade Commissioner in London and to ask him to break his journey in the United States of America for the purpose of conducting preliminary enquiries as to the prospects of finding alternative markets in North and South America. Dr. Gregory, Economic Adviser to the Government of India, is also being deputed to take part in these investigations with which Mr. H. S. Malik, Indian Trade Commissioner in New York, will be associated. Government hope to be able to place the first results of the enquiry before the Export Advisory Council at its next meeting, which is due to be held in Bombay early in September.

INDIAN TEA FOR BRITAIN

It is estimated that the new tea rationing will represent a twenty-five per cent. cut in British consumption. A cut of this percentage in Indian exports to Britain would amount to seventy-five million pounds in weight and forty million for Ceylon. These cuts in British consumption mean reductions of twenty per cent. for India and Ceylon in total export quotas. Thus a substantial revision downward of the tea quota is likely unless stocks are accumulated.

TATA DIVIDENDS

The Directors of the Tata Iron and Steel Company, Ltd., have decided to recommend to the annual general meeting the payment of the following dividends to the shareholders for the year ended March 31, 1940.

On first preference shares at Rs. 9 per share less income-tax.

On second preference share at Rs. 7-8 per share less income-tax.

On ordinary shares at Rs. 25 per share.

On deferred shares at Rs. 143-14-7 per share.

THE DOMINIONS' TRADE

Speaking at the recent Conference of the Association of British Chambers of Commerce, Sir Granville Gibson, M.P., gave examples of the difference between Britain's imports and exports from and to the Dominions during 1937.

		IMPORTS FROM £	EXPORTS TO £
Australia	...	72,000,000	38,000,000
India	...	65,000,000	39,000,000
New Zealand	...	50,000,000	20,000,000
South Africa	...	18,000,000	41,000,000

Imports from South Africa do not include shipments of gold.

TRADING RIGHTS WITH U. S. A.

The proposal for a treaty of Commerce and Navigation between India and America was made more than a year ago, largely with the object of securing the removal of the disabilities of Indians in the United States in the matter of residence and trade, and placing the relations between the two countries on a footing analogous to that which subsisted until early this year between Japan and America. Reciprocal trading rights and most favoured nation treatment will, it is expected, form part of the provisions when the treaty is finally framed and concluded.

ALL-INDIA WOMEN'S CONFERENCE

The following statement has been issued to the Press:—

The members of the Standing Committee of the All-India Women's Conference assembled at Abbottabad desire to place on record their immense grief and despair at the continuance of war in Europe and the Far East.

They are in deep sympathy with all those countries which have lost their independence and are under the iron heel of Nazi and Fascist domination, against which all sections of India have expressed their opinion in no uncertain terms.

They appeal again to the women of the world to realise the utter futility of trying to settle disputes and grievances by means of war and to throw their whole weight into the cause of peace.

The Standing Committee reaffirm their belief in non-violence as the only effective means of ensuring a lasting peace in the world by the formation of a brotherhood of nations.

They realise how difficult of attainment this ideal is and, therefore, they appeal to their individual and collective lives, for they feel that with their traditional inheritance of service and sacrifice, they could give a lead to the women of the world in this respect.

The members reiterate the opinion of the A. I. W. C. that the recognition of India's free status would be a first and logical step towards the attainment of the goal for which Britain is at war—world democracy.

CONFERENCE'S POLICY

The following Resolution has also been passed at the Conference:—

The members of the Standing Committee, assembled at Abbottabad, wish to reiterate that the All-India Women's Conference stands by policy and in actuality for the cause of Indian women, regardless of the province, state, class or community to which they belong. It is a pleasure to record that ever since its inception its members have worked collectively with

single-eyed devotion for reform in all spheres of women's life.

The Conference does not own allegiance to any particular political party and does not, therefore, take part in party politics, though it is at liberty to discuss and express its opinion on all matters affecting the general welfare of the country.

In educational, social or economic reform affecting any particular section, every effort is made to educate the women concerned, so that the opinion in regard to the measure or measures concerned may be as wide-spread as possible and intelligent.

TRAINING FOR INDIAN WOMEN

"The training which a girl gets under her mother in Indian homes is admirable as far as it goes, but modern life has introduced many complexities to deal with for which a regular and systematic training is necessary," observed Sir M. Visvesvarayya, delivering the Convocation Address on the occasion of the 24th Convocation of the Indian Women's University in Bombay.

Indian women, he continued, required education of the sort necessary to give them power of judgment and strength of purpose to feel responsibility for their future at an early age.

In his view all girls should receive citizenship training and knowledge of elementary economics to make them useful citizens.

In Japan, there was special preparation for a wife's position known as 'bridal training'. In that country, a girl had to know sewing before she became eligible for marriage, how to manage a home, an elementary knowledge of domestic economy and child psychology and she should have learnt or should learn to provide herself with some occupation for her leisure time. In the eyes of men of forethought and ambition, a woman trained on these lines to the profession of wifehood was a far more desirable companion than an amateur wife.

LIGHT ON SHIVAJI'S LIFE

A document supposed to be one of the authentic sources of the Maratha hero Shivaji's life has been discovered, it is revealed by the proceedings of the Historical Records Commission (Volume XVI).

A Sanskrit poem entitled "Anupuran" composed by Kavindra Permanand describing the life and work of Shivaji was discovered in the Saraswati Mandir of Tanjore and published at Poona twelve years ago. The historical value of Permanand's composition could not long be properly assessed as it was doubtful whether the poet was a contemporary of Shivaji and whether he was personally known to him or not. This doubt has now been cleared by certain discoveries in Hindi letters in the archives of the Jaipur State. These letters prove that Permanand visited Aurangzeb's Court at Agra and Delhi in the suite of Shivaji during the summer of 1666. This discovery established the author's acquaintance with Shivaji and lends an additional value to his work.

"AND WE ARE LEFT ALONE"

It is only poets who can write for all time. Here is Wordsworth's Sonnet written after Napoleon's victory in 1806, i.e., 134 years ago—a Sonnet that is equally pat to the present crisis when France lies bleeding and England is left alone to defend the world:

Another year, another deadly blow,
Another mighty Empire overthrown.
And we are left or shall be left alone,
The last who dare to struggle with the foe.
It's well! from this day forward we shall know
That in ourselves our safety must be sought,
That by our own right hands it must be wrought,
That we must stand unpropped or be laid low.
O dastard, whom such foretaste doth not cheer!
We shall exult if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant, not a servile land.
Who are to judge of danger which they fear
And honour which they do not understand?

SINDHI LITERATURE

The Government of Sind has decided to appoint an Advisory Board for the advancement of Sindhi literature. The Board, will *inter alia* compile or get compiled an encyclopædia in Sindhi, compile a history of Sindhi literature, prescribe text-books, and conduct research work.

MR. N. M. JOSHI

The Servants of India Society has permitted Mr. N. M. Joshi, M.L.A. (Central) and Vice-President of the Society, to sever his connection with the Society and has accordingly released him from the obligations of membership.

Mr. Joshi is stated to have sought this permission on account of the difference of views that exists between him and the other members of the Society.

The Society will place his name on the retired members' list.

KHAN GAFFAR KHAN

Khan Gaffar Khan has resigned from the Congress Working Committee. In a statement, he explains:

Some recent resolutions of the Working Committee indicate that they are restricting the use of non-violence to the fight for India's freedom against constituted authority. How far and in what manner this will have to be applied in future, I cannot say. Only the future will, perhaps, throw light on this. In the meanwhile it is difficult for me to continue in the Working Committee and I am resigning from it.

SIR T. DESIKACHARI

The death of Sir T. Desikachari of Trichinopoly has removed from the public life of the Madras Presidency a prominent and popular figure who took keen interest in social and quasi-official activities. The late Sir T. Desikachari was the friend of all public causes calculated to alleviate the sufferings of the poor and the needy.

SIR ATUL CHATTERJEE

Sir Atul Chatterjee, former High Commissioner for India in London and well known abroad for his work for the League of Nations and the International Labour Organization, has been re-elected Chairman of the Council of the Royal Society of Arts.

SIR GUTHRIE RUSSELL

Sir Guthrie Russell handed over charge of the office of Chief Commissioner of Railways to Mr. Wilson on July 10 and took charge of his new office of Director-General of Munitions Productions, Supply Department.

GRAFTING OPERATIONS

The Grafting Donors' Bureau recently founded by two New York physicians: Dr. James Stotter and Dr. Louis Polon, is a kind of clearing-house for plastic surgeons in general, says *Parade*.

When a New Yorker meets with a motor accident in which his nose is bashed in so that permanent disfigurement would result, he goes to a plastic surgeon to be put right. The first question the surgeon asks his patient is, whether he is willing to supply a piece of cartilage from his own body. This, however, would involve two operations, one on the patient's rib, and one on his nose.

If the patient has the money and is willing to spend it, he can buy a piece of somebody else's rib. The plastic surgeon gets in touch with the Grafting Donors' Bureau, who supply a person willing to sell a small part of his anatomy.

There are five places in your body from which cartilage may be taken. Your nose, both your ears, and two of your ribs. An average slice of cartilage is small, about $\frac{1}{2}$ -inch wide and $\frac{1}{4}$ -inch long. The largest piece ever taken from a donor's rib was only $\frac{1}{2}$ -inch wide and 2 inches long.

SUBSTITUTE FOR EYE OPERATION

When a certain lens of the eye clouds over and is no longer transparent, blindness results from what ophthalmologists call cataract.

Commonly, victims get back their sight by the delicate surgical operation of removing the opaque membrane. Now Dr. William Luftig, who on an average has treated 20,000 pairs of sick eyes every year, is able to prove that most eye operations are unnecessary.

Dr. Luftig explains that no operation can remove the changes in the eye which upset sight, or, can restore normal conditions of vision. He contends that the use of the eye-surgeon's sharp trephine may give rise to anything from insanity to fatal bleeding.

Dr. Luftig's cures of cataract, glaucoma and retina detachment are obtained by dieting, promoting the right mental attitude, light and electro-physical treatment.

How can a local eye operation accomplish a cure by removing a local symptom in the eye when the real cause of the eye disease lies elsewhere in the body, he asks,

CLEANING METHODS

The method of brushing teeth is extremely important, and the common practice is to brush across the mouth a few times and then to swill out. Actually the best method is to brush the teeth with a circular motion, brushing from the gums towards the biting surfaces. The biting surfaces should be brushed as well as the backs of the teeth. This should be done for at least two minutes.

Regularity of brushing teeth is of the utmost importance as one of the objects of brushing one's teeth is to prevent tartar and film from forming. The ideal would be to brush teeth after every meal. The most important brushing of the day is that last thing at night in order not to leave food debris in the mouth for the next eight to ten hours.

SUN SUGGESTED FOR CANCER

Health-giving rays of the sun may one day be utilised by science to prevent cancer.

Dr. Frank L. Apperly of the Medical College of Virginia, said that cancer mortality grows less as the amount of sunlight increases across the continent.

"We may be able to reduce our cancer deaths," Dr. Apperly said, "by inducing a partial or complete immunity by exposure of suitable skin areas to sunlight or the proper artificial light rays of intensity and duration insufficient to produce an actual skin cancer.

The study of the efforts of sunlight on the living organism, and of those conditions in the skin which modify its action, may produce results of inestimable value."

GARLIC FOR ASTHMA

Garlic is a cure for asthma as discovered by a doctor in the eighteenth century, who made a handsome fortune by it. The bulbs are boiled until they are quite tender and then dried in a cloth. An equal amount of the strongest vinegar is added to the liquor in which the bulbs are boiled with enough sugar to make a syrup, which is poured over the bulbs. The patient should take one or two before breakfast regularly each morning and he should soon get relief,

INDIA'S FINANCIAL POSITION

The active note circulation in India since the outbreak of the war has increased by about Rs. 60 crores. It rose from Rs. 172'36 crores on September 1, 1939, to Rs. 235'15 crores on June 21, 1940, or by about 40 per cent. The circulation of rupee coins has expanded by about 41 crores. *Indian Finance* points out that in spite of the currency expansion there has been no dilution in the assets held against the note liability. It has expressed the view that the Indian currency is more strongly entrenched than any other currency in the world barring the U. S. dollar. The financial position of India is undoubtedly sound. In spite of the large expansion of currency, inflationary trends are not yet visible, but India is now entering on a phase of greater war effort and this will necessarily bring about further expansion of currency and consequent rise in prices.

RUPEE COIN

Rupee coin is being issued by the Reserve Bank of India in quantities which, they are satisfied, are ample for normal business and personal requirements, and any so-called shortage is stated to be entirely due to hoarding.

When Government found that meeting the public demand for rupee coins *ad lib* brought no relief, they were forced to resort to the system of rationing, under which issues by the Reserve Bank are limited to normal legitimate requirements.

INDIAN BANK, LTD.

It is announced that, subject to audited accounts, the net profit of the Indian Bank, Limited for the half-year ended June 30, 1940, amounts to Rs. 2,82,223-11-7, the gross income and the expenditure being Rs. 10,52,486-1-11 and Rs. 7,70,212-6-4 respectively. This together with the balance of Rs. 26,683-4-9 carried forward from last year's account, amounts to Rs. 3,08,907-0-4 which is available for disposal.

RE. 1 NOTES TO BE ISSUED

In order to provide a medium of exchange of smaller denomination than the Rs. 5 note, the question of issuing notes of the value of Re. 1 and Rs. 2-8, it is believed, is receiving the careful consideration of the Central Government.

RAILWAY FREIGHT ON COAL

"Increase in the surcharge of railway traffic is one of the causes of the advance in prices of coal and this is responsible for demands for higher prices by other industries such as iron and steel, cement, gas, electricity and the railways themselves," said Mr. Amritlal Ojha, President of the Indian Colliery-owners' Association, in the course of his presidential address at the quarterly meeting of the Association held at Jharia on June 30.

Referring to other effects of this increase in the surcharge on the trade and industry of the country, Mr. Ojha observed that this increase had enhanced the costs of a number of industrial commodities, thus tending to reduce the competitive power and hence the demand for second grade coals, especially for long distance traffic. The measure was thus a discriminatory one favouring producers of better grade coals at the expense of collieries producing inferior grades, Mr. Ojha suggested the drop of the proposed 5 per cent. increase in coal surcharge by the Government.

INDO-CYLON RAIL FREIGHTS

Proposals for an increase in the Indo-Ceylon Railway rates and fares are under consideration and it is likely that higher charges will be introduced shortly, says the *Ceylon Daily News*.

The increased rates and fares will operate only on the Indian section of the railway, but the effect will be that the transport of passengers and goods between India and Ceylon will cost more.

THE BAGHDAD RAILWAY

The last section of the Baghdad Railway line connecting Turkey with Iraq was completed and the first passenger train left Baghdad recently for Khaidar Pasha terminus on the Asiatic side of the Bosphorous opposite Istanbul. In peace time it will be possible to travel from Baghdad to London in seven days, changing carriages twice when crossing the Bosphorous and the English Channel.

BHARATA NATYA

Bharata Natya, the quarterly journal of the Tagore Academy of Coimbatore founded by the late C. F. Andrews, is a welcome addition to the literature of dance drama in India. Dewan Bahadur K. S. Ramaswami Sastri thus explains the origin of the art of dance according to Bharata's *Natya Sastra*.

"The well known word *Bharata Natyam* means the art of dance expounded by the sage Bharata. Tradition gives us a beautiful suggestive explanation that the three letters *Bha* and *Ra* and *Ta*, which comprise the word Bharata, stand for *Bhava* (aesthetic emotion) and *Raga* (melody) and *Tala* (rhythmic time-measure). These three elements are really inter-blended graces though they are separable in thought. They ensoul poetry and drama, music and dance. Aesthetic emotion is revealed and communicated by the other fine arts also. *Bhava* predominates in poetry and drama, *Raga* in music, and *Tala* in dance."

CHINESE TEMPLE IN SARNATH

A magnificent Chinese temple is being constructed at the Sarnath near Benares on the site where Lord Buddha is believed to have preached his sermon 2,520 years ago.

The cost of construction of the temple is estimated at Rs. 50,000. The gate of the temple and rooms for the residence of monks in its compound is already complete. The entire donation for the construction has been received from Mr. Lee Choosen, a businessman of China.

'RANGA MELA'

A large gathering assembled at the Victoria Public Hall, Madras, on July 12, to witness Ranga Mela, an entertaining revue given under the auspices of the Harindranath Sunita Art Centre.

Harindranath Chattopadhyaya was most impressive in his recitations from Shakespeare and from his own dramas and in folk-life scenes such as "we are lazy", "the street singers", and "the fisherman", in which he was accompanied by Sunita Devi and other members of the troupe and in the "curd seller", which was encored.

M.C.C.'s TRIBUTE TO AMAR SINGH

Sir Pelham F. Warner, Deputy Assistant Secretary of the M. C. C., London, has written the following letter to Mr. K. S. Ranga Rao, Honorary Secretary of the Board of Control for Cricket in India:

"I write on behalf of the Committee of the Marylebone Cricket Club to express our deep sympathy on the loss which Indian cricket has sustained in the death of Amar Singh.

He was a great cricketer and an outstanding personality on the cricket field whether batting, bowling or fielding.

I should like at the same time to be allowed to express my personal sympathy. In my opinion, Amar Singh was so fine an all-round cricketer that were a world eleven be chosen amongst modern cricketers, he would have had to be very seriously considered for a place. I have the most vivid memory of his splendid batting, bowling and fielding in the Test matches both in 1932 and 1936."

MADRAS CRICKET ASSOCIATION

At a meeting of the Executive Committee of the Madras Cricket Association held on July 12, Mr. C. P. Johnstone presiding, a resolution was passed condoling the death of L. Amar Singh, the All-India cricketer, and expressing sympathy for the members of the bereaved family.

Messrs. C. R. Pattabirama Iyer, J. Subbuswami and G. Parathasarathi were elected to the Umpire's Sub-Committee.

The Committee decided to enter the Inter-Provincial Cricket Championship. It was proposed that the first match should be played in the second or third week of November, and the second in December.

AFGHAN TEAM FOR INDIA

It is learnt that Dr. Jehangir Khan, the Indian Test player and selector, intends to take an Afghan cricket team to Karachi towards the first week of September. Invitations are believed to have been extended to a number of well known Pathan cricketers in the country, including some of the best known Pentangular players. The tour is expected to last about a week or 10 days.

WAR AND CHEMICAL RESEARCH

The Senate of the Indian Institute of Science has passed a resolution placing at the disposal of the Government of India all available facilities in the Institute for war work. Among the schemes now under active consideration is one for manufacture of carbon for gas masks.

It is learnt that the Industrial Research Council has granted to the Institute a sum of Rs. 20,000 for the manufacture of chemical requirements for the prosecution of the war. This grant has been supplemented by a sum of Rs. 30,000 from the Institute funds. It is gathered this sum will be utilised for purchasing additional equipment and for payment of stipends to students engaged in various industrial problems.

MANUFACTURE OF GLASS BEADS

The manufacture of glass beads and false pearls in India will receive a great fillip as a result of the experiments conducted by the Glass Technology section of the U. P. Industries Department at Benares.

A scheme has practically been completed and, as a first step, training will be given to apprentices at Benares where a training centre has been established.

The entire demands for imitation jewellery in India amounting to Rs. 20 to Rs. 25 lakhs annually used to be met from abroad, the few production centres in the world having jealously kept their trade secrets to themselves.

The U. P. Government have also engaged two Czechoslovakian Specialists in glass technology. The Government hope that industry would prove eminently suitable as a home occupation to cottage workers, who would be able once they acquire the skill to establish themselves on a sound footing.

TATA'S STEEL OUTPUT

Messrs. Tata Sons, Ltd., Agents for the Tata Iron and Steel Co., Ltd., report that the total approximate production of iron and steel at the Steel Works at Jamshedpur during the month of June, 1940, was as follows: Pig Iron 97,700 tons. Steel Ingots 85,100 tons. Finished Steel, Semi, for sale 13,000 tons, and Finished 51,100 tons.

ROYAL INDIAN NAVY FILM

His Excellency the Governor of Bombay and Lady Lumley, with Admiral and Mrs. Fitzherbert and a number of naval and staff officers, attended a private showing at the New Empire Theatre on Thursday morning, June 27th, of a Wadia Movietone documentary film of life in the Royal Indian Navy.

Messrs. J. B. H. Wadia, M. B. Bilimoria, and B. M. Tata, principals of Wadia Movietone, and Dr. P. V. Pathy, who shot and edited the film, were present.

Entitled "He's in the Navy", the film was made with the fullest co-operation of Vice-Admiral H. Fitzherbert, C.B., C.M.G., and the officers and men of the Royal Indian Navy. It deals with the life of the Indian seamen from the day of his arrival as a recruit to his taking part in gunnery exercises at sea, following the training and career of a young Pathan, Zahir. It will shortly be released throughout India in English and several Indian languages.

Dr. Pathy and Mr. Genge returned to Bombay recently from Ambala where they filmed the Indian Air Force, which will form the subject of a Second Wadia Movietone documentary to be released in August.

A BHAVNANI PRODUCTION

Premnagar is being produced under vast financial resources. All feature that go to make a good motion picture are present in Premnagar. The type of the story written by Vilem Haas is by itself quite refreshing. The atmosphere created for a story of this type is enticing. The music by Prof. Ramanand and the direction by M. Bhavnani are claimed to be novel.

There are Bimla Kumari and Husan Bannu, Rai Mohan and several others in the lead. The added attraction in Premnagar is Limbdi Dances, a novel feature which is made available to film-goers all over India for the first time.

A CENSUS OF WORLD FILMS

There are 67,129 cinemas in the world, an increase of 4,313 during the past year. The total does not include Russia's cinemas, which are estimated at 30,000. Most of these are educational and admission-free. Leading countries are: U. S. A: 17,000; Germany 7,797; Britain 5,300; France 3,850; Italy 3,800.

MOTORISTS AND WAR EFFORTS

Mr. Chinoy, the President, in the course of a short speech at the Annual General Meeting of W. I. A. A. on July 9, declared that 1939 had been a bad year for motorists in some respects, as the restrictions they were subjected to were on the increase, such as the imposition of a speed limit, the enhancement in the selling price of petrol, which was already the most highly taxed of essential commodities of every-day use in the country. He expressed the hope that in deciding upon the future policy in regard to this vital commodity, the authorities would take into consideration the interests of the consumer. Since Government had given the go-by to their prohibition policy, there was no reason for the continuance of the Sales Tax on Petrol, as the tax was introduced only to make up the loss in revenue caused by prohibition. He strongly urged on Government to remove the Sales Tax on petrol forthwith.

In conclusion, Mr. Chinoy explained how motorists could assist the authorities in their war efforts and stated that in collaboration with Government, the Association had worked out a scheme for a motorised section of the Civic Guards. He appealed to members to enrol themselves as members of the Motorised Civic Guards and thus contribute their mite to assist the authorities in their fight against Hitlerism.

Mr. Russa Mehta deplored the insufficient response to the motorised Civic Guards and suggested that if the corps could be established on the same footing as the Light Motor Patrol so far as Governmental facilities were concerned, there was no doubt that the response would be far greater than what it was now. Mr. Chinoy replied that he had already made the suggestion to the authorities.

CAR AND PLANE

A combination aeroplane and motor car is coming, reveals Henry Ford in an article in *Forbes* of New York.

The two major within-sight developments in aircraft are much bigger and much smaller planes. The former are on their way. The latter will come as the science of aeronautics progresses.

MORE AERODROMES

Plans are being made for the expansion of civil aviation in India, particularly in the territory which at present is poorly developed, namely, the eastern part lying between Bombay on the one side and Calcutta and Madras on the other.

Mr. F. Tymms, Director of Civil Aviation, is believed to be engaged at present on a prospecting tour of the Calcutta-Bombay area, which is likely to receive first attention. This route, when finally fixed, will be straight more or less with new landing grounds at Nagpur and Raipur among other places.

Improvement of the Bombay aerodrome and the provision of night flying facilities all along the route will be taken in hand shortly.

INDIA'S AIR MAIL

India gets now only one air mail letter from Britain for every four air mail letters she was getting before the war.

It is stated that the suspension of the Empire Air Mail Scheme chiefly accounts for such a heavy drop in air mail traffic. When the air mail scheme was operating, over 7,500 lbs. of mail on an average was being brought to India from Great Britain in a week by five services, of which three were flying-boat services. The volume has now shrunk to a quarter, the heaviest for a week at present being 2,200 lbs. The redeeming feature, however, is that the regularity of the services is perfectly maintained and passenger traffic has doubled, all the planes, outgoing as well as incoming being heavily booked.

AIR MAILS TO U. K. AND EUROPE

The following Press *communiqué* has been issued by the Postmaster-General, Madras:

Air mails for U. K. and European countries with which mail communications are still maintained, will now be accepted for transmission by the weekly air service between Sydney and Durban. They will be conveyed to Durban by air, and from Durban by land and sea-routes to destination. The air surcharge and super-scription will be the same as before the suspension of the Air service to the U. K.

PRODUCTION OF MUNITIONS

A scheme costing seven crores of rupees for the expansion of factories is being undertaken, in addition to the expansion of production in ordnance factories as they stood on the outbreak of the war. Under this scheme, every factory will be expanded in order to increase its potential production and to permit it to undertake the manufacture of the most modern types of weapons and munitions.

Additional plant costing about Rs. 90 lakhs for the manufacture of high explosives is being installed and large orders for steel work and plant have already been placed in India. Experts have been drafted from ordnance factories in India and others have been brought out from the United Kingdom.

A number of young Indians, chemists and engineers have also been engaged and are undergoing training.

Extensions costing Rs. 73 lakhs are being carried out in ordnance factories producing guns, gun-carriages, finished shells, fuses and miscellaneous components. When these extensions have been completed, India will produce field-guns of the most modern type, maintain the latest types of anti-aircraft guns and supply these weapons with ammunitions.

Factories now producing service rifles and light machine-guns will be extended at a cost of Rs. 73 lakhs, thus doubling India's out-turn of light machine-guns and the essential maintenance components.

THE CRISIS IN SUGAR INDUSTRY

In a lengthy statement to the *United Press*, Pandit Jawaharlal Nehru, Chairman of the National Planning Committee, has drawn attention to the approaching crisis in the sugar industry.

"It is no small matter," says Pandit Nehru, "for millions of people to be brought to the verge of ruin and for a great industry to go to pieces. If this happens, it will not only have economic consequences of the first order but grave political consequences, and no person, whether he thinks in terms of the industry or the State, can ignore these consequences."

IMPROVED VARIETIES OF COTTON

Bombay cultivators, who planted improved varieties of cotton and pooled their produce, realised an additional profit estimated at Rs. 37,350 from fields sown under Jayawant and about Rs. 73,000 from fields under Gadag No. 1.

The planting of these types forms part of a scheme financed jointly by the Bombay Government and the Indian Central Cotton Committee, which is intended to cover 950,000 acres with improved varieties of cotton.

The Indian Central Cotton Committee finances the supply of pure seed of improved varieties to cultivators, in addition to schemes for the breeding of new varieties, botanical research, dry-farming research, field surveys, hybridization and the investigation of plant pests and diseases. The number of such schemes in operation at the commencement of the year 1937-38 was 13, and three more were sanctioned during the year.

FUTURE FOR SMALL FARMERS

Whatever may be the industrial development of Sind, the backbone and the main industry of the province will always be agriculture, and healthy agriculture will provide a healthy and self-respecting class of people, observed His Excellency the Governor of Sind, presiding over a public lecture by Dr. G. T. Wrench on 'Soil and its Influence on Human Character'.

His Excellency favoured settlement of trained farmers on holdings of their own and stated that there was a great future in Sind for the small farmer, not too small, but one with a small economic holding.

RESTORATION OF LAND TO DEBTORS

With a view to giving greater relief to debtors, the Government of Bengal propose to bring forward a Bill to amend the Bengal Agricultural Debtors Act of 1935, in the ensuing session of the Legislature. Mr. Mukunda Behary Mullick, Minister-in-Charge of Co-operative Credit and Rural Indebtedness, will pilot the proposed Bill,

BIHAR LABOUR COMMITTEE'S REPORT

The report of the Labour Enquiry Committee under the chairmanship of Dr. Rajendra Prasad, appointed in Bihar during the Congress regime, has been published.

The Committee recommend that the conditions arising out of the war should be investigated and the compensatory allowance granted to workers should correspond with the rise in the cost of living plus a share in the excess profits earned by the employers.

Other recommendations are: preference to ex-employees while making new appointments, settlement of disputes between the Unions and the Managements over dismissals, etc., of workers through the intervention of the Labour Commissioner, holidays with pay to workers who have put in 265 days' service in a year.

They have also recommended application of the Gambling Act to the prohibition areas and removal of brothels from the neighbourhood of workers' quarters.

A LABOUR DISPUTE

The rather long standing dispute between the employers and labourers in the Cotton Mills at Nagpur came to a head when on 3rd July, 17,000 workers struck work, observes the *Hindustan Standard*. "Though the labourers had not agreed earlier with the Mahalanabis Enquiry Committee, their demand ultimately came down to the complete and unconditional acceptance of the recommendations of the Mahalanabis Enquiry Committee by the Mill authorities who, however, failed to concede to this demand. The intervention of the Government and the Governor himself brought about, it is stated, a settlement on July 4, as regards the Empress Mills whose management agreed to accept the recommendations of the Mahalanabis Committee and also to suspend the rule of 26 days a month for making deductions from the wages account of the absentees, pending further examination of the labour contention by the Government. But it is said that the workers on turning up to join work on July 5 found that the lock-out still continued. It is a great pity that settlements are not arrived at, even after such prolonged negotiations."

SERVANTS OF INDIA SOCIETY

The following statement has been issued by the Hon. Pandit Hriday Nath Kunzru, President of the Servants of India Society:--

"Certain members of the Bombay branch of the Servants of India Society have so conducted themselves that the Society was obliged to terminate the membership of two of them. The President and Council in these circumstances felt it necessary to reorganise the Bombay branch.

In order to facilitate this organisation, Mr. N. M. Joshi, senior member of the branch, offered to tender resignation of his senior membership of the branch, as he was unable to agree to the Council's proposals for his transfer to another centre of work. He further asked for permission to sever his connection with the Society by retiring from it. All efforts to dissuade him from this step proved fruitless. In consequence, the Society had no option but to allow him to retire, but it did so with the greatest reluctance and regret, remembering the great services he had rendered to the Society in the past."

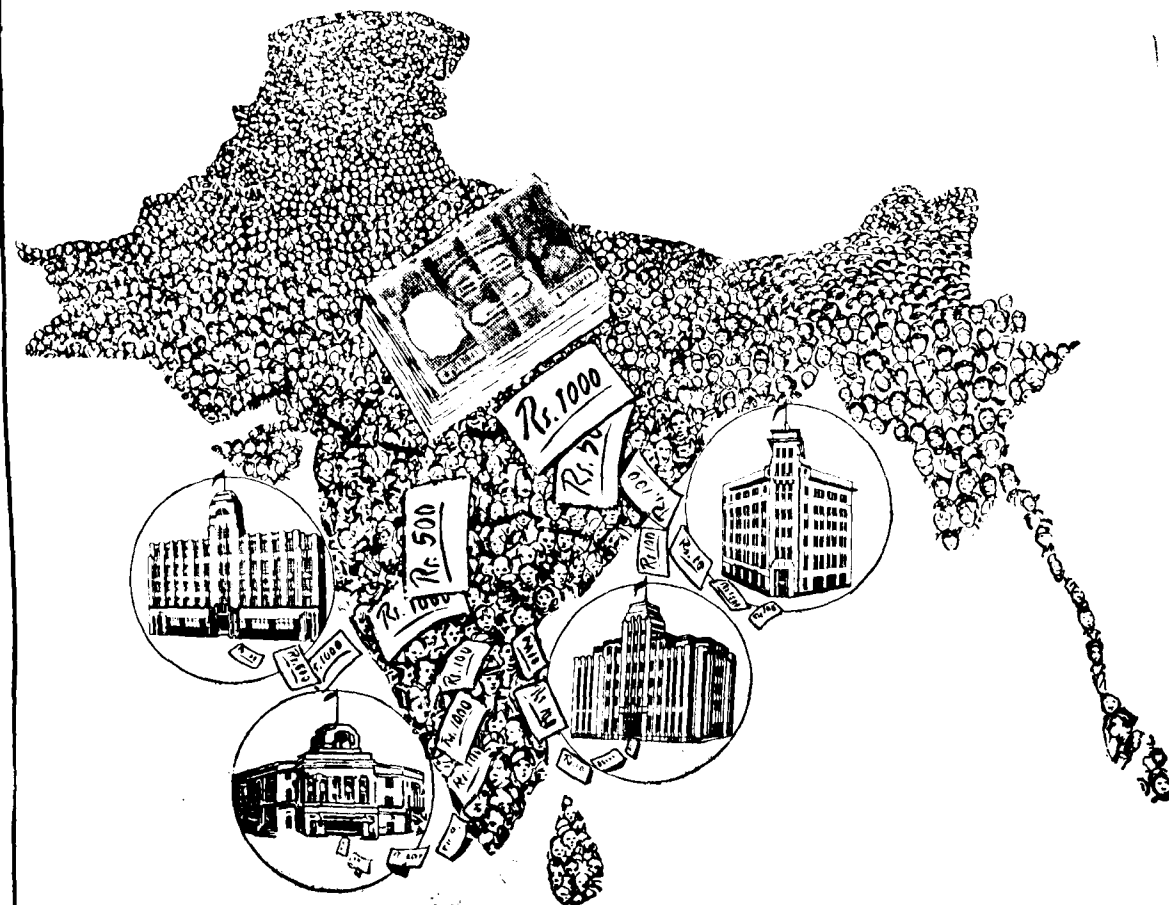
Mr. A. V. Thakkar has been elected Vice-President of the Society in the place of Mr. N. M. Joshi.

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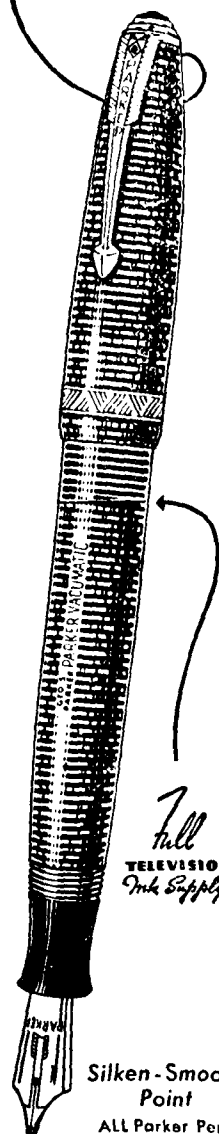


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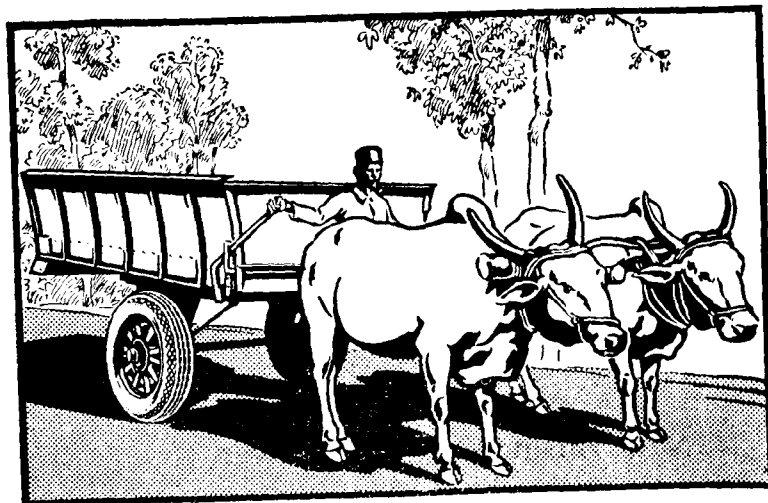
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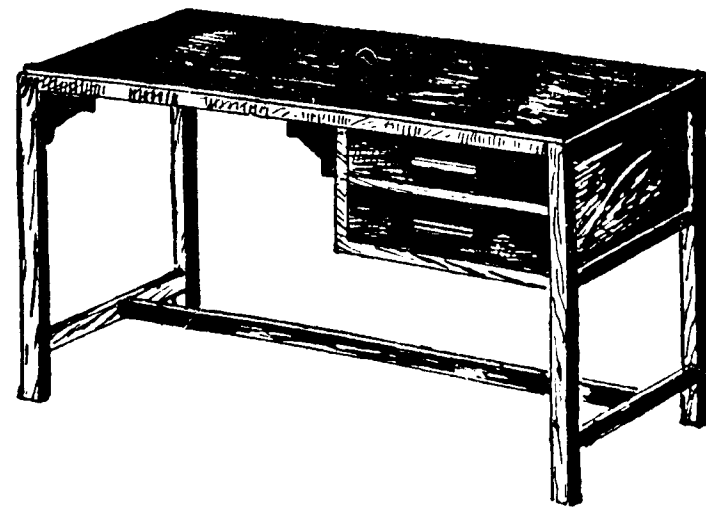
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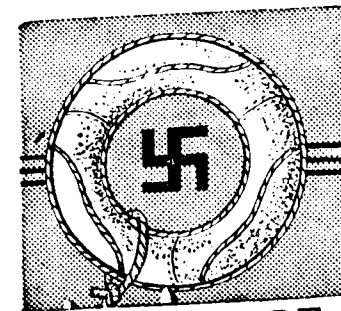
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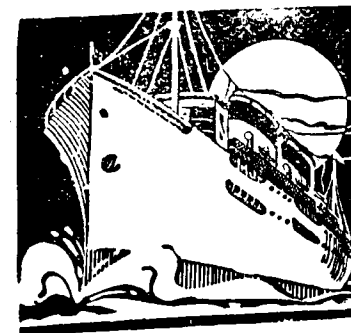
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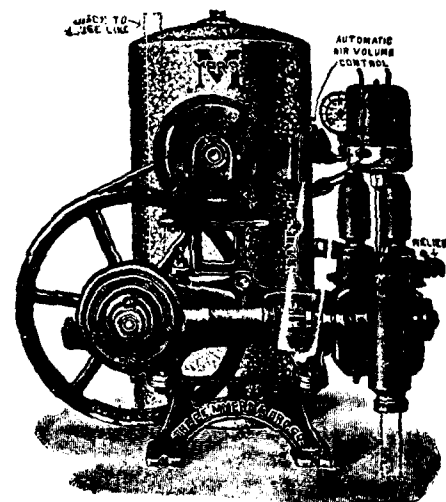
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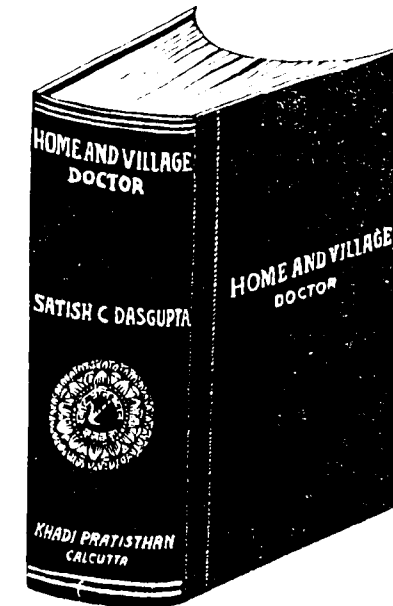
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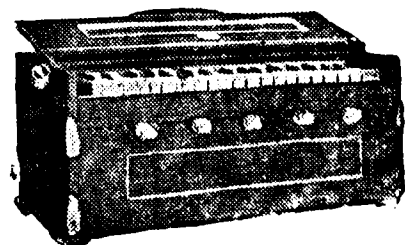
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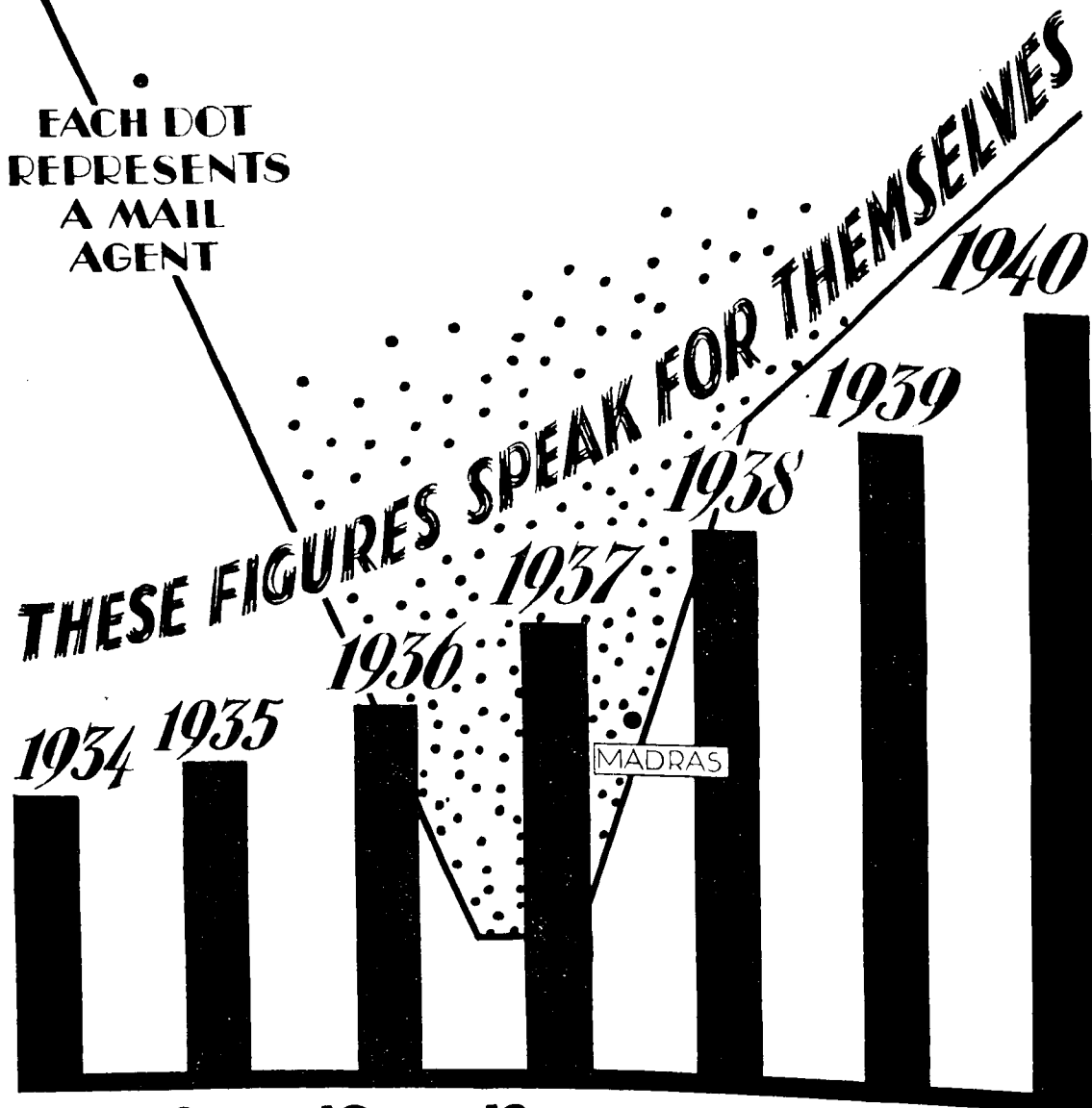
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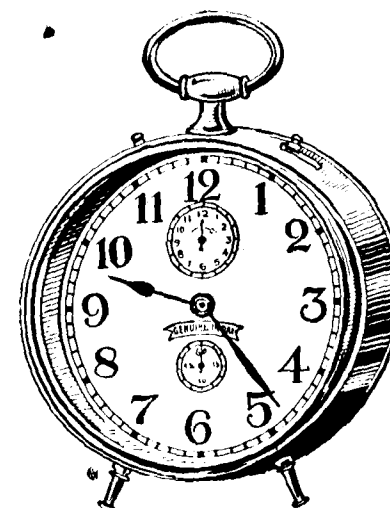
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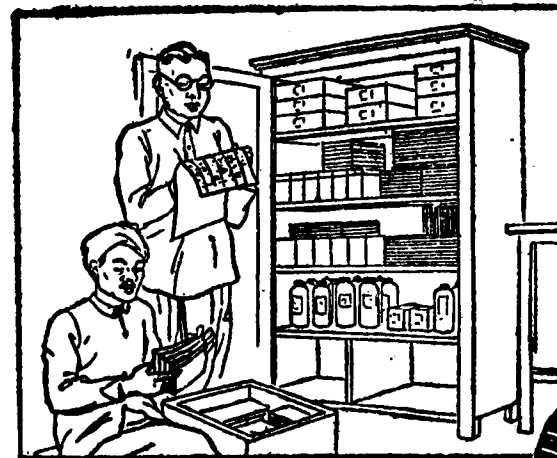
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SEPTEMBER 1940:—DETAILED CONTENTS

[No. 9.

PAGE	PAGE
VICEROY'S DECLARATION & AFTER 521	BOOKS RECEIVED ... 555
THE FUTURE OF HUMAN FREEDOM BY PROF. DIP CHAND VERMA, M.A. 525	INDIAN STATES
A CALL TO EDUCATED YOUNG MEN BY DR. P. S. SIVASWAMI AYYAR 527	Nizam's State Railway ... 556
HITLERISM AND NAPOLEONISM. 528	Industrial School for Girls ... 556
OUR PRESENT EDUCATIONAL SYSTEM BY PROF. S. N. L. SHRIVASTAVA ... 529	Provident Fund for Workers ... 556
A QUEEN IN EXILE BY MR. ARTHUR LAMSLEY ... 534	Mysore Paper Mills ... 556
MARKETING OF COTTON BY MR. D. T. SHAH, B.Com. ... 535	Mysore Lawyer Debarred ... 556
THE LATE MAHARAJA OF MYSORE 537	Travancore Budget ... 557
SUN-SPOTS AND WARS BY MR. M. V. RAMAKRISHNAN, M.A. 538	Defence Notifications ... 557
PANDITRAJ JAGANATH BY MR. K. T. ABRAHAM, B.A. ... 540	Relief to State Servants ... 557
IS MARRIAGE OPTIONAL OR IMPE- RATIVE? BY MR. H. G. NARAHARI. 542	The Port of Cochin ... 557
SPIRIT OF FRANCE AND THE FRENCH DEBACLE. BY MR. P. P. SARADHI. 545	"State Subjects" in Kashmir ... 558
INDIAN AFFAIRS BY "AN INDIAN JOURNALIST" ... 547	Gold Deposits in Kashmir ... 558
FOREIGN AFFAIRS BY "CHRONICLER" ... 550	Industrial Guilds ... 558
DIARY OF THE MONTH ... 552	Ranpur Ruler Deposed ... 558
THE WORLD OF BOOKS	Travelling Dispensary ... 558
Roman Fountain ... 553	The Jam Saheb's Statement ... 558
Hindu Culture & Sanskrit Civilization 553	INDIANS OVERSEAS
Story of My Experiments with Truth 554	General Smuts' Claim ... 559
Beautiful Bombay ... 554	Indian Marriages in Natal ... 559
Non-violent Revolution ... 554	Who's Who in South Africa ... 559
The Gandhian Way ... 554	Indian Troops in England ... 560
Science and Geeta ... 554	Indians in Mauritius ... 560
The Travancore Tribes and Castes 555	Disabilities of Indians ... 560
	Indian Trade Exhibition ... 560
	TOPICS FROM PERIODICALS
	Britain and India ... 561
	Belgium and France ... 561
	The American Mood ... 562
	The Place of Prayer in Life ... 562
	Spying in War ... 563
	The Cost of War ... 563
	Democracy in Eclipse ... 564
	Medicine at the Moghul Court ... 564
	Vocational Guidance ... 565
	The Indian Problem ... 565
	Labour Legislation ... 566
	Air-craft in Warfare ... 567
	Buddhism and Christianity ... 568
	INDIA IN PERIODICALS ... 568

(Contd. on page 6)

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3

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MONDAY	1 8 15 22 29	... 5 12 19 26	... 4 11 18 25	1 8 15 22 29
TUESDAY	2 9 16 23 30	... 6 13 20 27	... 5 12 19 26	2 9 16 23 30
WEDNESDAY	3 10 17 24 31	... 7 14 21 28	... 6 13 20 27	3 10 17 24 ...
THURSDAY	4 11 18 25 ...	1 8 15 22 29	... 7 14 21 28	4 11 18 25 ...
FRIDAY	5 12 19 26 ...	2 9 16 23 ...	1 8 15 22 29	5 12 19 26 ...
SATURDAY	6 13 20 27 ...	3 10 17 24 ...	2 9 16 23 30	6 13 20 27 ...
	MAY	JUNE	JULY	AUGUST
SUNDAY	... 5 12 19 26	30 2 9 16 23	... 7 14 21 28	... 4 11 18 25
MONDAY	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29	... 5 12 19 26
TUESDAY	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30	... 6 13 20 27
WEDNESDAY	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31	... 7 14 21 28
THURSDAY	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...	1 8 15 22 29
FRIDAY	3 10 17 24 31	... 7 11 21 28	5 12 19 26 ...	2 9 16 23 30
SATURDAY	4 11 18 25 ...	1 8 15 22 29	6 13 20 27 ...	3 10 17 24 31
	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
SUNDAY	1 8 15 22 29	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29
MONDAY	2 9 16 23 30	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30
TUESDAY	3 10 17 24 ...	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31
WEDNESDAY	4 11 18 25 ...	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...
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(Contd. from page 2)

	PAGE		PAGE
QUESTIONS OF IMPORTANCE		LITERARY	...
The Viceroy's Statement ...	569	PERSONAL	... 577
UTTERANCES OF THE DAY		MEDICAL	... 577
Mr. Amery on the Dead-lock ...	570	HEALTH	... 578
A Call to War Effort ...	570	CURRENCY AND BANKING	... 579
POLITICAL		RAILWAYS	... 579
Congress and Viceroy's Declaration.	571	ART AND DRAMA	... 580
EDUCATIONAL		SPORT	... 580
Military Training for Students ...	572	SCIENCE	... 581
Sir Akbar's Convocation Address ...	572	FILM WORLD	... 581
LEGAL		AUTOMOBILES	... 582
Judgment in Sarda Act Case ...	573	AVIATION	... 582
Chief Justice and Madras Bar ...	573	INDUSTRY	... 588
INSURANCE		AGRICULTURE	... 588
Insurance in University Course ...	574	LABOUR	... 584
New India Assurance Company ...	574	GENERAL	... 584
TRADE AND FINANCE		PORTRAITS AND ILLUSTRATIONS	
Indo-American Trade ...	575	The Late Maharaja of Mysore ...	586
Indian Aircraft Company ...	575	Sir Rabindranath Tagore ...	577
WOMEN'S PAGE		Sir R. K. Shanmukham Chetty ...	577
Sri Ramakrishna's Consort ...	576		
Women in the Chinese Assembly ...	576		

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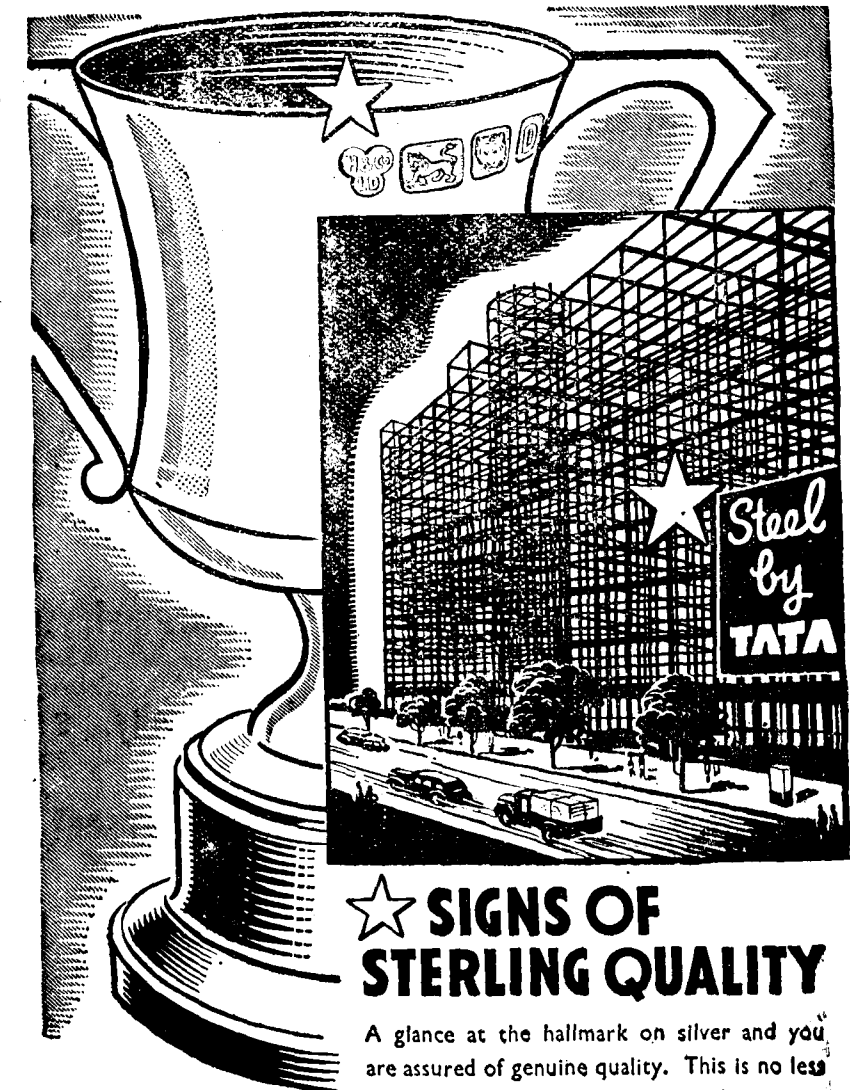
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INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

: o :			
	PAGE		PAGE
Advaita Ashrama	... 12	Kerala Soap Institute	... 20
Anglo-Indian Drug Co. FOURTH COVER.		Little's Oriental Balm	... 15
Appaswami Chetty & Co.	... 20	London Commercial Company	... 19
Assam Tribune	... 18	Madras Law Weekly	... 16
Bailey Bros.	... 10	Madras Mail	... 9
Bangalore Woollen and Cotton Mills.		Mahabodhi	... 16
INNER CONTENTS	... 4	Mabratta	... 17
Bengal Chemical Works	... 20	Mysore Iron and Steel Works	... 6
Bengal Weekly Law Reporter	... 14	Mysore Lamp Works	... 23
Best & Co. BELOW CALENDAR	6	Mysore Pearlite Vanishing Cream	... 2
Bhart Insurance Co. INNER CONTENTS	7	National Insurance Co. INNER CONTENTS	3
Bombay Law Journal	... 15	Oriental Life Assurance Co.	
Buckingham & Carnatic Co. Ltd.	... 7	INNER CONTENTS	... 10
Central Bank of India. READING MATTER	586	Parker Pen	... 8
Curzon & Co.	... 22	Pearl Press, Cochin	... 21
Chirological Society	... 18	Sadhana Aushadhalaya. INNER CONTENTS	13
Documentary Films Ltd.	... 11	Sankaragurukulapatrika	... 17
Free India	... 10	Seller, L. H.	... 17
Gannon, Dunkerley & Co.	... 14	Shaw, M. L.	... 18
General Motors (India) Ltd.	... 4	Simpson & Co. 2ND COVER.	
Good Year Tyre and Rubber Co.	... 5	Scindia Steam Navigation Co.	... 15
Hindusthan Standard	... 13	Spencer & Co. INNER CONTENTS	... 15
India School of Accountancy	... 19	Surajmal Lallubhai. INNER CONTENTS	11
Indian Bank. READING MATTER	... 583	Tata Iron & Steel Co.	... 9
Indian Rulings	... 11	Times of India Press	... 18
Jalal & Sons	... 17	Titaghur Paper Mills. 3RD COVER.	
Journal of the Oriental Research	18	Travancore Government	... 8
		Twentieth Century	... 12
		United India Life Assurance Co.	... 1
		Vedanta Philosophy	... 19
		Water Supply Specialists Ltd.	... 11



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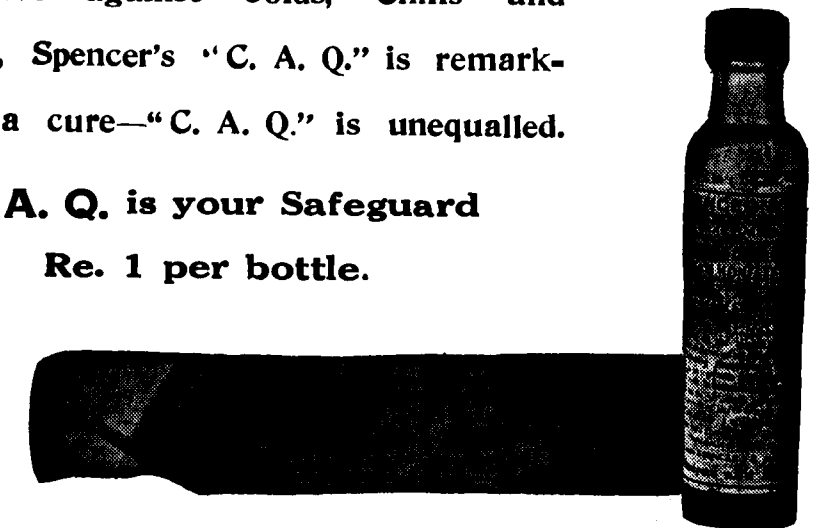
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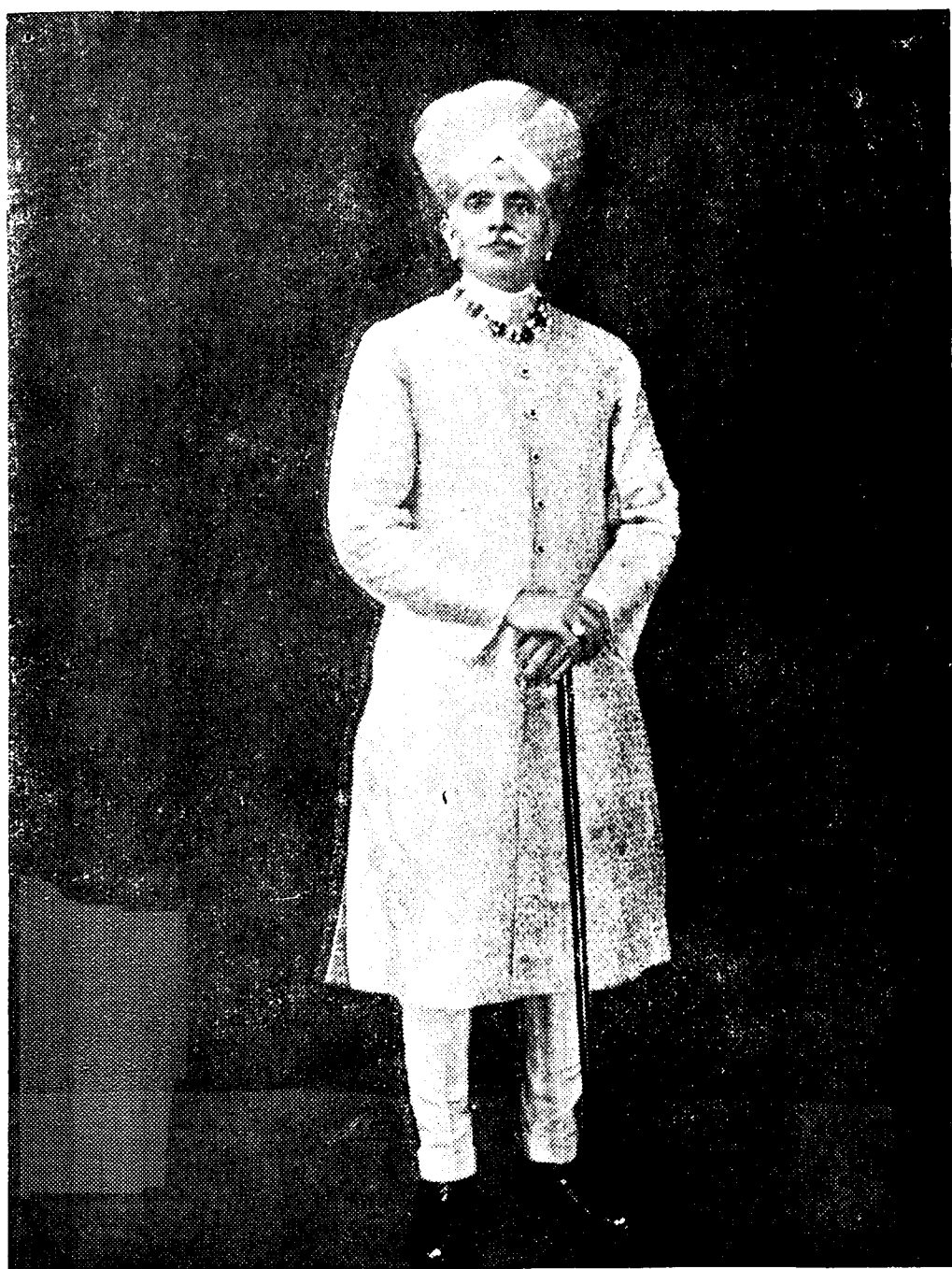
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THE VICEROY'S DECLARATION & AFTER

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It will be remembered that the All-India Congress Committee, which met at Poona on July 28, approved the Delhi resolution of the Working Committee asking for an immediate and unequivocal declaration from Great Britain according to "complete independence to India".

The Working Committee are more than ever convinced that the acknowledgment by Great Britain of the complete independence of India is the only solution of the problems facing both India and Britain and are, therefore, of opinion that such an unequivocal declaration should be immediately made, and that as an immediate step in giving effect to it, a Provisional National Government should be constituted at the Centre, which, though formed as a transitory measure, should be such as to command the confidence of all the elected elements in the Central Legislature and secure the closest co-operation of the responsible Governments in the Provinces.

The Working Committee are of opinion that unless the aforesaid declaration is made and a National Government accordingly formed at the Centre without delay, all efforts at organizing the material and moral resources of the country for defence cannot in any sense be voluntary or as from a free country and will, therefore, be ineffective. The Working Committee declare that if these measures are adopted, it will enable the Congress to throw in its full weight in the efforts for the effective organization of the defence of the country.

THE VICEROY'S DECLARATION

This was the Congress solution for resolving the political dead-lock. Government's response to this demand came in the shape of a Viceregal statement issued on the 8th August. The Viceroy in his statement clarified the intentions of His Majesty's Government regarding the constitutional future of India. The full text of the statement appears in another page (569), but we may draw attention here to its more salient points. His Excellency declared that His Majesty's Government are in full sympathy with

Indian aspirations and wish to see it given the fullest practical expression

subject to the due fulfilment of the obligations which Great Britain's long connection with India has imposed upon her and for which His Majesty's Government cannot divest themselves of responsibility.

The Viceroy added:

His Majesty's Government authorise me to declare that they will most readily assent to the setting up after the conclusion of the war, with the least possible delay, of a body representative of the principal elements in India's national life in order to devise the framework of the new constitution and they will lend every aid in their power to hasten decisions on all relevant matters to the utmost degree.

Meanwhile, they will welcome

and promote, in any way possible, every sincere and practical step that may be taken by representative Indians themselves to reach a basis of friendly agreement, firstly on the form which the post-war representative body should take, and the methods by which it should arrive at its conclusions, and secondly upon the principles and outlines of the constitution itself.

The statement further notified that for the period of the war, His Majesty's Government have authorised the Viceroy to invite a certain number of representative Indians to join the Executive Council. His Majesty's Government have further authorised him to establish a War Advisory Council which would meet at regular intervals and which would contain representatives of the Indian States and of other interests in the national life of India as a whole.

The Declaration had a mixed reception. Leaders of the Congress and the Muslim League declined to commit themselves individually to any opinion before consulting their colleagues in Conference. Discriminating criticism of the Declaration, however, came from leaders like Dr. Sapru, the

Rt. Hon. Sastri, Sir Chimanlal Setalvad and others who, while welcoming the response from the Government took exception to certain of its features. They held that altogether the present declaration was an advance on the Viceroy's statement of October last.

"In last October," said the Viceroy, "His Majesty's Government were ready to authorise the expansion of the Governor-General's Council to include a certain number of representatives of political parties. Since agreement between the major political parties is not possible, His Majesty's Government have authorised the Viceroy to invite a certain number of representative Indians to join my Executive Council."

That is to say, representative Indians who would join now the Executive Council, may not be necessarily representatives of political parties. Thus the precedent condition of agreement between parties is now waived. Secondly, the Congress demand for the right of framing the future constitution is met in some measure in the following declaration:—

There has been very strong insistence that the framing of that scheme should be primarily the responsibility of Indians themselves and should originate from Indian conception of the social, economic and political structure of Indian life. His Majesty's Government are in sympathy with that desire and wish to see it given fullest practical expression, subject to . . .

Commenting on this part of the Declaration, the Rt. Hon. Sastri observes:

It clearly lays the emphasis now on the part to be played by popular representatives in the framing of a new constitution. Government undertake to advise and to hasten decisions but the main responsibility for the framework will rest on the representatives of the different parties and interests. The renewed promise of Dominion Status paraphrased by the expression "free and equal partnership in the British Commonwealth" is welcome.

And yet Mr. Sastri cannot but regret that the Viceregal statement "has not made it easy for the Congress to change its policy". Why not, he asks,

make it clear that within 12 months, or so, after the end of the war, a Dominion constitution will be brought into operation? Why again should not the Central Government be converted, to the extent now possible, into a Government responsible to the Legislature? Elsewhere in the world and in Great Britain itself, the conduct of war has not stood in the way of reconstruction of the Government. The addition of a few popular leaders to the present Executive Council makes no appeal to the imagination of the public and certainly does not satisfy the demand of the Congress.

Sir Chimanlal Setalvad expressed the view that the Viceroy's statement constitutes an appreciable advance on the past declarations and that Congress should accept the interim arrangement proposed by the Viceroy without prejudice to its programme. But he cannot reconcile himself to the terms of the paragraph relating to minorities. To him as to Mr. Sastri, it amounts to "a charter to intransigence". Are obstructionists to have an ultimate veto? "Supposing," asks Sir Chimanlal

the Muslim League took up the unbending position that they will not accept any constitution which is not based on the Pakistan partition scheme, is it meant that the framing of a new constitution for India will be entirely held up? No one can deny that safeguards for the protection of minorities and giving them their due share in the government of the country should be provided in the constitution. But to say that the British Government will not countenance any new constitution which is not acceptable to any minority, however important, is to create a complete dead-lock.

MR. AMERY IN THE HOUSE OF COMMONS

Initiating the India debate in the House of Commons, Mr. L. S. Amery, Secretary of State, took occasion to speak at some length on the background of the political controversy in India and the dead-lock which had led to the Viceregal statement of August 8. In the course of a vigorous defence of Government policy (see page 570), Mr. Amery contended that the dead-lock was not one between His Majesty's Government and concentrated Indian opinion. His Majesty's Government, he said, was only one of the parties concerned.

Mr. Amery then proceeded to describe these parties and declared that the Indian National Congress had built up "a remarkable political organisation". He said "the Congress was by far the most efficient political machine in India, of which they were justly proud". They had striven to make it national and all-embracing. If they had succeeded and the Congress could speak for all main elements of Indian national life, then, however advanced their demands, the problem might have been very different and in many respects far easier than it was today.

Their claim to speak for India is utterly denied by very important elements in India's complex national life. These other elements assert their

right to be regarded not as mere numerical minorities, but as constituent factors in any future Indian policy entitled to be treated as such in any discussion for establishing India's future constitution. Foremost among these stand the great Moslem community, 90 millions strong and constituting a majority both in North-Western and North-Eastern India, but scattered as a minority over the whole sub-continent.

There is also a group of scheduled castes, who feel that as a community, they stand outside the main Hindu body which is representative of the Congress. Indian Princes constitute another group entity.

Mr. Amery's attempt to magnify the claims of minorities has been criticised with considerable warmth as an attempt to find excuses for Britain's unwillingness to part with power.

Apart from questioning the credentials of the Congress to speak for the whole country, Amery lapsed into the true Birkenhead style when he said that even if the Congress does not co-operate, Lord Linlithgow "will, of course, go ahead, prepared to work with those who will work with him and each other". A little thing, said the poet, may harm a wounded man, and Mr. Amery's threat was, perhaps, as tactless as it was unnecessary.

Nor was Mr. Amery quite happy in his handling of the constitutional issue. His rejection of the Congress plan for a National Government responsible to the present Central Legislature, says the *Statesman*, would savour of "timid and disastrous statesmanship".

We doubt if the Secretary of State has understood that the Congress, which, for some years boycotted the whole Montagu-Chelmsford Constitution and has at intervals renewed that boycott, and of late again kept its members away from the Assembly has now offered co-operation as a war measure, provided responsibility is transferred from Westminster to India—to accept the Central Legislature provided under the 1919 Constitution *minus* the official element; as the Legislature to which the Government shall in fact, if not in law, be responsible—that is a real concession on its part. The proposal, if we understand it all right, is to use the present Houses without an Assembly general election. It cannot accurately be said either that this prejudices the future in a sense favourable to Congress or that it requires or presupposes agreement on the eventual nature of the Legislature of the whole structure of the Constitution.

We are nothing rash or dangerous in such a war measure, but on the contrary to reject such a

solution would savour of timid and disastrous statesmanship unsuited to the times.

In the House of Lords, the debate on the same subject was initiated by Lord Strabolgi who suggested that Mr. Amery should visit India quickly with wide powers to come to an agreement.

WORKING COMMITTEE RESOLUTION

The proposals contained in the Viceroy's statement of August 8, and the Secretary of State's speech in the House of Commons on August 14, were subjected to prolonged discussion at the meeting of the Congress Working Committee in Wardha, under the immediate guidance of Mahatma Gandhi. In a lengthy resolution (published on page 571) adopted at the meeting, the Committee declared that these statements

are wholly opposed, not only to the principle of democracy acclaimed by the British Government in their war aims but also opposed to the best interests of India and therefore the Congress cannot be a party to accepting these proposals or advising the country to accept them.

The Committee further considered that these declarations and offers

not only fall far short of the Congress demand but would prove an impediment in the way of the evolution of a free and united India. The Working Committee, therefore, calls upon the people of India to condemn the attitude of the British Government by holding public meetings and by other methods and also through their elected representatives in the Provincial Legislatures.

It is interesting in this connection to recall Mr. C. Rajagopalachariar's sporting offer to Mr. Amery in answer to his difficulty as to the minorities. In a statement to the *Daily Herald*, Mr. Rajagopalachariar wrote:

In answer to Mr. Amery's difficulty as to the minorities, I may make a sporting offer that if His Majesty's Government will agree to Provisional National Government being formed at once, I undertake to persuade my colleagues in the Congress to agree to the Muslim League being invited to nominate the Prime Minister and to let him form the National Government as he would consider best. If there is sincerity in the difficulty felt by His Majesty's Government, it should be met by what I offer.

THE "LIBERAL" VIEW

At an emergent meeting of the Council of the National Liberal Federation of India, held at Allahabad on August 25 after prolonged

discussion, the Liberals in Council adopted a resolution asking for a clear assurance from the Government that the intransigence of the minorities should not stand in the way of full-fledged national freedom, that full powers should be conceded to the expanded Executive Council of the Viceroy and that a definite time-limit should be fixed for the attainment of Dominion Status by India. There is grave apprehension in the minds of the people, says the resolution,

that what he (Mr. Amery) called the British obligations in India may permanently stand in the way of India achieving the same freedom as the other Dominions enjoy. A clear assurance is, therefore, needed that the contemplated free and equal partnership of India is not subject to such qualifications.

The Council considers that a definite time-limit should be laid down within which India will attain Dominion Status as it feels that after the war danger is over, the various conditions in the declaration are capable of being put forward as excuses for delaying such attainment indefinitely.

From the foregoing account it will be seen that the spokesmen of the Indian National Congress condemn the declaration of the Viceroy and Mr. Amery's comment on the same and that the Liberals are certainly dissatisfied with either, as they see in them obstacles to the growth of full-fledged national freedom.

Mr. Jinnah, as the head of the All-India Moslem League, still insists that no Moslem League Member should join the Government War Committees; and not content with that he has taken disciplinary action against members of the League who have co-operated with the War Committees. As in the past, he has been postponing the decision of the All-India Moslem League on the important question of the Viceroy's declaration. It may be of interest in this connection to draw attention to the following paragraph in a public criticism of Mr. Jinnah's attitude, by the four well known Moslem leaders: Sir A. H. Ghaznavi and Sir Abdul Hamid, members of the Central Legislative Assembly, Sir Mohamed Yakub, Member of the Council of State, and Nawab Sir Mohiddin Farouqi, ex-Minister of Bengal:

Already the impression prevails that the main function of the League Executive is to wait and

watch what the Congress Working Committee does, to adhere in essentials to the decision arrived at by that body and in order to escape the charge of slavish imitation so word its resolutions as to introduce an element of plausibility and apparent originality into them. . . .

While the Working Committee's attitude has changed from benevolent to malevolent neutrality (we have in mind its ban on Muslim Leaguers joining War Committees), the Muslims as a community throughout the country—particularly in the Punjab—have been zealously and actively helping in the prosecution of the war with men, money and material in the Punjab and Bengal which, in the case of an invasion, stand to suffer more than most of the other provinces, the feeling is so high that if the Muslims are driven to a choice they would rather resign from the League than refuse to help in the war.

It seems to us under the present circumstances, nothing short of a National Government can catch the imagination of the people or satisfy the just and legitimate aspirations of those who have for years been yearning for self-Government. When it is suggested that the Defence portfolio in a National Government should be in the hands of an Indian member, it does not mean the transference of the Commander-in-Chief's functions and powers. It just means what at present Indian Civil Service members are entrusted with in shaping the policies of defence measures. A completely National Government though consisting of the leaders of all the parties and with His Excellency the Viceroy continuing to function as its head, as usual, will certainly serve to enthuse the country on the one hand in war efforts and at the same time safeguard the interests of Britain and India on the other. The expansion of the present Executive Council by the addition of a number of new members cannot possibly be a substitute for members chosen from representatives of all political parties to form a Cabinet in a National Government responsible to the legislature. While one can understand and even appreciate the difficulties of Great Britain which is now in the throes of a life and death struggle to concern itself with the measures for a new legislation altering the existing constitution of India, it cannot be claimed that it is a just reason for refusing to form a popular Government at the centre in this emergency when it is most necessary.

THE FUTURE OF HUMAN FREEDOM

BY PROF. DIP CHAND VERMA, M.A.

I

THE present war in Europe has developed in the context of forces that have been working in European Politics during the last decade. The characteristic feature of the post-Versailles period of European History has been the dwindling influence of democracy and the gradual ascendancy of a new philosophy of life and politics. Democracy has gone down because it has been mainly capitalist democracy that we have been working and the essential conditions for the realization of social democracy did not exist. Dictatorship, fascist as well as communist seems for the moment to better tally with the facts of the situation.

If democracy is finally abolished from the world and some form of dictatorship takes its place, it would be an irreparable loss to civilization. Some people argue that if dictatorship is really so efficient, why should we continue hugging the obsolete system of democracy? In the history of civilization there has always been the law of dynamics according to which the weaker has always gone to the wall. But the question is not merely of efficiency. Democracy is not merely a form of government. It stands for a definite system of social organization. If it goes down it would not merely be a change of government. It would signify the end of the Western civilization as we have come to know it since the time of the Renaissance and the Reformation. We have reasons to believe that the disappearance of this civilization would be such a serious loss that it is not likely to be compensated by the new technique and the efficiency of the system that would replace it.

Under the stress of war, the British House of Commons unanimously passed in a few hours a revolutionary piece of legislation, authorizing the Government full control over the life and property of all its citizens. It amounted almost to a system of State socialism. Under normal times such a measure would have been unthinkable. This is something more sweeping than what the labour party has been striving to bring

about since its very inception and has always failed to convince the British electorate or the House of Commons of its desirability. It has now been passed by the House of Commons with a decisive Tory majority and a government of which the Hon'ble Mr. W. Churchill is the presiding deity.

Even more significant was the British proposal to France for a single coalition government for the two countries, immediately to meet the war situation, but with obvious possibilities after the peace had been concluded. Unfortunately this proposal, like most British measures, came too late to serve any purpose, immediate or remote. Democracy under given circumstances can become as dynamic as the most ruthless dictatorship. There is nothing intrinsically wrong with the democratic system and the belief that dictatorial method is superior to democracy may have some relevance as regards the bourgeois democracy but is wholly unwarranted so far as true social democracy is concerned.

II

The future of Human Freedom still lies with democracy but not with the type of democracy which Lenin once characterized as a "bourgeois superstition". It must be a real dynamic force freed from the virtue of class domination. It is only under this transformation that the spirit of the democratic institutions can be preserved.

So long as democracy was comparatively secure and the danger of totalitarian domination remote, the civil and constitutional liberties provided by the democratic system were taken as a matter of course. It did not occur to the apologists of Hitler and Mussolini that these rights are the special privilege of democratic citizenship and are foreign to the dictatorial concept of social organization.

The Nazi steam-roller has now succeeded in destroying these 'Liberties' in nearly the whole of Europe. The Soviet have a parallel system of their own but that system is not democratic either. So far as the question of civil liberties is

concerned, there is little to choose between the Communist and the Nazi ideals, for each of these negatives precisely those values which are highly prized in a democratic system. France, the last stronghold of European democracy and republican traditions has been annexed by Nazism, and Paris, the fountain-head of revolutionary ideas, is under the gestapo rule. The new French constitution puts to an end the third Republic, which has had a magnificent career of nearly 70 years. In its place a dictatorial regime with the notorious Petain as the French Fuhrer has been substituted. England remains and its people are determined to fight to the last man till civilization triumphs over barbarism. In the words of the British Prime Minister, England now becomes the sole defender of the cause of Freedom and Democracy and the British nation is proud of this great role.

III

The immediate problem before the world is to safeguard its future Freedom. The clear duty of all lovers of freedom is to do all they can to strengthen the nation that has undertaken to make a stand for "International Liberties".

Our task is twofold. In the first place this war must be won by those states that stand for the democratic principles. In the second place an economic and political reorganization of the world must take place immediately on the establishment of Peace. The mistakes of 1919 must be avoided at all cost and peace should be conceived not to safeguard the interests of a group of nations, even though they be the victorious nations, but in the interests of the humanity as a whole. H. G. Wells has suggested that the 'Rights of Man' should now be clearly defined and has himself come out with a very comprehensive draft. A theoretical enunciation of these Rights would undoubtedly be helpful in determining the contours of the New World Order, but the really important thing is the establishment of the International Authority that would be the guardian of those Rights.

The present order is in a state of flux and the world revolution has come earlier than we expected. The question is, who would determine the character of this revolution? It is on this issue that the titanic struggle is being waged in the West. The totalitarian states have so far proved more ruthless but that does not insure them final victory.

"The great soul of the world is just," says Carlyle, "and though the unjust thing may for a time stand and seems to succeed, the longer it stands, the more complete and hideous will be its final overthrow."

They are twice armed who have their cause just and this now applies to the situation in which the British Empire and the allied nations find themselves. The British Empire is now the sole custodian of World Freedom and let it give a courageous lead to the nations of the world who, in their heart of hearts, wish victory for the principles on which Britain has taken its stand.

But a revolution must immediately take place in the internal structure of the British Empire itself. One is really astounded to see that the Indian situation still remains muddled up and the British politicians still continue repeating old phrases and platitudes without realizing that a new world order is impossible without the active co-operation of the great Indian people, if only because of their numerical preponderance.

The democratic leadership must present a parallel dynamic spirit, which means in the words of Mr. Amery, India's Secretary of State, the capacity to take 'great decisions'. Would the British Cabinet give a lead by taking the appropriate action in regard to the Indian situation?

The old world is disappearing but the new one that is taking its place must be based on the creative ideals of socialism and democracy. The reactionary fascist ascendancy cannot last for long. We are on the march towards a more equitable social order and the present turmoils may only serve as pangs of labour which are the predisposing conditions of any social rebirth.

A CALL TO EDUCATED YOUNG MEN

BY DR. SIR P. S. SIVASWAMI AYYAR

WHEN the war started in September last, many people thought that India was far away from the war zone and that there was no danger to its security. That would have been a very short-sighted and erroneous view even at that time. But the danger of war has now come nearer. Hitler is now dominating practically the whole of Europe, and England which has never been invaded during the last nine centuries is also threatened with invasion and attacks are being made on her by air from day to day. Raids are being made by the enemies upon Egypt and Aden on the West. The steady march of Japan on the East which has resulted in the conquest and occupation of all the Chinese ports and a considerable part of the interior of China has now extended to French Indo-China. The cession by the French Government of the Japanese demands for the establishment of military, naval and air bases in Indo-China practically means the Japanese conquest of that country. The occupation of Indo-China brings Japan very close to Burma and India and enhances the dangers to which India is exposed. We have been relying in the past upon the arm of England for our defence, and though it is the intention and the duty of Britain to defend India, we can imagine that in the life and death struggle in which England is involved for the defence of her own shores and in view of her commitments and her efforts on many fronts, it may not be possible for her to come to our aid if the enemy should come to our gates. It behoves the Government and the citizens of India to be prepared to shoulder their share of the burdens of defence. England is the last bastion of liberty. The calamitous consequences to this country can easily be visualised. The safety of India is closely linked with that of England, and if England loses the war, India will fall a prey to the aggressive designs of the totalitarian powers on the East and the West.

We have often declared that if the man-power of India were properly utilized, India would be able to supply millions

of soldiers for defence. The testing time has now come. One can see from the latest pronouncements of the Government that they have fully awakened to the dangers of the present situation and that their policy in political and military matters has been undergoing a marked change. In England all classes of people are vying with each other for enlistment in the defensive forces and in all the industries required for the successful prosecution of the war. It is equally our duty in this country to respond to the call for service. Failure to do so will expose us to public derision.

The exigencies of modern warfare make a demand upon the intelligence as well as the muscular strength and physical fitness of the soldier. A higher level of intelligence and education is now desired and expected from the soldiers. It is hardly necessary to point out that while intelligence and education must, in this as in other walks of life, offer prospects of promotion to higher ranks, all recruits must be prepared to start from the ranks of the private and cannot expect to be started as officers. The resolutions passed by the Madras and Annamalai Universities for the compulsory military training of University students indicate the appreciation by our elders of the necessity for military training for the youth of India. But what is the good of this military training if young men are not willing to serve the country by enlisting in the army when the need for their services is greatest?

The younger generation of India is imbued with a love of democratic ideals. Democracy implies a levelling down of class distinctions, a spirit of fraternity and equality and an appreciation of the value of order and discipline. Service in the army has tended to promote solidarity and discipline and a sense of brotherhood, and is a potent agency for the creation of patriotism and nationalism. Let us emulate the spirit of heroism and self-sacrifice which animates the youth of England and has sent them forth to soul-stirring exploits of valour.

HITLERISM AND NAPOLEONISM

BY MR. J. S. PONNIAH, M.A.
(American College, Madurai)

HOW striking are the parallels between the Napoleonic and the Hitlerite eras. Both the dictators, Napoleon and Hitler, have risen to power on the crests of the waves of domestic revolutions, overthrowing the existing democratic constitutions and inaugurating personal rule, though, in the case of the former there was a large measure of personal ambition and dynastic interests overweighing the purely nationalist considerations in the pursuit of their aims and policies.

It is in the realm of military strategy that the similarities between the two dictators are closer; so close that one is led to presume that the half-German Hitler might have copied the half-French Napoleon. The 'blitzkrieg' technique of Hitler is surely based upon Napoleon's tactics of lightning marches, massive concentration and crushing defeats at single battles. The amazing triumphs of Hitler in Poland, Belgium, Holland, Norway and France recall the equally amazing victories of Napoleon at Austerlitz (1805), Jena (1806) and Friedland (1807) against the Austrians, the Prussians and the Russians respectively. Not only valour of arms, but trickery and deception, and cajolery and threats were the quivers in the armoury of both Napoleon and Hitler; the triumphs of the latter over Czechoslovakia, Austria and Denmark are paralleled by those of the former over Saxony, Bavaria and the Baltic powers. Is not Napoleon's treaty of friendship with Tsar Alexander for dividing Europe between themselves so much alike the non-aggression pact signed between Hitler and Stalin?

Has Hitler copied the tactics of Napoleon? Plausibly—Yes. But a genius cannot be an imitator. Hitler's repetition of the supreme blunder of enslaving Europe is a proof that the German prodigy has not copied the French prodigy or at least profited himself by the failures of his prototype. The truth is that each has started independently treading the same path, which leads to the same inevitable goal—ruin.

Ruin was the single grim conclusion of Napoleonism. The same awaits Hitlerism

too. For, what power on earth can trample upon and extinguish the liberties of independent countries like Belgium, Holland, Denmark or France? The 'War of Liberation' declared by Prussia against the French tyrant in 1814 is bound to be repeated in 1940 against the German tyrant, and when this second phase of the war is started, there will surely be a 'Battle of the Nations', indeed, a greater Armageddon than that of Leipzig which crippled Napoleon's militarism and Waterloo which buried deep his Empire.

Would the fate be different if Hitler "has conquered and subjugated the world to such an extent that renders Germany sole lord of the earth" or if he divides Europe between himself and the competing dictators? Even so, the forces of freedom which have been ruthlessly suppressed or scattered abroad are bound to reassert themselves sooner or later and Hitlerism is doomed to fail. As the man is, so is his policy, and from all that we know about Adolf Hitler, there can be no two opinions regarding his character and his ultimate policy.

There is a curious resemblance in character between Napoleon and Hitler. Both are past masters in the arts of deception and hypocrisy. The utter disregard for human lives exhibited by Napoleon has only been enhanced by the more fiendish Hitler. Altogether, Napoleon sacrificed more than three million French lives (full half million in the Russian Expedition alone) and Hitler's exploits are sure to cost much heavier toll. Grimly, he might exclaim: "Napoleon, I have eclipsed thee!"

Napoleon's Memoirs and Hitler's *Mein Kampf* might remain to be sophisticated documents extolling their authors as the sons of liberty and the friends of oppressed nations. Nay, Germany might continue to worship Hitler as its "Saviour" even as the French still hail Bonaparte as the "martyr of St. Helena". Nevertheless the stern judgment of history would be unequivocal, that both are the unregenerate children of the evil spirit.

Some Aspects of Our Present Educational System

BY
PROF. S. N. L. SHRIVASTAVA, M.A.

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"Education is the manifestation of the perfection already in man. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet."

—Swami Vivekananda.

"Academic chairs are many, but wise and noble teachers are few, lecture-rooms are numerous and large, but the young people who genuinely thirst after truth and justice is small."—Albert Einstein.

OUR educational problem in India today has multiple facets. We hear from all quarters the almost deafening outcry of the unemployment of the educated, we hear the frantic appeals made for the substitution of liberal education by technological education, we hear of various schemes of educational reform both at the primary and at the secondary levels, and we also hear occasionally of the reform of higher or University education. Needless to say that these are some of the very important aspects of our present educational problem which demand urgent attention and speedy solution. I shall not here deal with any of these specific issues, but shall dwell on an aspect of the entire educational 'system' in so far as education has the definite objective of intellectual and moral culture and the moulding of personality apart from any technological or vocational equipment. 'Education' is a word which has acquired a very mobile and indefinite connotation; we speak of military education, of industrial education, of education in crafts and so on. In all these different applications of the term, education simply means a training or preparation for one or other vocation in life which provides at the same time a means of livelihood. But howsoever necessary vocational education may be—and no one will deny the supreme necessity of developing this kind of education in India today—there is always an inextinguishable necessity in any civilized human society for education in the higher and more primary sense of the term. Long ago, Plato made a distinction between 'education for leisure' and 'education for bread'. What we now call 'higher education' or University education may be taken as the

equivalent of what Plato called education for leisure. Such education has not for its direct and primary objective the preparation for livelihood, but *culture* in the widest and the most comprehensive sense. Culture means an all-round and harmonious development of *personality*. We have a harmonious and perfected personality when all the faculties of man, intellectual, æsthetic, moral and religious are adequately developed and refined and none of these is made to starve. The test of a developed intellect is not the garnering of an enormous and unmanageable amount of facts in the mind, running riot undigested, but the capacity for the proper *assimilation* of ideas, for creative and critical *thinking*, for adding to the sum-total of world's knowledge, and for the correct appraisal and tackling of the problems of practical life. The genuinely intellectual man is always a man of *insight*. The refinement of the æsthetic sensibility, the development of an artistic sense, should also be deemed a necessary qualification of the cultured or the educated. When a man shows burlesque manners in appearance, in speaking or in doing things, we can call him anything but educated. In the systems of education as they are prevalent in India, hardly any attention is given to this side of the question. I do not mean that all may become artists actually, but a certain measure of refinement is expected of all who claim to have received a higher or liberal education.

The other necessary elements of culture are a deepening of the moral consciousness and the awakening of the genuine religious spirit. A mere intellectual training without moral purity and religious aspiration falls short, by far, of true culture.

We have to judge the present system of higher education in India by these *credenda* of culture; and any attempt at the reorganisation of the present system of University education must definitely aim at ensuring the above-mentioned requirements. But one thing must be

made clear at the very outset: that the University education must be considered in its own terms and not in terms of economic utility. The University is not primarily and avowedly a place for training persons for any specific vocation, but an institution for cultural development and the advancement of knowledge. As such, University education cannot in itself be a guarantee for a ready employment. It does not do away with the need for a further professional qualification to be acquired by the University-educated in case he fails to secure an employment immediately after the completion of his University education. The tragedy of the unemployment of the educated in this country has been due to a very large extent to an overwhelming number of them crowding the legal profession alone, as if anything else were a taboo for the University graduate. Be it as it may, the question of employment or unemployment is an *economic* question and not an educational one. The problem of unemployment can in no way be solved by the abolition of higher education unless there are other openings for the youth of the country. A richly ramified industrial development and the opening of several institutes for technological training are, among other things, needed for the proper adjustments of the economic life of our people. This will also prevent the overcrowding of Universities by those who have not the proper aptitude for and a genuine inclination towards University education and who could more profitably devote themselves to technological training. This, however, is a different question altogether. The questions that we are legitimately warranted in asking with regard to the present system of University education in India are: Does it fulfil the purposes it avowedly stands for? Does the present system of University education bring about a cultural refinement and a harmonious development of personality? Does the University justify its claim to be a place for the building of character and the advancement of knowledge? Now, it will be readily admitted that we have not a happy answer for these questions. Both from the point of view of real intellectual culture and advancement of knowledge as well as from

that of moral perfectibility and character-building, our University products have a sorrowful tale to tell. Of the numerous University graduates, those who acquire a true cultural refinement and intellectual expansion, a thirst for knowledge and the capacity to advance it further a moral purity which can take them unscathed through the trials and temptations of public life and private responsibilities are few and far between. With rare exceptions, those who leave the portals of the University with a Degree (or bundles of them) are persons with an anemic intelligence whose sole intellectual preparation at the University has consisted in cramming their text-books and class-notes and vomiting them at the examinations. They could appropriately be described as "text-book gramophones", and the University could hardly deserve a better title than "a nursery of book-worms". Of course, a few students here and there do shine out by their success in Civil Service and other competitive examinations and a few (very few, indeed) turn out genuine researchers and scholars; but the exceeding smallness of their number is in marked contrast to the seething hundreds and thousands whose intellectual attainment is next to nothing. For the vast majority of students, *anyhow*, getting through the Examination is the be-all and end-all of their educational career, and the teachers also care precious little for anything else. A good percentage of passes in the examinations is sought to be ensured at the cost of the utter destruction of the mental resiliency of students by the mechanical processes that are employed to secure that end. The memory of the students is burdened with a good lot without awakening in them a real intellectual curiosity to understand things. No attempt is made by teachers to arouse in their thought that *wonder* which Plato said is the *motif* of all quest of knowledge. Where that is lacking, it is but natural that students shall never experience that inward *satisfaction* in their souls which knowledge genuinely sought for gives. When learning becomes, as it has become, in the present mechanised educational system a mere uninspired, unemotional, insipid process of memorising, the student is deprived of that spiritual

thrill which runs through the inmost and the entire being of man when there is a deep and intimate understanding of a truth. That moral purity and virtuous conduct also result from such a deep and genuine intellectuality was suggested long ago by Socrates in his seemingly paradoxical dictum: "Knowledge is virtue, and virtue is knowledge." What Socrates meant by *knowledge* was not any superficial learning, but a *deep intellectual insight* which was the source of the formation of right attitudes and therefore of virtuous conduct. We wonder when we see many of the so-called educated people with a depraved outlook and a debasing conduct, but little do we realise that such persons, in spite of their pretentious qualifications, never had any intellectual culture worth the name. I have always felt that the ultra-fashionableness, moral irresponsibility and a certain amount of ostensible arrogance, which one notices in University students, are simply the manifestations of a love for the spurious and the superficial which takes roots in the absence of a real intellectuality.

Besides the lack of proper intellectual culture, the moral character of our University products is far from being satisfactory and leaves much room for improvement. It may sound harsh but it has to be admitted that in private dealings and public affairs, it is only in exceptional cases that the 'educated' with all their boasted refinement exhibit a fair play and purity of motives. The phrases like 'educated rogues' and 'educated thieves' and so on are becoming current coins of our every-day life. It is often painful to see that in our public affairs selfishness and factional motives get the better of civic responsibilities and social justice. The climax of the tragedy is reached when even University administration and affairs do not remain unimpeachable. It was only the other day that the Hon'ble Mr. Sampurnanand, Minister for Education, U. P., said while inaugurating the U. P. Universities Inquiry Committee:

Intrigues, nepotism and factional feelings have invaded the sacred precincts of our universities and some of the worst methods of political caucuses have, in some cases, been adopted in a sphere where scholarship and character alone should have counted. We must set

ourselves to the task of clearing the temple of learning of the unclean methods of the market place.

A damaging indictment, indeed!

But the most deplorable of all the negative results of the present system of education in India has been the decline of the religious spirit amongst the youth of the country. In other countries, educationists may not give an important place to religion in the scheme of education; but in India where religion has been the foundation and the goal of her civilization since its very dawn, the waning of the religious spirit amongst the young cannot be viewed with unconcern by any educationist who has the welfare of India at heart. Religion has been the key-note of Hindu civilization in all the ages. "The age-long history of the spirit of India," says Mons. Romain Rolland, "is the history of a countless throng marching ever to the conquest of Supreme Reality." And in the present state of world civilization, when religion is needed most to give the peace and harmony of a deeper life, could anything be more opportune for India than this that she should contribute her mite towards the religious renaissance of the modern world by presenting to it her highly developed technique of spiritual ascent and realization which India with her innate capacity for spiritual *Sadhana* has brought to a scientific perfection? But, alas! not a few educated men in our country think that their greatest benefit from education has been that it has made them realise the uselessness and the absurdity of religion. Denationalisation of the Indian youth can go no further. Several schemes of educational reform in India are on the anvil, but I, for one, would consider every scheme a failure which would not succeed in setting right the attitude of the Indian youth towards religion. The future of world civilization depends upon religion, rightly understood and practised, and India must not fail in her age-long mission of giving spiritual light and solace to other nations of the world. It is high time for Indian youths to understand the eternal mission of their motherland and not be carried away by the slogans and shibboleths of a fancied rationalism and an ill-conceived modernism.

Then, again, to complete the tragedy as it were, there is amongst the vast majority of our educated youths a woeful ignorance of the history and ideals of Hindu civilization and of Hindu achievements in arts and architecture, in sciences, literature and philosophy, which makes a genuine and deep-rooted love of the motherland utterly impossible. Our students will pretend much knowledge about Shakespeare and Milton and myriads of foreign writers, but know nothing of the creations of Kalidas and Bhavabhuti. To many of them it will be a news to be told that many sciences had their birth in India and that Indian achievements in arts and architecture compare favourably with those of other nations in the world. There are graduates who will proudly parade their knowledge of the history of European philosophy from David Hume to Bertrand Russell, but ask them if they know anything of Samkara or Ramanuja or Sri Harsa or Nagarjun, and they will stare at you vacantly in the face. A typical example of the anomalous nature of our present system of education is an Indian graduate who takes a Ph. D. degree in Western philosophy, say, from the London University and knows next to nothing about Indian philosophy. Not that the knowledge of the Western systems is to be abjured; but to know them without knowing our own is an anomaly of the extremest type. It is such anomalies in his education as this that make the Indian a stranger in his own land. The ugliest feature, then, of our present educational system is that it has uprooted our youths from the soil of their cultural past and this ought not to be tolerated any longer if a real national regeneration is to be brought about. I do not here, for a moment, suggest that our students should not go abroad for any higher training which is not available in this country, nor do I hold that comparative studies of Indian and Western achievements in any sphere should be abjured. In fact, that is the greatest need of the hour. But it is a febrile and pitiable equipment indeed if one has no knowledge of the achievements of his own country. How else can we generate in the student a love and veneration for his motherland unless we enable him to visualise her,

not simply as a clod of earth, a mere geographical unit, but as the custodian of high and noble ideals and as the land of grand and significant achievements?

Lastly, our education has failed in another aspect. It has not engendered in our people that rational and critical outlook which rebels against all social evils and injustice and enables people to cast off their time-worn habits and customs and adapt themselves to the needs and exigencies of the times during which they live. It is really tragic to see many of the educated men living with utmost unconcern towards the evils and injustices in their social environment and still more tragic to see many of them defending such evils with an imposing armoury of pseudo-scientific reasons which their ingenuity supplies them with. Have we no reason to believe that our education has been altogether abortive when we see that any beneficial measure of social reform brought into our Legislative Assemblies is thrown out by a thumping majority of the 'educated'. Just think of the opposition which the Sarda Bill had to face and think of the tragic rejection of the Inter-Caste Marriage Validity Bill of Dr. Bhagwan Das. In the course of an article on "Education for a better social order," Principal K. G. Saiyidain observes:

If you look around and study the structure of Indian society, you will find it strown with relics of such obsolete and obviously unjust institutions as the Caste system, a social order which can at best be described as 'feudal', inequitable economic conceptions and privileges, the unsatisfactory status of women, the contempt for manual labour and labourers and, almost everywhere, a striking divorce between rights and obligations. Whatever justification may be offered of some of these conceptions and institutions as expressions of an earlier social order and of education as a means of their preservation—and I feel such justification is apt to be overdone—modern education will stultify itself if it defines its task as the uncritical acceptance of this fundamentally defective and unjust social order and its mechanical transmission to passively receptive children. The insinuation into their experience of any social, political or economic doctrine in such a way that they would be incapable later of thinking critically about them will rob them of intellectual freedom and deny them opportunities to learn to think freely and fearlessly. But this is what we are, consciously or unconsciously, doing every day in our schools, providing no activities, opportunities and situations that may provoke and stimulate fruitful and consecutive thinking.

I have sketched above some of the outstanding drawbacks of our present educational system and it will be evident that a new orientation altogether in our educational policy and methods is needed to set matters right. The greatest need of the hour is an educational renaissance, the inauguration of a new educational system which will fulfil our best and noblest national aspirations, which will guarantee intellectual expansion and advancement of learning, a sterling moral character and the enrichment and refinement of personality. This new system should also aim at removing the anomalies in our present educational system—the ignorance of the history, ideals and achievements of Hindu civilization, the disavowal of religion, the indifference towards social reform and so on. We want a system of University education that will promote in a satisfactory measure scholarship and research in every branch of knowledge and produce men who, in intellectual achievement, shall be able to rank with the best savants of the world. This is the main *raison d'être* of the University and by this is the success of the University to be judged.

Now that India is heading towards the attainment of self-government which will require the services and leadership of able-minded, justice-loving and strong-charactered men and women, it is all the more necessary and urgent that our educational policy and programme should be rightly orientated. The University in India will have to fulfil a very definite purpose and cannot be regarded as a superfluous institution which we may dispense with any time we please. It has to be mended (or rather re-created) and not to be ended as many would suppose. The prevailing drawbacks in our present University educational system being grave as they are, it is no wonder that people should clamour for the abolition of this pretentious higher education or that Mahatma Gandhi should favour the withdrawal of all State aids from the Universities. But yet, University education in India will have a mission to fulfil, if it is guided by right ideals and is made to function in a way that will bring substantial benefit to our people. India

is now passing through a period of transition, which has ahead of it not only a new political order but a completely new phase of national existence, wherein the disharmony and division of our present national life disfigured by parochial caste, community and provincial patriotisms will have to be fought with and solidarity achieved; wherein a new synthesis of the best ideals of the East and the West will have to be attempted, conserving all that is valuable in the age-long civilization of India; and wherein a new social order purged clear of its present evils and inequalities will have to be brought into being. India, in short, is now passing through that phase of transition which will inevitably, for weal or woe, usher her into the modern world with all its discordant voices and the conflict of ideals. No agency other than education of the right type could be more effectual an instrument for giving India an internal solidarity and the capacity to adapt itself successfully to the conditions of the modern world.

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N. GOPALA IYER,

Secretary.

Sept. '40.

A QUEEN IN EXILE

By MR. ARTHUR LAMSLEY

MOTHER ENGLAND has given a temporary home to Queen Wilhelmina of Holland. Another chapter is ended of Europe's wartime travail. It all happened so swiftly, so tragically, and within five days of the German hordes invading Dutch territory, destroying its towns and murdering its people, the sixty years' old Queen had sought refuge in hospitable England, having been brought across Channel in a British destroyer.

It was a breath-taking experience for the proud Queen Wilhelmina, as it was for the rest of mankind. Nothing so reflects the murderous mentality of the German Government than the sudden and final destruction of this small, only partially armed, country which had been at peace with its neighbours for a century of years.

Holland's Queen—Wilhelmina is still Queen of the Netherlands and the overseas empire in the East Indies—reminds English people very much of their own beloved Queen Victoria in manner of life, in her set mental habits, and in the quiet dignity of government. There is one essential difference between these two great ladies. . . . Queen Victoria rode in a pony trap whilst Wilhelmina rides a bicycle.

During recent years, since the marriage of Princess Juliana with Prince Bernhard, English people have affectionately thought Wilhelmina was "a bit Victorian", because she attempted to rule the young couple a little too sternly, and objected in motherly fashion to their more modern way of life. They have been amused, too, at the young couple's reactions. They had gone through the same in Victoria's reign.

Nevertheless, the English people have always displayed a great regard for Wilhelmina, because upon her shoulders rested the colossal responsibility of running efficiently her own small country in Europe and keeping a happy balance in its diplomatic relations, and at the same time governing with complete success a vast overseas empire in the East Indies, numbering nearly sixty-five million coloured people in over 800,000 square miles of rich territory. The English do not forget their own nation's Imperial expansion during Queen Victoria's long reign.

Another fact about Wilhelmina, which has appealed to the English mind, is that she has been clever enough to retain her Empire without the services of an adequate navy. Of course, there was always the British Navy keeping watch in Eastern seas, and in emergency, as today, no doubt Holland's Empire would be kept intact from marauding expeditions of other Powers. In many ways, Holland's Empire has been kept from violation through the generosity of the British taxpayer.

The Queen is extraordinarily well versed in the conditions and needs of Holland's Empire, and it is frankly admitted in international circles that the Dutch East Indies are exceptionally well governed. Hence, until the European war, there was little need of armed forces.

Wilhelmina does not shield under her sex in needing soft treatment from outside governments. On many occasions she has dismissed with a curt reply, or stubborn objection, suggestions from the great Powers. She actually had "a few words" with Queen Victoria over the late President Paul Kruger, and after the South African War, she sent a Dutch cruiser to Africa to bring the old Dutchman back in safety to Holland. It is also well known that she defied Lloyd George, and a few years ago stuck up to Hitler during the marriage of Princess Juliana to her German Consort, refusing to fly the swastika during the ceremony.

She is a hard worker, often at her desk at eight in the morning and working steadily throughout the day with only a short bicycle ride in the grounds for relaxation. She lives simply, her food being of the plainest. No queen in our day is so inconspicuously dressed: Wilhelmina possesses no clothes' sense. In many ways a stern adherence to the old Dutch tradition of plain living and high thinking has kept her in high popular esteem.

In England, as the guest of the King and Queen, and the nation, Wilhelmina, freed of the Nazi terrorism, will be able to make plans for the future of her country and its overseas possessions when peace has returned to Europe, and German aggression has been completely and finally destroyed.

MARKETING OF COTTON

By MR. D. T. SHAH, B.Com.

(Co-operative Department, Baroda State)

COTTON is one of the most important crops in India and may be said to contribute to a considerable extent to the purchasing power of the Indian agriculturist. It is a money-crop and the farmer sells away all that he produces without retaining any for his own use like the other crops of rice, wheat, pulses, etc. It will, therefore, be interesting to study how to secure the best price for the crop. Cotton passes through many hands in its journey of marketing, from farm to the ultimate consumer, and there is a great difference between the price that the grower gets and the price that the ultimate consumer pays. The producer is illiterate, ignorant and unorganised, while the consumer is well-organised and equipped with the most up-to-date knowledge of the trade. It is, therefore, natural that the producer may be exploited. One of the main complaints in India is that the agriculturist does not get an adequate and fair price for his produce, and bad marketing on his part is mainly responsible for this. Efficient marketing means how to realise the maximum price at the minimum cost. If the producer wants to earn more, he should either sell it at a high cost or reduce the cost of production. It may be noted that in an attempt to secure higher prices, there are limiting factors, namely, the price that the consumers are prepared to pay and the substitutes that are likely to compete. The small area of the cultivator's farm and his lack of staying power necessitate a large number of middlemen. Consequently a considerable portion of the price that is paid by the ultimate consumer goes to the middlemen. Some of the middlemen do render a service commensurate with what they are paid, but a large number of them lead the life of a parasite. Efficient and economic marketing, therefore, means the elimination of the unnecessary intermediaries and the expenses incurred on account of them. It is obvious that the price cannot be raised to an abnormal level; it is only the method of distribution that can be improved.

It is a matter of common knowledge that if the produce is sold in a finished

form as the consumer wants it instead of in a raw state, it would fetch a better price. In India, very few cotton-growers have understood this principle and if they have understood it, with the exception of a few cotton sale societies, very few have put it into practice. Most of the cultivators dispose of their produce before it is ginned, and the cotton-grower ceases from this stage to take part in the further onward journey in the process of marketing his produce. The ignorant and illiterate farmer does not like to enter into the botherations of the remaining marketing functions about which his knowledge is totally limited. It is he who suffers for the inefficiency of marketing, yet he is indifferent and does not think that efficient marketing is his concern.

It is the cotton-grower who should protest against all the defects in process of marketing of his produce. The malpractices, and the unscrupulous ways of merchants in the dealing with the ignorant cotton-growers, are the conspicuous factors in Indian bazzars, which tend to prevent from going to the coffers of the poor agriculturist some share of his hard labour. The want of proper organisation to grade and standardise the produce is another factor which keeps the price low. It is impossible for the individual farmer to remove all these defects and sell the small quantity of his produce in a finished form. The farmers are, therefore, in an obvious necessity of selling their goods collectively. This can be done by organising their sale associations.

That an agriculturist can only cultivate the land does not hold good now. It is gratifying to note that co-operative movement has come to the help of the unbusinesslike farmer and co-operative cotton sale societies have been started in some areas with an intention to secure better prices for the cotton-growers. These societies, generally, work on the following lines:—They distribute seeds to the members and advance about Rs. 8 per bigha for agricultural expenses while the members bind themselves to sell their

produce through them. On receipt of the crop, these societies lend to the extent of about 75 per cent. of the value of the produce after deducting the advances made in the monsoon for agricultural expenses. Sales are spread over the whole period and after deducting ginning, pressing and insurance charges and commission which does not exceed a rupee per *bhai* of 24 maunds, the society pays the remaining amount as the price of cotton to the members at a uniform rate in proportion to the quantity of cotton brought by them. These societies, if conducted on right lines and in a business fashion, will do a lot of good to the cotton-growers who have not yet fully realised the importance of these institutions and the number of producers who have availed of them is deplorably meagre. The cotton sale societies deserve encouragement and some sort of compulsion is needed to put a better variety in the market and secure business on a large scale. If three-fourth of the cotton-growers in a village have joined a sale society, the others must be forced to sell through it. The village may, then, be declared an area where nobody can purchase cotton except the sale society. These societies can become very useful agencies for introducing better varieties of seeds. It is not feasible for big financing agencies to finance the small cotton-grower individually, but they can easily do so through the medium of these societies.

Owning of a gin and press by farmers to sell cotton properly baled is a rare phenomenon in India. Even the cotton sale societies get their produce ginned and pressed by private factories. There are a few co-operative ginning and pressing factories in India, but compared to the number of cotton-growers and the area under cotton, they present a poor spectacle. It is said that the ginning and pressing charges are very heavy and the capitalists make large profits out of them. The gin and press owners are, therefore, a costly intermediary waxing fat at the expense of the poor farmers. It thus makes clear that if the cotton-grower wants to realise the full price of his produce, he should own all the institutions beginning from the growing of cotton to its selling in a

finished form. An individual farmer cannot do this, but if a large number of them can organise themselves in groups on a co-operative basis, there are all favourable chances and circumstances to enable them to own all these capitalistic concerns and retain the profits of their own labour.

Even after putting the cotton in a finished form for sale, there is no direct system of sale in India. A large number of *dalals* intervene before the cotton goes into the hands of mill-owners for conversion into cloth. This is a system where a great flaw lies. Even the mill-owners do not purchase except through their commission agents who, in their turn, engage other *dalals* also. Every endeavour should be made to induce the mill-owners to make direct purchases from the producers' associations. If need be, legal methods may be employed to eradicate this costly system. In short, the host of profit-seekers, who try to charge high prices to consumers and pay low prices to producers, should be eliminated from the present costly system of marketing.

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THE LATE MAHARAJA OF MYSORE

A great and good king has passed away in the death of H. H. Sri Krishnaraja Wadiyar of Mysore. Not only Mysore, but the Order of Princes, and indeed the whole of India, as the Rt. Hon. Sastriar said in his broadcast, suffer an irreparable loss. To the people of Mysore, the late Maharaja was a wise and beneficent ruler, whose constant thoughts and actions were inspired by the highest ideals of the philosopher-king of our scriptures. Of deeply religious character, he brought to the performance of his kingly office qualities of sympathy and understanding which have made his long and enlightened reign of 88 years an era of remarkable progress and achievement. In his personal life, the Maharaja typified a synthesis of qualities rarely to be found in the same character. There was in him a grace and dignity of bearing which always commanded respect. Simple in his tastes and almost austere in his habits, he carried himself with regal splendour and gracious charm on ceremonial occasions.

He carried himself, said Mr. Sastri, with the innate reserve of royalty, but without a suggestion of its pomp. The nature of the Prince was in keeping with his exterior. A good part of his day was given to the practice of worship and other devotional to the practice of worship and other devotional exercises. The company and conversation of learned men and pandits engaged his earnest attention. Of music and the fine arts, he was both an exquisite critic and a munificent patron. Few are the artistes of any part of India who were not proud of his recognition and did not receive material tokens of his appreciation. . . . His Highness's virtues were of profounder quality. He had charity of judgment, extraordinary toleration and forbearance and sincere devotion to the contentment and welfare of his subjects.

His Highness Sri Krishnaraja Wadiyar was born on June 4, 1884. At the age of ten he succeeded his father who died suddenly in Calcutta in December 1894. The State was, however, managed by his mother the Maharani Regent until August 6, 1902, when he was invested with full ruling powers by Lord Curzon, the then Viceroy.

His Highness was an orthodox Hindu, but he had a pronounced respect for other religions. Deeply attached to the

faith and philosophies of the Hindu tradition, he was equally learned in Western thought. The Maharaja was also distinguished for his many-sided interests. Apart from philosophy and religion, and music and the fine arts, he took a keen interest in polo and racing. He journeyed extensively throughout India visiting important Hindu sacred shrines and in 1931, undertook the trans-Himalayan pilgrimage to Mount Kailas and Manasarovar. In 1936, he visited England. A strict vegetarian, he lived during the voyage on food from his State and water from the Ganges. In London, he set up a temple in a room of his suite.

Alike by choice and by temperament, His Highness was a truly constitutional ruler in the sense that he preferred the rule of law to undue personal interference in State affairs. In this he was happily assisted by a succession of able and devoted Dewans, like Sir M. Visvesvaraya and Sir Mirza Ismail. The State maintained all-round progress and made rapid strides in material advancement. The Sivasamudram Electric Power House, the Kannambadi Irrigational Dam, the Bhadravati Iron and Steel Works and the village reconstruction programme have put Mysore in the forefront of Indian States.

The Maharaja had no issue and his brother's son, Sri Jaya Chamarajendra Wadiyar, who succeeds to the throne of Mysore, has a great inheritance to sustain and enhance. The young Prince has had the benefit of a sound modern education, has travelled extensively and, above all, has had the inestimable example of his august uncle, who had ruled the State with such distinction for eight and thirty years. May his rule be as beneficent to Mysore as was his illustrious predecessor's! For in the felicitous words of Sastriar the new Maharaja's career will be watched by all India as well as by Mysore. The fame of Mysore for enlightened and progressive rule is an asset of the Indian Nation. It is a lodestar for the Princely Order of India. Our best wishes go forth in fullness at this tender moment to the preservation and, why not, the augmentation of the lustre of a famous Royal House.

SUN-SPOTS AND WARS

BY MR. M. V. RAMAKRISHNAN, M.A.

DID you ever think that the main responsibility for the present war should rest not upon Hitler but upon our Sun? The little dark patches called spots which mar the otherwise brilliant surface of the Sun, cause enormous changes in life on earth. Swarms of corpuscles from regions surrounding the spots are ejected from the Sun, and when they reach the earth's atmosphere, they cause those violent excursions of the compass ~~med~~ from true north, called magnetic storms and those magnificent displays in the sky of the polar regions called aurorae. Radio communication is also interfered with: the clouds of corpuscles hitting the ionosphere cause undulations in it with no reflecting surface for radio waves at all. But nobody could have thought that spots on the Sun could have any influence on affairs here on earth. Recent studies of scientists in America and elsewhere have, however, revealed that they do influence biological behaviour.

SUN-SPOTS AND HUMAN TEMPERAMENT

A few years ago, Prof. A. Tchijevsky, a Russian scientist, presented a paper to the American Meteorological Society at Philadelphia, in which he called attention to a striking correspondence between human behaviour as reflected in mass movements throughout history and the eleven-year sun-spot cycle. He has shown that during each of the thirty years of Sun-spot maxima in the past three centuries, there have been major wars; these wars shortly preceded or followed such maxima. Few years of Sun-spot maxima have passed without a major war somewhere on earth. His attention was first called to this correspondence while he was in active service during the Great War of 1914-1918. He always noted that increased activity on the battle-fronts occurred simultaneously in many instances with the appearance of large spots on the Sun; and the intensest fighting took place in 1917 just at the peak of the Sun-spot cycle. He believes that some acute change in the nervous and psychic character of humanity does take place at Sun-spot maxima. Prof. Tchijevsky said all this some two

years before the actual beginning of the present war.

And as if to prove the correctness of Tchijevsky's theory, Sun-spots have again become busy since 1934, sowing dissensions amongst nations. For, from the year 1934 spots on the Sun began to increase, and correspondingly we had wars in Spain, in Abyssinia, and in China. The years 1938 and 1939 were years of great Sun-spot activity unequalled since 1870-71; and the present war began in September 1939; even Mr. Chamberlain's efforts could not avail against Sun-spot activity.

THE SUN-SPOT CYCLE IN VEGETABLE GROWTH

I am disposed to believe in the correctness of Prof. Tchijevsky's view. The spots are the visible evidence of the disturbances going on in the deep interior of the Sun; and it would, indeed, be remarkable if such disturbances could occur in the Sun without having some effect at least on living things which owe their existence primarily to the Sun. That the spots do really affect vegetable growth has been definitely shown by Dr. Douglass of the University of Arizona. Dr. Douglass has been able to trace the eleven-year Sun-spot cycle in the spacing of the annual rings in the tree trunks of such long-lived trees as the giant Sequoias, Redwoods and Arizona pines. The yearly growth of these trees is represented by the addition of a ring, and the total number of rings in any particular tree is a record of the age of the tree. Dr. Douglass was very much intrigued at the unequal spacing between the rings: the rings were sometimes spaced close together, then there would be an interval of wide spaces between the rings, then narrow spaces again, and so on. Why such unequal spacing between the rings? Possibly the growth of the tree was not uniform. In the life of the tree there were periods of rapid growth and these were followed by periods of retarded growth, and then rapid growth again, and so on. Dr. Douglass's discerning eye noted that there were ten to a dozen rings, on the average, separating intervals where the space between the rings was widest. This meant that there were ten to a dozen years separating

SEPTEMBER 1940]

SUN-SPOTS AND WARS

539

intervals of more rapid growth; and by looking up the time in the life of the tree when such rapid growth could have occurred, he found it to correspond to the maximum phase of the Sun-spot cycle. Dr. Douglass has established this correspondence, not from the examination of a few trees but from the examination of more than 500 trees covering life periods up to 3,000 years and more. It is believed that the ultra-violet radiation, which is strongest at times of Sun-spot maxima, is favourable to vegetable growth.

SUN-SPOTS AND HUMAN BEHAVIOUR

This radiation is no less important to human life; if we should receive much less of the ultra-violet radiation than we do, we would all die of rickets; if we should receive more, we would all be unmercifully burned. The high output of this radiation during times of Sun-spot activity cannot, therefore, be without its effect on the physiology of our system in a manner as to affect our behaviour.

It is also believed that this radiation has its influence on the sensitive ductless glands of human individuals. And modern science tells us that our temper and our moods depend upon the secretions of such glands; fear is a matter of endocrine secretions into the blood stream; indecision is a matter of thymus; genius is all a matter of thyroid, and mind pure chemistry. It is, therefore, not surprising to find that human temperament and human behaviour have corresponded closely to the Sun's cycles of behaviour.

Again, when huge Sun-spots belch forth and rain corpuscular sharpnel in the earth's direction, magnetic and electrical disturbances take place. As a result, changes take place in the electro-magnetic field of the earth. Now men are but bundles of nerves whose behaviour patterns are determined by the flow of electrons. Any slight change in these patterns, as a result of the changes in the electro-magnetic field of the earth, should cause a corresponding change in their behaviour. That was probably why the ancient Hindus insisted on a certain orientation of the bed-posts with respect to the magnetic north. That was again why,

when a child was transferred to a new place, they insisted on some "dust" from the old home to be taken to the new home, to enable the child to become "home-minded". It is, therefore, possible that electrical disturbances taking place at times of Sun-spot activity have some effect on the delicate fibres of our nerves and brain-cells, resulting in a change of our temperament and behaviour.

On all sides it looks as if our temper and our moods are dependent on the Sun's cycles of behaviour. If, then, Sun-spots are held to be accountable for wars, we should be expecting wars every eleven years or so, when the Sun-spots are numerous; and we could expect peace when the spots decline both in size and in number. We have now, it appears, passed the peak of the present cycle, and Dr. H. H. Clayton, who has made remarkable predictions of Sun-spot number, expects that the minimum of this cycle would be reached in 1946. The present war, therefore, might cease about a year or two prior to 1946. Of course, only if Sun-spots are in any manner the cause of exciting the brute in man.

TEMPLES, CHURCHES & MOSQUES

BY

MR. YAKUB HASAN

In this remarkable volume, Mr. Yakub Hasan takes us through the Chaldean to Roman, Greek and Egyptian temples, to Buddhist Monuments and the temples of the Far East in all their variety and splendour. The reader finds himself face to face, now with the pyramids of Egypt or Parthenon of Athens, now gazing at the dizzy domes of St. Mark's or St. Peter's, now passing through the corridor of the Rameswaram temple, or admiring the golden flooring of the Sheodagon Pagoda, now stupefied by the height and immensity of the Kutab or lulled into a beautiful vision by the delicate craftsmanship of the Taj.

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OF all the Sanskrit poets that enjoyed the patronage of kings, Jaganath was the last. He belongs to the modern era and is known as the modern Kalidasa. He was a born poet of deep learning. The excellence of his works are unquestioned and they enjoy a wide popularity.

Jaganath was an Andhra Brahmin, who belonged to the Veginada family. He had a famous father in Perumabhata, who was a pandit of deep learning. His mother's name was Lakshmi. In his "Pranabharana", he gives an insight into his personal history.

He learned the sastras from his illustrious father. Jaganath was taught from childhood to take great delight in learning the sastras. Perumabhata had specialized in all the sastras. From his native place Muganda, he went to Kasi (Benares), the seat of learning in those days. He learned the sastras from the best scholars. Jaganath states in his "Rasagangadhara" that his father was well read in all the sastras and that he learned them from him. But he finished his course in grammar under Seshaveeraswara, his father's preceptor.

Education over, Jaganath started for an adventurous tour. He was after fame and glory as a poet. First he reached the kingdom of Karnataka. His attempt at securing the favour of the king of Karnataka failed. He then turned his steps northwards and reached Jaipur. In sastraic learning no scholar was a match for him. At Jaipur, he established a school to teach the sastras. While he was thus leading a peaceful life, a kazi (Mahomedan priest) from the emperor Shajehan's court arrived there. He was a great religious scholar. He invited the Hindu scholars to engage in a religious controversy with him. His mission was to establish by his arguments that Islam was the only true religion. All except Jaganath failed to withstand his arguments. The kazi proved no match for Jaganath, a master of debate. To face the kazi, he learned the Persian language; and in later years he wrote poems in Persian as well.

This remarkable success over the kazi brought about a great change in his life. Shajehan, the Mogul emperor, learned of the greatness of Jaganath from the kazi, who returned from Jaipur. The great emperor sent for Jaganath and made him the poet laureate. It was Shajehan who dubbed him "panditraj", recognising his poetic talents and deep learning.

There are many romantic stories connected with Jaganath. That he fell in love with a Yavana or non-Hindu girl and took her to wife is a popular story. Some say that it is a lie invented by Appayadeekshita and Battojideekshita, his rivals in learning. But from his own works, it is evident that he had romantic connections with a non-Hindu girl. Stanzas composed by him in praise of his wife's beauty clearly indicate that she was a non-Hindu girl, and that he was head over heels in love with her. And it is a fact that he had married no Hindu girl; nor was he a brahmachari.

He was a pet of Shajehan and a friend of Dara. He wielded much influence in the Mogul court. He was a young poet saturated with romance. It was quite possible for a man of his circumstances to have fallen in love with a court-beauty. Again, his romantic connection might have served as a ladder through which he climbed up to prominence in the Mogul court.

In "Karunalahari", one of his later works, he makes a clean breast of his romantic connections with the non-Hindu girl. According to the Brahmin conventions, love affairs and romantic connections were unpardonable sins. He owns that he had been wallowing in a mire of sins. He implores the Lord's mercy, his soul is one burning misery and shame. He confesses that he is a storehouse of filth and sin. He prays the Redeemer to lift him from his fallen state. Many lines in "Karunalahari" are evidence of his deep sense of a spiritual fall. We see in those lines a genuine contrition for his sins.

There is another story which says that he married Lavangi, Dara's daughter, under romantic circumstances. Jaganath was a regular player of chaturanga (chess) at Dara's palace. But before dusk he used to return home. Lavangi fell in love with the handsome Brahmin poet, who regularly called on her father. She was fascinated by his learning and poetic talents. Soon her mother noticed signs of lovesickness in the girl, and on scrutiny, she detected that Jaganath was the object of her devotion. She told her husband that Lavangi was in love with Jaganath. He was perplexed. For a Mussulman girl, even a princess, to win her way into the love of a Brahmin was not easy. For a Brahmin it was a gamble with heaven and hell. Dara was certain that proper paths would not lead them to the goal. After sufficient deliberation he hit upon a plan. The next day Jaganath came as usual, and as usual they went on playing. Before dusk he got up to take leave. But Dara persuaded him to stay a few minutes more till the game was over. The clock struck six and the signal to close the gates was given. Jaganath knew for certain that on no account would the gates be re-opened before dawn. He got up with a perplexed face. He was awfully hungry. And he could not eat from a Mussalman's house. But Dara tried to console him.

"Don't worry, Jaganath," said he. "I shall supply you with everything. You can cook for yourself."

"But the water I get here is polluted," complained Jaganath.

"That's no difficulty. A fresh well shall be dug at once," assured Dara.

However, Jaganath had to reconcile himself to the trap in which he had fallen. Supper over, he was shown his quarters. He entered the room and rested on a sofa. Immediately, there rose a sudden vision of a maiden. She had shot in rather than entered. He was startled at this sudden apparition of a girl. In a dramatic fashion she neared him and rested on his lap. She raised her eyes imploringly. For a moment they were wrapped in silence. He learned that the girl in his lap was Lavangi. He knew

that social ostracism would be the result of this romance. However, he recited a stanza in Sanskrit which Lavangi understood as an appreciation of her beauty. In fact, what he meant was that she was not worth the trouble, considering the great sacrifice he was making. The stanza was so deftly woven with a double meaning. Now that the worst had happened, he determined to fly openly in the face of society. As the story goes, he married Lavangi and lived in Dara's palace.

The credulity of this particular story is open to question. But all these are evidences to show that Jaganath had married a non-Hindu girl under romantic circumstances.

In 1658 A.D., Shajehan fell ill and his sons began fighting among themselves for the Mogul throne. In this fratricidal war, Aurangazeeb came out victorious after killing his eldest brother Dara. Shajehan was imprisoned, and Aurangazeeb proclaimed himself the emperor. Jaganath's patrons had fallen. He had to flee the country for his life. It is believed that he fled to the kingdom of Kamarupa (modern Assam) with his wife and children. Pranaranayana, the king of Kamarupa, was his friend, and Jaganath was accorded a warm reception. Another version is that he fled to Mathura.

The popular belief is that Jaganath died in the Ganges. The social ostracism which he had to face was so severe that he got disgusted with life; this disgust led him to commit suicide. His family too perished with him. He seated his five children on the bank of the river Ganges. He too sat on the river bank with his wife and composed stanzas extolling Mother Ganges. When the first stanza was finished, a wave rushed and swept off one child. At the end of the second stanza, another child was swept off and in this manner all the five children perished in the river. Finally, the couple too were swept off by the waves of the Ganges and thus ended Jaganath and his family. This story does not seem to bear the stamp of truth. Another version is that he jumped into the Ganges with a broken heart and killed himself. As he drew

towards his end, he lost his wife and children; a cloud of doom and shame overshadowed him. As a final resort, he sought shelter in Mother Ganges' lap reciting his own "Gangalahari". According to the Hindu belief Gangamata is the purifier of all sinners.

Of the numerous works of Pandit Jaganath, more than a dozen still survive. If time is a touchstone of literature, it has proved the real excellence of his works. Among them there are criticisms, panegyrics and works on rhetoric.

"Manoramakuchamardana" is a destructive criticism of Battojideekshita's grammar called "Manorama". The circumstances under which this criticism was written are interesting. Battojideekshita finished his "Sidhandakaumudi" and sent it through a disciple of his for Jaganath's approval. He was enjoying a short nap, his head resting on his wife's lap when

the manuscript was brought to him. Without stirring from that position he asked the messenger to read it; in the end he remarked in a disparaging tone that it was fit for beginners. Battoji took the insult to heart. With dogged perseverance he finished "Manorama". This, too, was sent to Jaganath. He wrote a criticism then and there and that is "Manoramakuchamardana". When Battoji saw the criticism, he fainted. However these two grammar books are very popular even to-day.

"Rasagangadhara" is Jaganath's premier work. It is a rhetorical work written in an original manner, criticising all the then existing works on rhetoric and establishing his own views. Examples cited in this book are stanzas composed by the author himself. Much of his fame as a scholar and poet rest on the excellence of this work.

Is Marriage Optional or Imperative?

BY MR. H. G. NARAHARI, M.A.

THE present writer does not pretend to give any decisive answer to this disputed question. Nor does he presume to offer his own observations on this debatable point. All that he attempts, in the course of the present paper, is to point out the attitude of the Vedic seers and the ancient Hindu law-givers towards this important subject.

There is in ordinary life a tendency to consider that while marriage is an optional function so far as a man is concerned, it is a necessary ceremony which every woman must undergo; while no bachelor for life is blamed, a girl who decides to remain a spinster for life is open to the derision of all around her. It is the object of the present paper to consider whether this popular feeling is supported by the Vedas and the Law-books.

It must be admitted at the very outset that the Vedic texts and the Law-books look upon marriage as a very important

function. Marriage, to them, is a sacred function. It is, as I have observed elsewhere,* "not merely a means to prevent evil that is otherwise inevitable, not merely the necessary weapon to fight out immorality that is otherwise possible, not merely a mere concession to human weakness but a spiritual function which, not only serves to save the man and woman from the otherwise inevitable immorality but also helps the parents of the bride and the bridegroom to attain the *summum bonum* of human existence. Perhaps the greatest gift that a man can boast of is his daughter to a worthy man, and this act brings him the highest benefit he can ever desire. It brings him Heaven which is otherwise very difficult to attain." An entire *Hymn* (X. 85) is to be found in the Rig-Veda, which describes in detail the marriage-ceremony in Vedic India.

* See my paper "Society in Mauryan India".—New Indian Antiquary.

While the Vedic seers and the Law-givers are seen to have such a high esteem for marriage, they are also seen to be tolerant towards the unmarried. It may be that each student is asked by his teacher not to remain single after he has paid his guru-daksina.* It may be that marriage has always been considered the easiest way to attain Heaven. But neither in Vedic India nor in the period of the Smritis, was there any belief that the unmarried are ineligible for the *summum bonum* of mankind. If a married man should be eligible to perform sacrifices and thereby attain Heaven, the man who has taken up for life the vow of celibacy goes at death to the Brahma-loka, never to return. In fact, the Law-givers seem to be more favourable towards the celibate rather than towards the householder.

Nor is there any justification for the view that celibacy is praiseworthy only in men. The general attitude of the Law-book towards marriage, no doubt, makes one feel that, in their opinion, marriage is the best pursuit a woman can ever think of. But the attempt to find in the Law-books condemnations of unmarried women would be fruitless. If a woman that is married is extolled in them, she that remains unmarried for life is not scoffed at.

In the Rig-Veda (RV. II. 17. 7.), a seer addressing Soma says he goes to him for wealth as a virtuous maiden who, growing old in her paternal home, claims her support from her parents. Wilson, commenting on this stanza, observes that "the possibility of a daughter's being so situated intimates a probability that infant marriages were not at this time considered imperative."† Such a state of affairs may also mean that marriage of girls was not considered imperative in Vedic India.

The Law-givers also seem to entertain a similar opinion. In the Salya Parva of the Mahabharata, Narada is reported to have told an old spinster that the higher worlds are inaccessible to her, because she is unmarried. But Law-givers like

Harita and Yama do not agree with him (Parasara Smṛti, p. 112, Madras Edition). According to Harita, women are of two kinds: the Brahnavadinis and the spinsters for the time being; while those belonging to the former kind are expected to be initiated and to perform Agnindhana and Bhiksacarya at home; those belonging to the latter category are required to undergo the ceremony of initiation before they get married. The Law-giver Yama says (Parasara-loc. cit.) that in olden times there was prevalent the practice of initiating even young girls, who were taught the Vedas and the Savitri. The teachers of such girls were either their fathers or uncles, or brothers. These girls were required to beg only in their house and were forbidden the use of the skins of the antelope (Ajina) or the bark-garment. They were also prohibited from growing matted hair.

An objection is sometimes brought forward that these are practices of ancient Yugas and that in the present Yuga they are forbidden. But this argument seems to proceed from a misconception of the meaning of the term 'Yuga'. A careful study of the Indian astronomical works is capable of showing that a Yuga does not mean such a fanciful length of time. The term Yuga is used in four senses:

1. A fourfold Yuga of 12,000 years made up of a Krita Yuga of 4,800 years, a Treta Yuga of 3,600 years, a Dvapara Yuga of 2,400 years and a Kali Yuga of 1,200 years.

2. A cycle of 5 human years as expounded in the Vedanga-jyautisa;

3. a single human year, and

4. a Parva or half-a-lunation, known as the white or dark half of a Lunar month. (See Dr. R. Shama Sastry's "Drapsa: The Vedic Cycle of Eclipses", p. 88.)

Moreover, there does not seem to be any reason in the argument which imagines that certain customs are fixed for certain times and which consequently holds that the customs of one time cannot be followed at another time. In our daily customs, there are a good many practices which we have adopted from our

* Taittiriya Upanisad—I. II.—Acaryaya priyam dhanam shrtya prajatanam ma vyavacchetsih.

† H. H. Wilson's Rig Veda Samhita, Vol. II, p. 251.

Vedic ancestors and a good many which were current in the Smriti period. The principle underlying such a choice on our part is our desire to get the 'good' in the practice of our elders, to do which we have been exhorted even by themselves. In the Taittiriya Upanishad* the teacher, at the time of leave-taking, advises the student as follows:—"Whatever is good in our conduct, that alone thou shalt inculcate, not anything else." It is quite possible that very often our choice may not be right and that experience alone can show the inadequacy of our choice. The only thing that we ought to do under such circumstances is to take away that which is undesirable in us and thereby make ourselves free from imperfections.

It is also true that people are required to change with the times. They cannot remain what they are and still think of remaining comfortable. A man who would refuse to change is the very sort of man who would stand in the midst of a busy high road and would still insist on not being run over by the ever-rolling motor cars and buses.

Some more evidence is also forthcoming to support us in our endeavour to prove that it is not wrong to change the existing order of customs from time to time. The various rules of conduct prescribed by our Dharmasastras are all called *samayacarika*, thereby suggesting that they are subject to change whenever there is a necessity. Apastamba begins his Dharmasutras with the following statement:—"Now, then, we will expound the rules of conduct which are to be practised in accordance with the times (*samaya-carika*)".—Apastamba's Dharmasutra—I.1.1.

There is also the familiar statement "Raja kalasya karanam"—"the king is the maker of the day," which also suggests that the codes of law are subject to modification. It is clear, therefore, that there is nothing like a prescribed law for all time and that the numerous codes of

law are subject to fluctuation in accordance with the needs of the times or the will of individuals. There is no justification to the exercising of a particular law when the time is come when that law is no longer relished. There is prescribed on earth no law which is not accepted by the majority of the people. Society changes from time to time, and a consequent change of the codes of law is an absolute necessity. Neglect of such a duty shall mean a rebellion against the existing law and when such a state of affairs should prevail, the very principle which was responsible for the birth of all law is blasted. Laws were prescribed that there may not be any disturbance in the social order, and when the existence of a particular code cannot bring this order, that code is of no use. The aim of all legislation, therefore, should be to codify the existing customs and manners current among the majority. An attempt to prescribe a certain law and force all people to obey it would not merely be fantastic but also a thorough failure.

What applies to the laws of the State applies in an equal measure to social customs also, and it behoves the people to change their customs and manners in accordance with the times. When the woman of the present day is no longer what her sister was centuries back and when she has proved that she is in no way inferior to man in the various activities of life, there seems to be no justification to use the brand of law to suppress her. More unjust would be, if she should be denied the privileges enjoyed by her ancestors by the very people who are upholders of everything that is ancient. If, according to the Vedas and the Smriti, a girl was at liberty either to accept marriage or not, and was not condemned if she chose the latter alternative, there seems to be no reason why such a condemnation should exist now. If considerations of breach of morality necessitate marriage to both the sexes, there seems to be, therefore, no reason why marriage should be made compulsory to one sex and optional to another.

The Spirit of France and the French Debacle

BY MR. P. P. SARADHI, B.A., B.L.

(Sub-Judge, Retired)

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EVERY national crisis compels taking stock of the mettle of the race. That a country supposed to be highly enlightened and cultured with vast sovereign powers and possessions, vast colonies and a Navy, the third in might and strength, with a long eventful history in the past, should have capitulated to the New Barbarians, evokes serious introspection and retrospection and the discovery of the real cause for the debacle. The solution of the why would throw ample material by way of instruction to other races and nationalities. A set of former Ministers who played their role (without any obvious sign of material defect in their conduct—M. Daladier, M. Blum and others) should now be arraigned for treason to the country and as traitors is the most tangible ground for re-examination of the forces—the spirit that dwelt in the millions of the French people till the event that shook the whole nation occurred.

The country is on the brink of a terrible revolution—reminding us of the horrors of the last French Revolution. General Petain's Government is diametrically opposed to the new formed National Government. A new kind of national socialism would come to existence consistent with the inherent spirit of the race that has till now counted as a great nation in the councils of the world states. Economic distress, famines and pestilence would soon overrun the whole country, and it is impossible for the overriding Germans to run peaceably the governance of the occupied territory, while in their own country rumblings of discontent are frequently heard against the go-ahead policy of their Dictator and the military junta—his advisers. Nevertheless the French defection is the opportunity for the Nazi overlordship and aggression. They were beaten without being able to fight.—(General de Gaulle's opinion.) That makes the debacle more pathetic. General Weygand was the easiest to succumb to the Nazi machinations. He was even sent as a

German emissary to Syria to make the French High Commissioner in Syria and the Commander-in-Chief, General Mittelhauser, to capitulate to the German dominance. Divided councils disrupted the Government unity and after surrender the General left Bordeaux—the Cabinet to function in one town while Parliament distributed itself over two or more towns.

If to-day Marshal Petain is a dictator—while Napoleon and Louis XIV founded their rule on victory and the policies which made France Great—Petain's dictatorship is the first in the world's history whose title to power is surrender to despair. It does not promise any long life for the *Petaim regime*. There was betrayal of the cause of the Allies and an armistice ignoble and mean was signed between Germany, France and even Italy. The moral blemish is when the Petain's Government tries to plead justification for breaking off diplomatic relationship with Britain. The spirit of France will operate terribly once they realise how their cherished self-respect has been wounded. They count upon the fall of the Bastille as their prior demonstration of that spirit and the celebration of its anniversary resounded recently (14th July 1940) with the cries "Vive la France" from thousands of the French in London. They look with proud anticipation on their next anniversary being celebrated by a free and victorious France.

Their present overthrow was not brought about by force of arms. It was caused, as stated by Mr. Attlee, very largely by Hitler's other offence—destruction of the amity, the confidence and morals of the people resulting in the paralysis of the will power at a critical time. Full use was made of the national differences by Nazi propagandists; but not only of national differences, the Nazis were able to persuade some well-to-do people that they were the saviours of the society against Red revolution. They now seek to persuade the workers that they are the friends of the poor against the ruling

* तैत्तिरीय उपनिषद्—loc. cit.

classes. Thus the Nazis seek to impose on the world a new ruling class. Themselves, more brutal and more oppressive than any of which they have had experience.

Now the position of the French is as stated by *Herald Tribune*: "France for generations has known free speech. Everything has changed. No Frenchman is free to-day. Neither Marshal Petain nor any other French leader can be anything but a Nazi puppet."

The French are now divided—the Free Frenchman who want to fight for freedom, those who willingly or unwillingly submit to the violation of the country. Now the *National Assembly* would set about revising the constitution. A national referendum would be held—to avoid all false interpretation and to seal the agreement reached between the Government and the ex-service men to put the New Constitution before the nation for ratification.

How long would this disruption continue? So long as the different political ideologies divide the nation into factions. For the time their mental vision has been hypnotised, blurred and eclipsed by phantom theories Fascism and Communism which spread out a tapestry of a beautiful picture of abolition of inequalities in their economic condition. But they cannot divorce their inherent respect for the self and individuality from their conception of *economics of mere living*. Their mental plane is of a different nature. Their spiritual outlook aims at any kind of commandeering or dictatorship. They revolted against the tyrant king and they would not yield to the tyranny of dictators. It is well known that Soviet ideology was studied and propagated even by some members of the Senate. They had not been dismissed till the mischief they did had worked itself out. The defect national lies in their mentality. They are *too critical*. The national intellect, says Tilby, *produces light rather than heat, and cool conviction rather than emotional combustion*; and since French thought will tolerate any proposition except the nihilistic assumption that marks an

irrational creature living in an irrational universe, it is *neither casual nor opportunist*. It is, therefore, driven by its own nature to seek insistently for permanent principles beneath the anfractuosities and apparent contradictions of every-day experience.

Secondly, they are never satisfied with an improvised solution or compromise after the easy going English method of tolerating the second best as the best that is practically available in the circumstances. They seek always certainty and precision rather than flexibility of definition. [The feature is almost similar to the metaphysical attitude of the Indian mind.] This very precision of outlook and approach, while invaluable in science and law, does sometimes tend to underrate and even ignore the indispensable outside experience, which cannot be easily isolated or reduced to a logical formula.—*United Empire Journal* for March, page 101.

France and Britain, however, are not competitors in politics or economics but complementary. They have the same fundamental ideas as to the functions of the State and individual liberty and they both hold firmly that human progress is incompatible with totalitarian schemes of government. The resurgence of France would be as a strong popular democracy. But it would take a few years for that; for the French mind must warm the heart enough to plunge into immediate action. Ideologies must be scrutinised thoroughly before the democratic ideal (the lesson of Russians) should resuscitate itself. Their characteristic is gaiety and it is stated that they owe it to the wines of France. "A good red wine is a tonic rich in tannin, phosphorous and the organic acids." But their gaiety infects all the world people and does not affect their patriotism or their stamina for nationalism.

So much so the saying is "Good Americans when they die go to Paris. This epigram is a monument and the passion of a century of Americans of all classes to go to Paris, and Paris is the citadel of art, thought, and elegance.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Mr. Spender on Britain and India

WHILE gratified at India's great and growing contribution to the War effort and of her leaders' recognition that her security and progress depend on the victory of the British arms, Mr. J. A. Spender, the veteran British journalist, expresses some surprise at Mr. Gandhi's advice to the Congress to stand aloof. For Britain's defeat would spell disaster to Indian hopes and aspirations.

England in her life and death struggle stands for the principles of liberty and democracy to which the very existence of Congress and all possibility of free institutions of independence for India depends. If she were defeated, India would be at the mercy of her conquerors of whom the principal is Germany.

It is possible that Russia and even Japan would seek a share, but that would make little difference to Congress or any of the parties which are seeking to set up democratic institutions in India.

Whichever of them obtained a footing in India would enter as a dictator; their first step would be to stamp out all parties or individuals who are engaged in free political activities or in any way seeking to promote self-government or independence for India.

This is not a guess of what they would do if they had the opportunity; it is a description of what they are actually doing in Europe today.

As in Europe so in India, he says, pacifists and advocates of non-violence would find themselves at the mercy of German bombs and tanks. As for the settlement of the Indian problem,

Englishmen would like to see Indians joining hands in an agreed solution of their political problems, but if that is not possible they would ask the Indian parties to remember that the liberties of them all are at stake in the British conflict with Germany and to reflect whether they are doing themselves justice or acting generously in standing aloof or embarrassing Britain in the stand she is making for their liberties as well as her own.

The issue has now become one of liberty against tyranny for the whole world and, from what I know of my Indian friends, I feel sure they do not in their hearts think it sufficient to remain spectators in the belief that Britain will win this victory without their aid.

Honour to Poet Tagore

The conferment of a doctorate on Rabindranath Tagore by the University of Oxford is a graceful act of recognition on which both the University and the Poet should be congratulated. Each sheds fresh lustre on the other. At the special Convocation held at Santiniketan for the purpose, a beautiful and impressive ceremony was gone through in the course of which Dr. Tagore was hailed as

a myriad-minded poet and writer, the musician famous in his art, the philosopher proved both in word and deed, the fervent upholder of learning and sound doctrine, the ardent defender of public liberties, one who by the sanctity of his life and character has won for himself the praise of all mankind.

Sir Maurice Gwyer, the learned Judge of the Federal Court, who presided on the occasion, made a felicitous reference to the great seats of learning as "the sanctuary and refuge of the humanities".

Dr. Tagore's acceptance of the honour "as the symbol of the undying human spirit" was couched in equally felicitous terms. I assure you, he said,

that the friendly gift that you have brought to me and to my country will remain in our hearts and bid us stand together for the common cause of civilisation.

India against Fascism

Mr. M. N. Roy has issued a circular to all Radical Congressmen to observe September 1, the anniversary of the outbreak of the present war, as the "Anti-Fascist day". Mr. Roy asserts that the road to Indian freedom lies through participation in the struggle against Fascism. He adds:

The war is not England's war, but for the future of the world. If the British Government happens to be a party to a noble cause, why should not fighters for human liberty congratulate and recognise her as an ally? Adversity makes strange bedfellows.

Mr. Roy has also issued an appeal in this connection to the Trade Union Congress and other prominent public men.

Mr. Hore-Belisha's "Better Way"

The Indian question cannot be solved by a process of mere tinkering with the fundamental issues. Mr. Amery tells us that the introduction of responsibility at the centre "in the middle of the war" is not a "practical suggestion". Public opinion is convinced that this is just the time when it should be done. It was not in this spirit of caution and timidity that Canada and South Africa were made free. And the result has justified the act of bold statesmanship. What is wanted is a stroke of imagination which will remove all suspicion and rouse the whole country to the height of heroism. Mr. Hore-Belisha shows the better way when he says

"the argument that it is inopportune while the Commonwealth was engaged in a struggle for existence to resolve fundamental constitutional issues is less imaginative" and "we (the British) must take every opportunity of demonstrating to the world by decisive acts not exclusively of a military character that we are prepared sincerely and whole-heartedly to give effect to those principles which distinguish so emphatically our cause from that of the enemy."

Mr. Amery's Explanation

The *Indian Social Reformer* is by no means an extremist organ and its well-known Editor, Mr. Natarajan, is certainly not given to intemperate accusations. But Mr. Amery's reference to the procedure by which responsible Government was introduced in Canada and South Africa was something which does not accord with the facts of recorded history. Explaining Mr. Amery's "failure", the *Reformer* points out that neither Canada nor South Africa, possessed the ideal conditions demanded of India for the conferment of freedom.

The Canadian problem was far more complex than the Indian one. The same is the case with Boer and Briton in South Africa. It suits the British to disregard these acute communal differences

and Mr. Amery without turning a hair can speak of the unique complexities and differences obstructing his benevolent desire to confer self-government on Indians. But the situation is fast escaping the resources of ingenious parliamentary improvisation. The situation in India to those who know something about it and are not dependent for their information on wishful thinking, is undergoing rapid transformation though to Mr. Amery it does not appear to be serious enough to demand something more than ingenious excuses. The temper of Indian youth is fired by the example of Britain herself which is pouring blood and money like water to defend her independence and that of half-a-dozen countries which have lost it recently. Dominion Status, exclaimed Mr. Amery, is the highest political status in the world—there is none higher. Is it intended that Holland and Poland, Belgium and Czechoslovakia, not to mention France and Abyssinia, are to be advised to accept Dominion Status at the end of the War?

Sir Chimanlal's Indictment of Britain

Sir Chimanlal Setalvad, the veteran Liberal leader, is an outspoken critic of the Congress and its doings. Commenting on the Viceregal statement, he pleads for unconditional support to Britain. But on the question of India's defence and the failure of England to give adequate military training to Indians, Sir Chimanlal is equally outspoken. His indictment of British policy can hardly be more severe. It is a melancholy record which he exposes with unanswerable facts and arguments.

After more than 150 years of British rule, there are no more than 10 per cent. literates in the country. No serious attempt has been made by the British Government to make India self-sufficient in the matter of defence. The industrial development of the country has not been allowed to be developed as it should have been. The textile industry of the country was for 30 years handicapped by the imposition of an iniquitous excise duty. This is not all. On the eve of the publication of the Montagu-Chelmsford Report, the country was shocked by the martial law administration in the Punjab. Although Lord Irwin had with the authority of the British Cabinet solemnly declared that Dominion Status was implicit in the Round Table Conference preceding it, the expression Dominion Status for India in the Act. Further, no heed was paid to any of the modest recommendations made by the Indian Delegation to the Select Committee headed by the Aga Khan. In view of all this, it is natural for Indians to hesitate to take at their face value the present promises and offers that have been virtually extracted from them under the stress of war conditions.

Sri Aurobindo's Gesture

Sri Aurobindo's donation of a thousand rupees to the War Purposes Fund is of unusual significance at the present time. Aurobindo retired from the world now thirty years ago after a brief spell of hectic activity, which galvanised Bengal and the whole country into a new life. Leading the life of a recluse in Pondicherry, he thereafter shut himself completely from all contact with political life in India. During this prolonged period of exile from British India, he maintained a silence on mundane affairs, which is possible only to one who has transcended all human hopes and fears and dwelt with the Absolute. Commenting on the meaning of such a gesture from such a person, a contemporary goes on to observe:

When such a personality subscribes to the Viceroy's war purposes fund, it means that he regards the cause for which Britain is fighting as the cause of humanity, of justice and righteousness. He has, therefore, identified himself with it and blessed it by his contribution. He has responded to the imperative call from within.

Britain's Reward to Burma

The British Government are doubtless pleased with Burma's unconditional offer of help during the war. They have given expression to their appreciation of this offer in very effusive terms, but they take care not to commit themselves in any way as regards the Ministers' demand for *Swaraj*, partly because "at this moment it is clearly impossible to predict what will be the world situation at the end of the war. . . ." What Burma wants is *Swaraj*. But the British Government cautiously promise a discussion of *Swaraj* at the end of the war. "We shall enter into a discussion," they say, "on Dominion Status for Burma when the war is brought to a victorious end." What is promised is not *Swaraj*, says a critic, but a discussion.

Sir R. K. Chetty on National Defence

Sir Shanmukham Chetty's Convocation address to the University of Madras is more than the usual homily to youth about to enter the threshold of life. Sir Shanmukham took occasion to stress a few points of practical interest now confronting the country: the incidence of communalism in politics, the place of democracy in India, and the vital question of national defence. His observations on the last are of more than academic interest. It is unfortunate, said he,

that those who have been responsible for the administration of this vast country have completely ignored the importance of making the people of India fit to defend themselves. The days when mercenary armies undertook the defence of a country are gone—never to return. In the present-day conflicts between nations, the entire people of a country are mobilised for offensive and defensive actions. No time should now be lost in taking adequate measures to teach the people of India how to defend their country.

The nucleus of a citizen army can be created by introducing compulsory military training in all the Universities of India.

Tribute to S. V. V.

Some one said that a century or two hence the most authentic record of social life in South India will be found in the writings of S. V. V. There is no doubt S. V. V.'s humour is racy of the soil, and whether in English or in the homelier vernacular to which he has taken recently, he is today the supreme master of a style, as felicitous as it is redolent of a familiar atmosphere. It is but fitting that a grateful public should have marked the occasion of his 61st birthday with appropriate tokens of its affection and esteem. A purse and a congratulatory address were presented to him on the festive occasion which was presided over by the Rt. Hon. Sastri. The address referred to S. V. V.'s "uncanny faculty for sensing humour in unsuspected quarters, characters and situation." S. V. V.'s humour is infectious, and his presence inspired some notable tributes full of fine eloquence and humour. S. V. V. was in his best vein in his reply to the address, and he spoke with characteristic quaintness and grace. We wish to add our own tribute to S. V. V.'s gifts and wish him many more returns of the day.

FOREIGN AFFAIRS

By "CHRONICLER"

Mr. Churchill's Exhortation

"WE must be prepared for a campaign in 1941 and 1942," said the Prime Minister, making a statement in the House of Commons on the War situation. Mr. Churchill's heartening words truly represent the temper of the British people in the great crisis.

Mr. Churchill averred that Britain was today stronger than ever before and was prepared to face whatever was coming, sure of herself and her cause.

Britain was in a position to continue the war as long as the enemy desired.

Discussing the threatened invasion of England, Mr. Churchill declared that every week that passed made this more and more difficult.

Hitler's Blitzkrieg

Hitler's 'blitzkrieg' on Britain's aerodromes reached its height, on August 15, but failed as signally as the raids on shipping. Masses of German planes raiding over 650 miles of the coast were routed by the R. A. F. and the loss of 144 enemy planes was the largest number since the battle of Britain started.

In the two weeks following the raid, Germany should have lost very near a thousand planes while the British losses in the R. A. F. raids in enemy countries were comparatively few.

Britain is thus ready prepared to meet any sudden surprise that Hitler may be hatching. Above all, the morale of the people is excellent. The much vaunted *Blitzkrieg* has lost its novelty and its dread and the average British people, having got accustomed to its ways, find in it no more than a nuisance. John Bull treats it as a huge joke and the lawyer and the businessman alike take it in a most casual way, while the defence forces by land and sea and air are guarding the country with vigilance.

British Somaliland

The withdrawal of British troops from Somaliland, though successfully accomplished, is decidedly a set-back which must be retrieved at once if only to disprove Italian claims to invincibility. It is evident that British Somaliland could have been defended against Italian attacks if only British reserves in the Middle East and Egypt had been rushed to the area. But that as an official *communiqué* explains would have dangerously weakened the defences of more strategically important centres.

That must bring the lesson home to India. With her infinite resources in men and material, it is such a pity that she has not been equipped to render timely help to an afflicted area in the Empire. Nay it is painful to contemplate her own helplessness even for self-defence. It would be something if wisdom has dawned on her rulers even at this late hour. As has been rightly observed by the *Mail*:

Had India possessed large reserves of trained troops, equipped for modern warfare, she might have helped to save British Somaliland, for she is favourably placed to render assistance. As it is, she is herself vulnerable, and the work of increasing her armies and developing her material resources proceeds at a speed which is provokingly slow when compared with the urgency of the need. India cannot help to save others because she is not certain that she can save herself.

It is a pathetic confession of neglect and irresponsibility in the past. But it is never too late to mend.

The Republican Nominee

Mr. Wendell Wilkie has been nominated a candidate for the Presidential election.

Mr. Wendell Wilkie polled 998 votes out of a possible thousand and the nomination was clinched by the last minute unanimous break of the large Pennsylvania delegation. Mr. Wilkie is a 48-year old lawyer and public utility magnate.

SEPTEMBER 1940]

FOREIGN AFFAIRS

551

Leon Trotsky

The most outstanding figure next only to Lenin, of the Russian Revolution, has passed away in the death of Leon Trotsky, at the hands of an assassin in far away Mexico. Trotsky said at the last moment that the assailant was "either a member of the O. G. P. U. or a Fascist". Before losing consciousness, Trotsky is reported to have said: "I am close to death by blow from political assassins. Please tell our friends that I am sure of victory of the Fourth International. Go forward." Such was the end of the most stormy and eventful career of one who, in the early years of the Russian Revolution, was closely associated with Lenin.

We are too near the events of Trotsky's time to pass a final judgment on his character and achievements. Trotsky threw himself into the Revolution with a vehemence of conviction that was matched only by the vigour of his intellect. His keen intellect and flair for writing made him the most powerful force in the Revolutionary process. But the country which he led from Czarism to Communism ultimately disowned him and he had to seek refuge in foreign lands, which were by no means too eager to entertain one who was as much feared as respected for his brilliance. Trotsky was a man of great energy and drive. His energies have found an outlet in prodigious writings, but even as a pamphleteer he was recognised as one of the greatest of all times. He wielded a vigorous pen and some of his books will survive long after the conflicts of the present are forgotten.

Rumania turns Nazi

Events in Rumania have definitely moved towards the exclusion of British interests from that country. The chief of these interests is Rumanian oil, exports of which ceased some weeks ago, although Germany is now obtaining her full monthly quota of 180,000 tons.

The Soviet and Germany

Addressing the Soviet Parliament, M. Molotov, Commissar for Foreign Affairs, said:

It is probable that we are now on the eve of a new stage in the intensification of the war between Germany and Italy on the one side, and England, assisted by the United States, on the other. True to her policy of peace and neutrality the Soviet is not taking part in the war.

M. Molotov declared that Russo-German relations wholly remained as laid down in the Soviet-German agreement, and

we can only reiterate that, in our opinion, the good-neighbourly and friendly relations established between the Soviet and Germany are not based on fortuitous considerations of a transient nature, but on fundamental state interests of both the Soviet and Germany.

Declaring that no essential changes had occurred in Anglo-Russian relations, M. Molotov said that after all the "hostile acts" committed by Britain against the Soviet, it was difficult to expect that their relations would improve favourably. The appointment of Sir Stafford Cripps as Ambassador, he added, possibly did reflect a desire by Britain to improve relations with the Soviet.

The Result of a Nazi Victory

"I do not believe in a Nazi victory, I know that the British will die in their tracks rather than submit to the slavery which a Nazi victory would mean; but we must prepare for every contingency, however unlikely to occur", says Mr. James W. Gerard, former United States Ambassador to Germany in a Press statement. "The first effect on us of a Nazi victory," continued Mr. Gerard, would be economic. Our foreign trade would disappear overnight as goods produced in Germany and a German-directed Russia, by hordes discharged from the Army, by workmen injured to long hours and starvation wages, would drive our goods from the markets of the world and destroy our high standard of living for our workers.

And this drive would be assisted and hastened by the second danger arising from a Nazi victory—the dominance of a victorious Germany over South and Central America and over the remains of the great empires of France and Great Britain.

DIARY OF THE MONTH

July 29. Thrilling fight on South Sea Coast of England. Surprise air attacks repulsed.

July 30. Lord Halifax protests against Tokyo arrests and denies espionage charge.

—Vichy Government sets up a special court for trial of M. Daladier, M. Blum, General Gamelin and others responsible for "French collapse".

July 31. German troops move towards French Coast.

Aug. 1. Tilak anniversary celebrations.

—M. Molotov reiterates Soviet-German friendship.

—All-India, Burma and Ceylon Mayors' Conference meets in Madras.

Aug. 2. General de Gaulle is sentenced to death (in absence) by a Vichy Military Court.

Aug. 3. Death of H. H. Krishnarajendra Wadiyar at Bangalore.

Aug. 4. Lithuania is admitted into Soviet.

Aug. 5. Government bans military drill and wearing of uniforms by non-official volunteer organisations.

Aug. 6. Italian troops invade British Somaliland.

Aug. 7. Oxford University confers Doctorate on Sir Rabindranath at Santiniketan.

Aug. 8. Viceroy issues a declaration re: expansion of the Executive Council.

—Governor of Madras lays Foundation-stone of Poondi Reservoir Scheme.

Aug. 9. A deputation of Liberal leaders waits on H. E. the Viceroy at Poona.

—Britain withdraws troops from China.

Aug. 10. Japan extends blockade area.

—Congress President expresses disappointment at Viceroy's statement.

Aug. 11. Mr. Amery at Blackpool speaks of Britain's daring experiment in India.

Aug. 12. Governor of Madras opens new Pachayappa's buildings in Madras.

Aug. 13. Nazis renew mass air attacks on Britain.

—Albania rebels against Italy.

Aug. 14. Mr. Amery opens the debate on India in the House of Commons.

Aug. 15. German planes bomb Croydon aerodrome. Eighty eight enemy machines brought down.

Aug. 16. Mr. Roosevelt and Mr. Mackenzie King confer at Ogdensburg re: defence measures.

Aug. 17. American refugee ship *American Legion* leaves Petsame despite German warning.

—German High Command threatens complete blockade of British Isles.

Aug. 18. Congress Working Committee meets at Wardha, Mahatma Gandhi attending.

Aug. 19. R. A. F. bombers raid Addis Ababa.

Aug. 20. Mr. Churchill makes a statement in the Commons on the war situation.

Aug. 21. Death of Leon Trotsky in Mexico at the hands of an assassin.

Aug. 22. Congress Working Committee adopts resolution on Viceroy's declaration.

—Sir Oliver Lodge is dead.

Aug. 23. Italy presents ultimatum to Greece.

—Big guns are duelling across the British Channel.

Aug. 24. Forty-six Nazi aircraft shot down in England to-day.

—Rumano-Hungarian talks break off.

Aug. 25. The Council of the Liberal Federation meeting at Allahabad urges time-limit for Dominion Status.

Aug. 26. Nazi planes over Eire.

—Madras legislators meet in Conference.

Aug. 27. Four leading Muslim Leaguers in a joint statement warn Mr. Jinnah of an impending split in the League.

Aug. 28. President Roosevelt signs a Bill authorising American vessels to enter European combat zone to remove children.

—Big air battle over Kent.

Aug. 29. Correspondence between Viceroy and Congress President is released.

—Dr. Ba Maw is sentenced to one year's imprisonment on charge of sedition.



The WORLD of BOOKS



ROMAN FOUNTAIN. By Hugh Walpole. Macmillan's Overseas Library. 3s. 6d. net.

Any book with the name of Hugh Walpole on it is sure to rouse pleasurable anticipations. Here is a new book of his which is very different from his usual pictures of English life. It is not a novel but an account, or rather a twofold account—first of his days in Rome between the death of Pope Pius XI and the Coronation of Pope Pius XII, and, secondly, interwoven with all the mourning and rejoicing of these days, an account of his own quest—the quest of the Roman Fountain. Long ago on his first visit to Rome, he was taken by a stranger to see a lovely little fountain in an obscure part of Rome. He never had been able to find it again. Now many years later, while on this trip for the Papal ceremonies, he tries to find it again. And his attempt becomes related to a spiritual quest that he feels himself to be engaged on—a quest to find the truth that hides behind all the splendour and beauty and sadness that he sees during these momentous days, and we feel we share the quest with him. We are among the great crowd that, packed and crushed so that they can hardly breathe, stands in the Great Square at St. Peter's, waiting to hear that Pacelli is to be the new Pope. We turn with him the corner of each Roman Street, hopefully looking for a glimpse of that little fountain with its gay and gallant Triton blowing his challenging horn. Whether he finds it again or not we must not tell, but we can assure the reader that he will be immensely interested and stirred by this book.

ELEMENTS OF HINDU CULTURE AND SANSKRIT CIVILIZATION. By Prof. P. K. Acharya, M.A., Ph.D., D.Litt. Allahabad University. Re. 1-8.

This small book is No. 9. in the Mehar Chand Lachman Das Sanskrit and Prakrit Series issued from Lahore. It contains a very brief and at the same time lucid presentation of the various aspects of ancient Indian civilization. After a short introductory portion, the author deals with the subject under four headings, namely, Family, Society, Politics and Philosophy and Religion. The book is based on a study of the original sources in Sanskrit and Pali, and for the various statements, there are references given from the original texts. It is primarily meant for students who appear for competitive examinations and for legislators and debaters, who have limited time to study the original sources. Dr. R. C. Majumdar, Vice-Chancellor of the Dacca University, no mean judge of literature of this particular kind, commends it as "very interesting and useful". "This little book," he says, "would supply the needs of those who want to know the essential elements of ancient Hindu culture without going through learned and ponderous volumes. I hope it will be largely used by candidates for competitive examinations and general readers with interest on India's past." The book has grown out of lecture-notes and embodies the experience of many years of teaching. The name of the author is sufficient guarantee for the dependability of the book so far as thoroughness and accuracy go.

THE STORY OF MY EXPERIMENTS WITH TRUTH. By M. K. Gandhi. Translated from the original in Gujarati by Mahadev Desai, Navajevan Press, Ahmedabad. (Available of G. A. Natesan & Co., Madras. Rs. 4.)

Gandhiji's autobiography has run through five editions in Gujarati. Mahadev Desai's excellent English version made it available to countless readers of *Young India* in which it appeared serially over ten years ago. It has already had the benefit of revision at Mahatma's own hands when the Navajevan Press brought it out in two volumes. But the price of a two decker is rather forbidding for poor readers. So we welcome this complete book in one volume. The present edition is thoroughly revised and amplified with excellent photographs and an exhaustive index. Gandhiji's "Experiments" has since become a classic in its way, being as frank as Rousseau's "Confessions" and as elevating as Mill's "Autobiography". In its present form, it is bound to become even more popular.

BEAUTIFUL BOMBAY. By Innocent Sousa. Published by the New Book Company, Kitab Mahal, Bombay. Re. 1-8.

A book of poems which will delight all readers of poetry. Bombay: the Gateway of the East, Beautiful Bombay is described in three cantos. Few people realise that this great commercial Port Town is sacred to Goddess Maha Amba Mamba Devi, who killed the Demon Mambarak and gave to this Seven Island Town her name; Mumbai, Mombai, Bombai, Bombay! More prosaic people derive the word from Portuguese "Bom Bahai" the good Bay.

NON-VIOLENT REVOLUTION. By Acharya Kripalani, General Secretary, Indian National Congress.

THE GANDHIAN WAY. By the same author. Rs. 2. Vora & Co., Ltd., Bombay.

In a terse foreword to this collection, Mahatma Gandhi speaks in glowing terms about the sincerity and the great services rendered to the Congress by Kripalani. The substance of the book is a clear statement of the Gandhi-view of life.

Kripalani finds in the constructive programme of Gandhi genuine elements of socialism. The economics of Kadi, with the All-India Spinners' Association as its centre, regulating the standards (*i.e.*, rents, interests and profits) is not without a socialistic bias.

The Acharya conclusively proves that *swaraj* ought to be placed as the first and foremost objective and the socialistic programme should follow the establishment of freedom. This collection is at once the best introduction of the philosophy of the Indian National Congress and its Inspirer.

SCIENCE AND GEETA. By T. N. Roy.

Published by the author and printed for him by Messrs. G. A. Natesan & Co., Madras, for private circulation.

This is a scholarly translation into English of the Geeta, with a very illuminating ideological introduction by the author and very helpful annotation to the stanzas. The Geeta is a perennial source of inspiration. The conflict between Religion and Science is resolved in a message of Faith and Hope for all Humanity. True Happiness is attained after much travail and suffering. The book eminently deserves a close study and will amply repay it.

THE TRAVANCORE TRIBES AND CASTES. Volume II. By L. A. Krishna Iyer, M.A., officer in charge of the Ethnographic Survey of Travancore. With a Foreword by Dr. J. H. Hutton, C.I.E., and an Introduction by Baron Egon von Eickstedt. Government Press, Trivandrum.

The author who is the son and continuator of the work of the late Dewan Bahadur L. K. Anantakrishna Iyer has, in this present volume, completed the descriptive account of the Muthuvan, Nayadi, Paliyan, Parayan, Puliyan, Ullatan, Urali and Vishavan tribes of Travancore and supplemented his account with a section on the physical anthropology of the primitive tribes of Travancore, stressing on the existence of a Negrito strain in the aboriginal population of South India like

the Kadars and the Pulayans of Cochin and the Uralis and the Kanikkars. This element was followed by the Proto-Australoid (Pre-Dravidian) type which is closely allied to the Veddahs of Ceylon, the Sakais of the Malay Peninsula and the Muthuvans. Distinctly Negrito features are found in an almost continuous chain among the various primitive peoples from the Himalayan slopes to Cape Comorin. He is also of the opinion that the Megalithic monuments found largely on the High Ranges of Travancore may be held to reveal a uniform culture with the rest of the Megalithic remains in the Deccan and South India. . . . Great credit is due to Mr. Krishna Iyer for thus making good progress with the ethnographic study of the people of Travancore.

BOOKS RECEIVED

"I BELIEVE." The Personal Philosophies of 23 eminent men and women of our time. George Allen & Unwin Ltd. 15sh. nett.

THE INDIAN PRESS: A history of the growth of public opinion in India by Margareta Barnes. George Allen & Unwin Ltd. 25sh.

UPPER SCHOOL ALGEBRA. Abridged and revised edition of Hall and Knight's Higher Algebra by L. Crosland. Macmillan & Co., Ltd. 6sh.

TUZUK-I-WALAJAH of Burhan Ibu Hasan. Translated into English by S. Muhammad Husayn Nainar, M.A., Ph.D. University of Madras. Rs. 5.

1848 CHAPTERS OF GERMAN HISTORY. By Veit Valentin. Translated by Ethel Talbot Scheffauer. George Allen & Unwin Ltd., London.

REPORT ON THE PROGRESS OF BROADCASTING IN INDIA up to the 31st March, 1939. Manager of Publications, Delhi.

S. SRINIVASA IYENGAR—THE STORY OF A DECADE OF INDIAN POLITICS. By K. R. Srinivasa Iyengar, M.A., D.Litt. Lingaraj College, Belgaum.

OUR CULTURAL HERITAGE. By Ishwara Topa. With a Foreword by Sarojini Naidu. Kitabistan, Allahabad.

PRELIMINARY ANNUAL REPORT OF THE PUBLIC HEALTH COMMISSIONER WITH THE GOVERNMENT OF INDIA FOR 1939. Manager of Publications, Delhi.

SHAH ABDUL LATIF OF BHIT: His Poetry, Life and Times. By H. T. Sorley, D.Litt., I.C.S. Oxford University Press, London.

MEMORANDUM OF CZECHOSLOVAK NATIONAL COMMITTEE. Published by the Czechoslovak Societies, Bombay and Calcutta.

SRI SAI BABA'S CHARTERS (English). Edited by B. V. N. Swamiji. Being a collection of a few of Sri Sai Baba's striking promises to his devotees. Price Anna One.

SRI SAI NATHA MANANAM (Sanskrit). A symposium of Sanskrit verses about 270 in number by Sri B. V. N. Swamiji on Sri Sai Baba for the purpose of intensifying devotion. Both the above books are available from Mr. R. Vanchianatha Iyer, No. 30, Neeliveeraswamy Chetty Street, Triplicane, Madras. Price Anna One.

SRI SAI NATHA POOJA VIDHI (Sanskrit). Available at T. S. Sastri & Sons, Sastra Sanjeevini Press, 259, Mint Street, Madras. Price Annas Two.

SOCIAL STRUCTURE OF THE VEERASHAIVA SAINTS. Edited by M. Manjappa Hardekar, Dharwar.

ANANDA RANGA PILLAI. The 'Pepys' of French India by Rao Saheb C. S. Srinivasachari, M.A. P. Varadachary & Co., Madras.

THE TRUTH ABOUT GANDHI. By M. D. Japheth. Diamond Printing Works, 164, Hornby Road, Fort, Bombay.

Hyderabad

NIZAM'S STATE RAILWAY

The Nizam's State Railway has concluded another successful year of working as revealed by the preliminary review of the Railway administration for the year ended March 31, 1940.

It discloses that the net earning from the amalgamated rail and road transport during the year amounted to Rs. 1'24 lakhs as compared with Rs. 1'15 lakhs in the previous year.

With reference to the railway, there was a substantial rise of about Rs. 21 lakhs in the gross earnings as compared with the previous year as a result of good crops and a favourable demand, the important increases being in cotton and coal traffic.

The increase under coal was due mainly to increased sales, which were encouraged by a policy of close association with the collieries. The railway's working expenses recorded an increase of about Rs. 6 lakhs due to an increase in traffic; the allotment to the Depreciation Fund as a result of increased earnings; and a rise in the prices of essential maintenance material owing to the war.

INDUSTRIAL SCHOOL FOR GIRLS

An important step towards giving an industrial bias to education in the State has been taken by the establishment of an Industrial School for Girls in the city of Hyderabad. This institution will provide free training for two years in arts and crafts, cooking, embroidery, and domestic science for such girls as have passed the primary stage. Diplomas will be granted after the completion of the course.

Mysore

PROVIDENT FUND FOR WORKERS

Introduction of a provident fund scheme in all Government and private industrial concerns in the State is engaging the attention of the Labour Welfare Board.

At present in all Government industrial concerns, the labourers enjoy the benefit of the scheme in certain grades of wages only and so far as private industrial concerns are concerned, the scheme is not in operation at all.

The main principle of the scheme is, that the employing firm should contribute towards the fund in certain proportions. As it involves financial commitments and also as the introduction of the scheme is possible only when a concern works at a profit, or in the case of public utility or State-owned concerns. Government have referred the matter to the Labour Welfare Board.

MYSORE PAPER MILLS

At the instance of the Areca Marketing Society at Thirthahalli, Shimoga District, the Mysore Paper Mills have made experiments in making paper from areca shell. The experiments have been reported to be successful and it is claimed that paper of good quality has been produced.

MYSORE LAWYER DEBARRED

Sir Darcy Reilly, Chief Justice, Mysore High Court, has passed orders directing the name of Mr. H. C. Dasappa, ex-President of the Mysore Congress, to be struck off the rolls of the Advocates of the Mysore High Court and debarring him from practising in any court in the State, as his behaviour in disobeying the Kolar District Magistrate's prohibitory order entitled him to remain in the profession.

Travancore

TRAVANCORE BUDGET

Travancore's budget for the year ending August 15, 1941, shows that the State has maintained its strong financial position. The year closes with a surplus of Rs. 2'70 lakhs. For the new year, the Government estimate a revenue of Rs. 285 lakhs and an expenditure of Rs. 272 lakhs exceeding the current year's estimates by Rs. 21 lakhs and Rs. 11 lakhs respectively. Two extraordinary items of expenditure may entail additional taxation. One is an allotment of Rs. 10 lakhs for war purposes.

The other factor involving abnormal expenditure is the distress caused among workers on account of the closing of European markets to coir products as the result of the war. Various public works are to be carried out for the relief of the unemployed.

DEFENCE NOTIFICATIONS

The Government of Travancore have prohibited under the Defence of Travancore Rules, the wearing in public of any dress resembling an uniform of His Majesty's Forces, or the Travancore State Forces, Police Force or any Force constituted under law by any person who is not a member of the said Forces or the members of an association which has been authorised by the Government to wear a specified uniform. The Notification states that such wearing is likely to prejudice public safety, maintenance of public order and the defence of Travancore.

By another Notification under the Defence of Travancore Rules, the Government have prohibited the performance within Travancore of any exercise, movement, evolution or drill of a military nature with or without arms.

Baroda

RELIEF TO STATE SERVANTS

With a view to provide relief to the dependents of State servants, a compulsory scheme has been sanctioned by the Baroda Government which will apply to all entrants into State service henceforth. The existing servants will also come under the scheme with the following exemptions:—

1. Servants aged above forty.
2. Servants drawing Rs. 20 per month or less.
3. Servants drawing between Rs. 20 and Rs. 30 may be exempted by the recommendation of the head of the department.
4. Such other servants who are already insured up to the amount required under the compulsory scheme; and
5. Such other servants as may be exempted by special orders of Government.

Cochin

THE PORT OF COCHIN

The administration report of the Port of Cochin for 1938-39 shows that the budget expectations were realised. The tonnage of the trade which passed through the port showed a slight increase over that of the previous year. The result of the year's working was a deficit of Rs. 3'29 lakhs against an anticipated deficit of Rs. 4'44 lakhs. The deficit was due to the payment of Rs. 3'70 lakhs to the Cochin Government towards the purchase of land in Willingdon Island. The value of the trade was below that of the previous year, both for imports and exports. The decline is explained as due to the provincial trade depression and the diminished demand for certain main items of export, like raw rubber, cashew kernels, coir yarn and coir mattings.

Kashmir

"STATE SUBJECTS" IN KASHMIR

A measure of far-reaching importance for the industrial and economic development of the State has been introduced by a change in the definition of a State subject so far as the companies registered in the State are concerned.

Notification No. I-L of 1927 imposed certain restrictions upon the companies acquiring immovable property in the State. His Highness has now ordered an amendment to be made to the law of the State, by which companies registered within the State and in which the Government are financially interested, or as to the economic benefit to the State, or to the financial stability of which the Government are satisfied, have been declared to be State subjects.

GOLD DEPOSITS IN KASHMIR

According to the report of Mr. A. J. Marin, a consulting mining engineer, there are several types of gold secondary deposits in the Dras-Kargil area in Kashmir State. The total approximate distance on which secondary auriferous formations only are encountered is 65 miles. Among the alluvial auriferous formations, the most important is aurel deposit lying on the left bank of the Dras River.

INDUSTRIAL GUILDS

The Kashmir Government have approved of a scheme for the constitution of industrial guilds in the State.

These guilds, which are probably the first of their kind in India, are intended to give the artisans an opportunity to own and create their own business and will be co-operatively financed by shares, loans and deposits. The bonuses will be divided among the guild members.

Orissa

RANPUR RULER DEPOSED

It is understood that the Crown Representative has deprived the Ruler of Ranpur, in Orissa States, of his powers as a Ruling Chief and the administration has been taken over by the Court of Wards under the control of the Political Agent.

It is further understood that there have been for some time differences between the Political Department and the Ruler over the raising of a loan and other matters of administration of the State.

The Ruler has been allowed to remain in the State.

Jaipur

TRAVELLING DISPENSARY

The Jaipur Government have sanctioned Rs. 11,600 for a travelling dispensary as an experimental measure for one year to cater to the needs of the rural area.

The Council further decided that the headquarters of the dispensary be located in the interior in an area where medical aid is most needed and that the itinerary be drawn up in consultation with the Nazim of the district and be strictly adhered to.

Nawanagar

THE JAM SAHEB'S STATEMENT

His Highness the Jam Saheb of Nawanagar, Chancellor, Chamber of Princes, in a statement welcomes the Viceroy's latest pronouncement on India's political advance. Says His Highness:

The framing of the future constitution of India on an agreed basis and the responsibility for further intensifying war effort and implementing defence arrangements in the country are now within our grasp. At a grave moment such as the present, it would be dangerous to waste time in hair-splitting of this declaration in a suspicious, calculating or haggling spirit.

INDIANS OVERSEAS

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South Africa

GENERAL SMUTS' CLAIM

Lots of Indians in South Africa are in many respects far happier than in India, claims General Smuts, Prime Minister of the Union of South Africa, in the course of a communication to the Chairman of the Imperial Indian Citizenship Association.

Sir Purshottamdas Thakurdas, Chairman of the Imperial Indian Citizenship Association, sent a cable to General Smuts on August 1, expressing appreciation of the principle of social justice enunciated by him in his broadcast talk on July 21, and demanding "that the Union Government should in actual practice treat every section of their permanent population in the spirit of those noble and high ideas".

In reply, Sir Purshottamdas has now received the following cable from the Private Secretary to General Smuts:—

"The Prime Minister very much appreciates your kind telegram. In regard to Indian matters, he assures you that measures for improving the position are under constant review. In any case lots of Indians here are in many respects far happier than in India and this is proof that South Africans are not unmindful of their responsibilities. All good wishes for progress of Mother India."

INDIAN MARRIAGES IN NATAL

There is reason to believe that the South African Government proposes taking legislative action shortly to remove a serious disability which is being experienced by a number of Indians in Natal under the old marriage laws applying to indentured and passenger Indians,

Indentured Indians were those brought from India by Natal industrialists many years ago and passenger Indians were those permitted to accompany the indentured class for the sole purpose of trading with them.

Marriages between these two classes were illegal, but the fact of the legal prohibition did not prevent several from taking place.

In 1914, a law was passed to legalise such marriages but it was not made retrospective, with the result that even to-day a number of these marriages are actually illegal and the children of such marriages are illegitimate.

Apart from the stigma this implies, the position has given rise to serious consequences in the matter of death, estate and succession duties and fees and correlated matters.

Several cases have been taken to the Supreme Court in an endeavour to rectify the matter by a court declaration legalising the marriages. The Court, however, has had no option but to refuse the applications if the marriages took place before the Act of 1914.

It is now proposed to set the matter right by Union Government legislation.

WHO'S WHO IN SOUTH AFRICA

"The Indian Who's Who and Commercial Directory for 1940," which has just reached us is a model publication of its kind on which we must congratulate its Editor, Mr. Dhanu Bramdan. There is in it a wealth of information about the Indian community over there, which must be invaluable to all who may have dealings with our countrymen in the African continent. The present Edition has almost doubled itself in size since the first issue was published in 1936-37. Great pains have doubtless been taken to gather together materials of varied interest to readers of diverse persuasion and to present them in an attractive form,

Great Britain

INDIAN TROOPS IN ENGLAND

"We are fit and well and every one is in good heart." This news of the Indian Army in England is contained in a letter from Major Mahomed Akbar Khan to H. E. the Governor of the Punjab.

"We were very pleased," writes the Major, "to hear that the Indian Army is going to be expanded and that India is going to take a full and very active share in the present struggle."

He expresses the hope that the Congress and the Muslim League will learn a lesson from the suffering of the European nations that have been overrun by Hitler's gang.

The Major describes the plight of war refugees in Flanders, and adds: "Air power and mechanisation have proved their strength beyond doubt. I put down well-organised propaganda as even stronger than these."

Mauritius

INDIANS IN MAURITIUS

The Government of India, with the consent of the Secretary of State for the Colonies, have deputed Mr. S. Ridley, I.C.S., Secretary to the Agent-General for India in the Union of South Africa, to visit Mauritius.

The Government of India have not deputed an officer to Mauritius for more than 10 years, and Mr. Ridley's visit is intended to put them in direct touch with developments in the colony in so far as they affect Indians.

Mr. Ridley arrived in Mauritius on May 26 and left Mauritius again on July 2.

Ceylon

DISABILITIES OF INDIANS

While the Ceylon Government continues to treat Indian nationals discriminately, the Government of India, presumably owing to the international situation, continues to wait and watch, says a Press correspondent. "The period preference for Ceylon under the Indo-British Trade Agreement expired in February last, but although no trade agreement has been reached between Ceylon and India, preferences continue to be enjoyed by Ceylon, while Indian nationals get no relief from vexatious restrictions. It may be that Whitehall stands in the way of Indian action of retaliating against Ceylon during the war crisis when countries of the Empire should be united, but probably Whitehall has no influence on Ceylon to make the authorities behave and not discriminate against Indian nationals." The correspondent urges that a statement is called for from Government of India about the apparent inactivity.

Uganda

INDIAN TRADE EXHIBITION

A trade exhibition of samples of Indian manufactured goods arranged by the Indian Trade Commissioner in East Africa was opened by His Excellency the Governor of Uganda Protectorate in the Patidar Samaj Hall, Kampala. A feature of the display was the interest shown by African chiefs and the ministers of His Highness the Kabaka.

The goods on display included cotton, woollen and silk piece-goods, hardware, leather goods, brassware, inlaid woodwork, raincoats, hosiery, patent medicines, toilet requisites and many other articles.



TOPICS From PERIODICALS



BRITAIN AND INDIA

"A moment is coming and coming quickly," says Sir Alfred Watson in *Great Britain and the East*, "when British relations with India will have an enormously increased importance". Yet attention in England to-day, so far as India is concerned, would appear to concentrate "on the paltry politico-religious quarrels within its borders and scarcely at all upon the vast economic and warlike contribution that India is capable of making to the efforts of the Allies".

This indifference to essentials is reflected in the British Press and is the despair of everybody—from the former Viceroy and Governors downwards who have ever been brought into close contact with Indian affairs.

It is a legacy of the days when the whole Parliamentary attention given to India was a single day in the year sacrificed to the discussion of the Indian Budget, which went forward in a House that might at any time have been counted out. Matters have vastly improved in that respect with the movement to extend an over-increasing measure of self-government to India. Yet the number of men in Parliament competent to discuss Indian affairs shows little increase and that "man in the street" who finally determines Empire policy remains cheerfully and blankly ignorant of what India means to the Empire.

What is wanted in this country, Sir Alfred goes on to say, is a wide-spread propaganda to get people thinking about India, "compelling them to study its problems, not of politics alone, but its poverty, its increasing industrial growth, its strategical importance, the immense struggle that is going forward in its mind between the Eastern and Western conceptions of life. Only by sympathetic understanding of these will India be retained within the Empire".

BELGIUM AND FRANCE

Conditions in Europe are so complex and events have moved so rapidly that one must be cautious in judging the action of the parties concerned in the great war. The *New Review* takes a charitable view of King Leopold's action, however mistaken his judgment.

King Leopold bears the responsibility of the capitulation of the Belgian army. His honesty of purpose and his bravery cannot be doubted and, in a smallish place like Belgium where each one knows everybody else, his reputation was of the highest. Treachery is unthinkable in his case; but was there not an error of judgment?

The King who had been with his army for the last months fought bravely and if he had to organise a rapid withdrawal, it was no fault of his. But further down the line, a gap had been cut by Germany's motorised forces and in a few days the Nazi columns had reached the Channel coast. Escape for the Northern armies was impossible; three French Armies, the major portion of the B. E. F. and the Belgian regiments were entrapped. The French and English could keep in touch with their bases through Boulogne, Calais and Dunkirk. The Belgian army was without supplies and munitions; its numbers had dwindled from 700,000 to 400,000 in a fortnight, four-fifths of its planes had been destroyed in the aerodromes, two million refugees in panic added to the confusion. What King would not be moved to pity at such a plight of his soldiers and people?

Commenting on the French collapse, the journal goes on to point out that Marshal Petain and General Weygand felt it their duty to consider an armistice.

It must have been tempting for them to indulge in military heroics at the expense of their troops, but they are chiefs and can face the humiliating necessities of defeat. Possibly, Petain was a greater man in the dark days of 1940 than in the glorious hours of 1918. Even if he has misinterpreted France's obligations to England, he at any rate is in no way responsible for the disaster which has overcome the French army, and his analysis of the causes of defeat cannot be challenged: 'too few children, too few arms, too few allies'. When the balance-sheet of this war is drawn up, the generals and soldiers who have been defeated will come off unscathed, but some politicians and statesmen will be proved beneath national contempt.

THE AMERICAN MOOD

A writer in the *Round Table* records his impressions of America's reaction to the European War. Growing awareness of the world threat of Hitlerism, growing horror at reckless Nazi policies are steadily bringing all of American opinion toward closer economic co-operation with the Allies:

The prospect of American military participation is still very remote. No formal legislative deviation from cash-and-carry policies is likely before the autumn. But when Allied supplies of foreign exchange and stored-up credits in the United States begin to run a bit short, American opinion will surely be unwilling to do anything to jeopardize Allied chances of winning the war. Our stake in an Allied victory has already been made perfectly clear. Sooner or later, the need for wider action will probably bear itself in upon public opinion. We are, as has been often said, very much like the British public before or just after Munich. And even if we are able to keep out of actual participation in the war, the degree of our co-operation is bound to be very wide. As was said at the outset, a forthright Allied policy brings American collaboration along in its wake. Allied reverses, thus far, have driven Americans farther into their storm cellars. But as the threat of aggression darts now and again across the Atlantic, the moods of 1916-17 return. And the safest thing that can be said is that while American policy is immensely responsive to Allied energy, the ultimate precipitant of our involvement would be Herr Hitler, or Signor Mussolini.

In a postscript, dated May 15, the writer goes on to point out that encouraged by the unified and vigorous resistance the Allies are putting up, the United States is steadily moving towards greatly more extensive economic and financial collaboration.

Public opinion, which has been deterring the Roosevelt administration, is coming to realise the menace presented to this Republic. That national interests demand the giving of the fullest possible aid to the Allies short of actual participation in the war is now the widely-advocated view of the principal newspapers, public men, and leaders of thought in private circles.

Proposals in Congress to repeal the Johnson Act, which prohibits private loans or credits to defaulting nations, indicate how swiftly public opinion has reacted. The Argentine suggestion that the status of the Americas should be changed from neutrality to non-belligerency is further evidence of the extent to which the feelings of the New World have been roused.

THE PLACE OF PRAYER IN LIFE

Swami Aschananda writes to the *Vedanta Kesari* for August on this interesting subject. Prayer is a consistent and continuous outpouring of the devout heart at the feet of the Most High. It unites man with God and leads him from wordly life to the spiritual life. A life of prayer enables man to establish a personal relationship with God and later into close communion with Him. The very fact of addressing God is proof enough to show that there is a Being higher than man and to whom he can turn when he needs, when the pleasures of the world have become insipid for him. His vision becomes more and more clear and he finds that there is a God who cares for him and answers to his calls.

The life of prayer is characterized by complete trust and self-surrender. The devotee lays bare his heart quite confidently before his beloved Master. He is overwhelmed with a sense of lowliness and his shortcomings and implores divine forgiveness and grace. Like a child that clings to the breast of the mother, or a fledgling that attaches itself to its nest, he holds on to God under all storm and stress of life. Nestling at the bosom of the Divine, he forgets all pain, all anxiety.

The pilgrim who sets out on the path of prayer is often assailed by exacting difficulties. His path is by no means a roseate one. He denies all external help and relief from human sources and prays to God only for strength and courage. He is satisfied by doing his best and leaves everything in the hands of God. He thinks that it is heavenly to be with God and suffer. Hence suffering loses all its sting for him. He plunges himself into his spiritual struggle with full hope and never looks behind or wavers.

In conclusion, the writer points out:—

The inner spring of Christ's spiritual life was embedded in the rock of prayer. Through prayer he came to know of himself as the son of God. Buddha attained enlightenment and discovered the path of Nirvana through prayer. Even a great political leader, Mahatma Gandhi, works wonders through timely application of prayer. This great apostle of non-violence, the political saint of our own day, never misses a day without prayer.

PRAYERS, PRAISES AND PSALMS. Text in Devanagari and English Translation. With a Foreword by Mahatma Gandhi. Re. 1-4. To Subscribers of "Indian Review", Re. 1.

G. A. NATESAN & Co., ESPLANADE, MADRAS.

SPYING IN WAR

Answers, the well-known British Weekly, recalls an interesting story of a German Spy in the last great war. The German had plans of U. S. State secrets tattooed on his head.

During the Great War it says "Hans Weiser was stationed by the German Secret Service in New York. By employing several agents, he was able to get together the plans of many valuable defences in the States. The trouble was—how was he to get them out without revealing himself as a spy.

Calling in Fritz Shrugter, another German, who made a good living as a tattooist, he placed before him two of the secret maps. "Tattoo these maps on my head," he said.

A barber cut off Weiser's fair golden curls, and Shrugter got to work. When he had finished he got a shock he was not prepared for.

"Have you finished?" asked Weiser.

"Yes," came the reply.

"Right! Then take this!" snapped the spy, and fired six shots at the tattooist.

Weiser determined to keep his secret to himself. It took four months for his hair to grow again, then he decided to try to get through to Germany. By sheer chance, however, he failed.

While walking down the gangway to the liner, he fell and cut open his head. The doctor called to put a stitch into the wound noticed the coloured inks on the patient's scalp.

Then the police were able to discover the significance of the tattooed maps, and Weiser went to jail.

THE COST OF WAR

The *News Review* gives an interesting statistical account of what the present war is costing the belligerents and what it costs to maintain an army of one million men.

"No Heaven-sent calamity has ever plunged the world into a rate of destruction as colossal as the man-made war, which Adolf Hitler has opened in the West," it says.

"In the peak year of World War I, Britain spent £1,700,000,000. Current total is around £2,000,000,000. Canada is spending at least £100,000,000 a year, and the other Dominions proportionately.

France's total was around £1,200,000,000, against a high-water mark last war figure of £1,000,000,000.

Belgium's figure is unknown, but was estimated to exceed £40,000,000.

It is almost impossible to discover the German total, but authoritative quarters put Nazi war expenditure at twice the British figure.

Figures of military costs in the United States give the annual budget for a million-men force at £1,900,000,000.

When a light motor division rumbles along a fifty-mile road to the front, the paper continues, it drinks £1,400 worth of fuel alone.

A battery of anti-aircraft guns can easily shoot away £700-worth of ammunition a minute, at which rate an armada of 40 enemy planes would cost the defending forces in shells alone some £40,000,000 inside ten minutes.

Heavy shells cost around £50 each.

In the last war, it cost approximately £5,000 to kill one soldier; this time it will sky-rocket far above that level."

Great Britain

INDIAN TROOPS IN ENGLAND

"We are fit and well and every one is in good heart." This news of the Indian Army in England is contained in a letter from Major Mahomed Akbar Khan to H. E. the Governor of the Punjab.

"We were very pleased," writes the Major, "to hear that the Indian Army is going to be expanded and that India is going to take a full and very active share in the present struggle."

He expresses the hope that the Congress and the Muslim League will learn a lesson from the suffering of the European nations that have been overrun by Hitler's gang.

The Major describes the plight of war refugees in Flanders, and adds: "Air power and mechanisation have proved their strength beyond doubt. I put down well-organised propaganda as even stronger than these."

Mauritius

INDIANS IN MAURITIUS

The Government of India, with the consent of the Secretary of State for the Colonies, have deputed Mr. S. Ridley, I.C.S., Secretary to the Agent-General for India in the Union of South Africa, to visit Mauritius.

The Government of India have not deputed an officer to Mauritius for more than 10 years, and Mr. Ridley's visit is intended to put them in direct touch with developments in the colony in so far as they affect Indians.

Mr. Ridley arrived in Mauritius on May 25 and left Mauritius again on July 2.

Ceylon

DISABILITIES OF INDIANS

While the Ceylon Government continues to treat Indian nationals discriminately, the Government of India, presumably owing to the international situation, continues to wait and watch, says a Press correspondent. "The period preferences for Ceylon under the Indo-British Trade Agreement expired in February last, but although no trade agreement has been reached between Ceylon and India, preferences continue to be enjoyed by Ceylon, while Indian nationals get no relief from vexatious restrictions. It may be that Whitehall stands in the way of Indian action of retaliating against Ceylon during the war crisis when countries of the Empire should be united, but probably Whitehall has no influence on Ceylon to make the authorities behave and not discriminate against Indian nationals." The correspondent urges that a statement is called for from Government of India about the apparent inactivity.

Uganda

INDIAN TRADE EXHIBITION

A trade exhibition of samples of Indian manufactured goods arranged by the Indian Trade Commissioner in East Africa was opened by His Excellency the Governor of Uganda Protectorate in the Patidar Samaj Hall, Kampala. A feature of the display was the interest shown by African chiefs and the ministers of His Highness the Kabaka.

The goods on display included cotton, woollen and silk piece-goods, hardware, leather goods, brassware, inlaid woodwork, raincoats, hosiery, patent medicines, toilet requisites and many other articles.



TOPICS From PERIODICALS



BRITAIN AND INDIA

"A moment is coming and coming quickly," says Sir Alfred Watson in *Great Britain and the East*, "when British relations with India will have an enormously increased importance". Yet attention in England to-day, so far as India is concerned, would appear to concentrate "on the paltry politico-religious quarrels within its borders and scarcely at all upon the vast economic and warlike contribution that India is capable of making to the efforts of the Allies".

This indifference to essentials is reflected in the British Press and is the despair of everybody—from the former Viceroy and Governors downwards who have ever been brought into close contact with Indian affairs.

It is a legacy of the days when the whole Parliamentary attention given to India was a single day in the year sacrificed to the discussion of the Indian Budget, which went forward in a House that might at any time have been counted out. Matters have vastly improved in that respect with the movement to extend an ever-increasing measure of self-government to India. Yet the number of men in Parliament competent to discuss Indian affairs shows little increase and that "man in the street" who finally determines Empire policy remains cheerfully and blankly ignorant of what India means to the Empire.

What is wanted in this country, Sir Alfred goes on to say, is a wide-spread propaganda to get people thinking about India, "compelling them to study its problems, not of politics alone, but its poverty, its increasing industrial growth, its strategical importance, the immense struggle that is going forward in its mind between the Eastern and Western conceptions of life. Only by sympathetic understanding of these will India be retained within the Empire".

BELGIUM AND FRANCE

Conditions in Europe are so complex and events have moved so rapidly that one must be cautious in judging the action of the parties concerned in the great war. The *New Review* takes a charitable view of King Leopold's action, however mistaken his judgment.

King Leopold bears the responsibility of the capitulation of the Belgian army. His honesty of purpose and his bravery cannot be doubted and, in a smallish place like Belgium where each one knows everybody else, his reputation was of the highest. Treachery is unthinkable in his case; but was there not an error of judgment?

The King who had been with his army for the last months fought bravely and if he had to organise a rapid withdrawal, it was no fault of his. But further down the line, a gap had been cut by Germany's motorised forces and in a few days the Nazi columns had reached the Channel coast. Escape for the Northern armies was impossible: three French Armies, the major portion of the B. E. F. and the Belgian regiments were entrapped. The French and English could keep in touch with their bases through Boulogne, Calais and Dunkirk. The Belgian army was without supplies and munitions; its numbers had dwindled from 700,000 to 400,000 in a fortnight, four-fifths of its planes had been destroyed in the aerodromes, two million refugees in panic added to the confusion. What King would not be moved to pity at such a plight of his soldiers and people?

Commenting on the French collapse, the journal goes on to point out that Marshal Petain and General Weygand felt it their duty to consider an armistice.

It must have been tempting for them to indulge in military heroics at the expense of their troops, but they are chiefs and can face the humiliating necessities of defeat. Possibly, Petain was a greater man in the dark days of 1940 than in the glorious hours of 1918. Even if he has misinterpreted France's obligations to England, he at any rate is in no way responsible for the disaster which has overcome the French army, and his analysis of the causes of defeat cannot be challenged: "too few children, too few arms, too few allies". When the balance-sheet of this war is drawn up, the generals and soldiers who have been defeated will come off unscathed, but some politicians and statesmen will be proved beneath national contempt.

DEMOCRACY IN ECLIPSE

"The oldest of free peoples have now lost their freedom through their rulers allying themselves with the invader," observes *Indian Affairs* in a recent article on the fall of France. The invader never donned the mask with which Laval and Flandin masqueraded as democrats.

Hitler came into the open as a fighter alike of liberal democracy and of communism. He had nothing but contempt for democracy—and who can say that he is wrong?—and is sworn to uproot all democratic forms from the countries under his sway. But the French ruling classes saw in this not a threat but a welcome opportunity. Even of narrow nationalism they have little left in them. They look only to the certainty of foiling the Leftists with the aid of the Nazis from across the frontier. To such straits are the ruling classes driven. What has happened in France is conclusive proof that the days of mere political democracy are gone. The masses will not regard it as a fetish and voting as a ritual to be observed once in three or five years. They have learnt to appreciate the value and the necessity of effective participation in power. They are no longer prepared to lease sovereignty for long periods to the financial barons and industrial magnates. They are impatient not only for social reform but also for radical changes in the structure of society. The ruling classes know now that to continue the democratic forms of government is to imperil their very existence. Their whole bag of tricks by which democracy was duped, defied or otherwise foiled has by now been emptied. They can no longer play the Regent to the Sovereign People. Assassination and usurpation are now the only effective remedy. There is comparatively more internationalism among the capitalist classes than among the proletariat. The National Socialist is neither national nor socialist; Hitler assists Petain in driving the nails into the coffin of the Third Republic.

Neither the assassins of democracy nor those who could resurrect it are now on the nationalist plane. Herein lies the key to the present situation. If one looks only at the war, one sees nothing but the terrific ordeal which Britain's forces are passing through. Hitler has isolated Britain; alone she bears the brunt.

She is the one stumbling-block in the path of Hitler and the Nazis. Britain shows the most natural reactions to such a position. Her Government is conscious of the uphill tasks in which it is now engaged. The people have been taught to regard the situation realistically. They have been taught, too, to take up their tasks in

a heroic spirit, in a spirit not of counting the gains of the moment but of a lofty idealism.

Even when democracy was not so sorely beleaguered, Britain talked of the war for freedom and self-determination. Now that Hitler has the whole of the continent under his heel, it is natural that Britain loves to regard herself as the sole surviving champion of democracy. There is sufficient of the democratic spirit left in her government to give a semblance of reality to this flattering illusion.

MEDICINE AT THE MOGHUL COURT

Mr. D. V. S. Reddy, writing to the *Journal of Indian History* on the above subject, says that the first half of the 16th century, particularly the interval corresponding to Humayun's reign, was a great epoch in the history of medicine and allied sciences. Referring to the Emperor Humayun's personal knowledge and practice, the writer points out:

It may be inferred, however, that his training under Baber, his voracious appetite for knowledge and his chequered career would have made him familiar with much sickness, many bad-side scenes and some medical matters. A few references handed down by his intimate associates seem to suggest that he was a very kind-hearted man and did not allow his Royal dignity to interfere with his rendering first-aid work or assisting at a plastic operation on one of his own servants to rectify a wrong done on account of hasty and incorrect understanding of Royal orders.

Humayun's personal knowledge of simple treatment is illustrated by the following examples:—He used to ask young people on the central platform of the tank to wade through water. "There is no harm, each of you will eat a pellet of anise and a bit of comfit." This would appear to be the popular remedy against common cold in that age. The Elphinstone Codex has a note, now mutilated, attested by its scribe as copied from Humayun's handwriting and is to the effect that once on his way from hot bath, he saw people who had taken poison and restored them by giving them lime-juice. In the narration of events of 1542, it is recorded that at Umarnot, Kaufer was ordered to cut the end of Husyn's ear as a punishment for his treachery (of hiding ingots of pure gold); but Kaufer mistaking the meaning of the order cut off the whole ear. On seeing this, the king was very angry, sent for a surgeon and had the ear sewn on again. The Emperor himself assisted in the operation on Husyn and apologised to the sufferer.

Humayun gave great encouragement to physicians who lived in his court.

VOCATIONAL GUIDANCE

The *Calcutta Review* of June contains an article on "Vocational Guidance: its importance and practicability". The writer, Mr. Sarojindranath Roy is of opinion that vocational guidance is the most important and urgent problem in these days of unemployment and is related to all the vital activities of the country. The aim, according to him, is to see that individuals are placed in professions that are suitable for them.

Exact fits can never be expected. The youth has to try to adjust himself to his job and to adapt the job to himself. It must be thought, of course, that this effort of adaptation is essential for success in a vocation. If the individual peculiarities tally with the vocational demands, the efforts are mostly spontaneous and become easily effective. If they do not, there is a certain limit within which the efforts of adjustment may be successful. When the discrepancies between the vocational requirements and the capacities of a man are, however too great, no amount of effort on the part of the individual will enable him to carry on the duties of the profession with any reasonable degree of success. That is why the first and foremost function of Vocational Guidance is to dissuade young persons from taking up jobs for which they are judged to be quite unsuitable and to find jobs in which they may adjust themselves.

The writer concludes by pointing out that the following seven-point scheme, as advocated by the National Institute, will prove to be valuable in studying a child deserving vocational guidance:—

(a) Home circumstances of the candidate: Information regarding home conditions is to be obtained principally from an interview with the parents at their residence, supplemented by various queries to the child. The object of this is to have a picture of the environmental influence to which the boy had been subjected in the past and is so at the present. In this connection the financial and social conditions of the family, occupations of the father and other members of the family, etc., are to be noted down.

(b) His physical characteristics: He should be examined by a physician in order to ascertain the efficiency and deficiency of his bodily apparatus. This is necessary because some occupations demand a high degree of physical fitness and an individual lacking in that should be kept out of those occupations and be advised otherwise.

(c) His attainments: To have an information about the boy whether he participates in work,

games and other activities, his leisure pursuits, etc.; not only the boy is to be questioned, but the help of the parents and teachers also should be resorted to.

(d) His level of intelligence: Proper tests are to be administered for ascertainment of this.

(e) His special aptitudes: Tests are to be used.

(f) His interests: From tests and interviews.

(g) His temperament: By application of tests and studying test behaviours.

THE INDIAN PROBLEM

Writing in the current issue of the *Twentieth Century*, Mr. Shivaprasad Sinha makes a pertinent observation that the Indian Problem is more than a Hindu-Muslim or Congress-League problems and it is a triangular problem, the British elements being by no means negligible.

It does not help us to argue at this stage if the Hindu-Muslim problem is the creation of British rule in India. It may or may not be so, but as realists, both the Hindus and Muslims should recognise the problem and face it. Likewise, the British have a duty to perform and a function to fulfil inasmuch as they should contribute to the solution of the problem, whether it is of their creation or not. There is much force in the argument that freedom alone is the solvent of difficulties which have emerged out of subordination or slavery.

It would be sheer folly, says the writer, to waste time and trifle with the aspirations and sentiments of an awakened India by not recognising—and it is the essence of the National demand—as a Dominion of the Westminster type and by not unequivocally taking to implement the demand at the end of the war, "And it would be an act of perversity," avers Mr. Sinha, if the Indian leaders higgled over the inconsequential differences or subtle distinctions between Dominion Status and complete Independence.

It is unto this end that Indian political leaders and British statesmen must work. They must succeed: they will. May the glimmerings of the dawn evolve into sunshine and splendour and the spacious days ahead when India will take her right place in the comity of nations and one of the greatest federations of mankind and play a glorious part in the new order to be.

LABOUR LEGISLATION

"A critical study of ancient Indian scriptures on the lines of legislative sociology reveals the fact that labour legislation was well organised in ancient India, which gave great satisfaction to the workers," so observes Mr. Kapileswar Das in the *Modern Review* for August.

The compilers as well as the authors of the *Hindu Dharma Shastras* fully realised that unless the labourers of a country live in happiness, the conditions of its state and society cannot be improved: hence was the imperative need on the part of the rulers of states to look with sympathy to the amelioration of their conditions of living. Any dispute between the master and his workers must be immediately and amicably settled by the administrations concerned. The king would himself take reliable evidence in such cases. "Where witnesses are not forthcoming, the king will summon and cross-examine the employer," says Kautilya. All craftsmen, domestic servants and agricultural labourers constituted the general labour class. Labourers were divided into different sections on an occupational background such as cultivation, watching and harvesting of crops, tending cattle, grass-cutting, yarn-spinning, cloth-weaving, hawking of articles, home service, etc.

Regarding standard of wages Sukracharya says that the State will decide the rates of remuneration of the labourers according to their efficiency, aptitude, amount and quality of work turned out, specially keeping an eye on their well-being.

To give a few practical instances of wage-fixation in ancient India, Sukracharya opines that a goldsmith should get one-thirtieth of the cost of the jewel he has made of gold if it is of exquisite

workmanship; one-sixtieth if it is of mediocre make; and one hundred-and-a-twentieth (1/20) if it is slovenly. For works of silver he should get half of what he gets for gold, and for those of copper and other metals one-fourth. Kautilya says, where wages have not been fixed previously, the agricultural labourer will get one-tenth of the harvested crops he has raised; the cowherd one-tenth of the sale proceeds of the ghee derived from the cows he tends; the businessman in the same proportion to the selling price of articles he disposes off. Though wages were not unoften paid in cash, it was not invariably the case. Often they were paid in the shape of land, cattle, commodities, etc.

The writer points out the great amenities the labourers enjoyed:

It laid down that every employee should have a period of fifteen days' casual leave at his credit. He was also entitled to get one-eighth of his wages in addition to his normal ones as a present and if his work is quite satisfactory and of a technical and constructive nature, he could claim even one-eighth of the total profits derived from the whole business enterprise in which he was engaged.

In cases of sickness, the employee must not be dismissed; for limited periods of illness, e.g., fifteen days, he had the right to get his full remuneration; if it exceeded such limits, he was entitled to three-fourths of it. If he was disabled permanently for life, he had to be discharged after being paid three months' wages extra if he had worked continuously for five years; and six months' wages if he had worked continuously for more than that period in addition to his normal remuneration. Those who worked for forty years or more received half of the total wages they received throughout as reward at the time of retirement. The employers had to maintain a fund for his employees. He had to deposit one-fourth of their dues in the fund and at the time of its payment once in two or three years, he had to add an equal amount to the deposit. The employee was to get leisure sufficient to supervise the affairs of his own home and family; for this purpose he should be set free at least for one *yama* (about three hours) in course of day and three *yamas* in course of night. For the hired workman of a day, the period is reduced to half-a-*yama*.

Houses should be built for the residence of employees, says Kautilya, and in this building scheme the securement of their comforts and conveniences should be the main objective; the roofing of these residential quarters should be strong and well-protected, their interior well-lighted, freely ventilated, dry and roomy.

Many labour institutions were also functioning at that time and they were strengthened by the State and their legitimate grievances sympathetically considered and removed by the authorities concerned.

AIR-CRAFT IN WARFARE

The manner in which Finland, Poland, Denmark, Norway, Belgium, Holland and even France have been brought to their knees one by one within the last few months in course of the terrible armageddon, has demonstrated to the world what the air-craft are capable of in the modern warfare, observes Mr. Rajendra Prasad Sinha in the *Hindustan Review* for July.

The air-craft as fighting machines are the latest development. Even as late as in the Great War of 1914-19, their use was confined chiefly to the purpose of reconnaissance. Air raids were not unknown, but they were few and far between. The present War in Europe is the first example in history of the large-scale use of air-craft for the purpose of offensive.

In the matter of reconnaissance, the air-craft are of supreme importance in that they are in a position to locate and bring back news concerning the numbers, disposition and composition of the troops of the enemy, their movements, traffic on railways and also the disposition of friendly troops. They are, therefore, employed in conjunction with other arms. Artillery with its long ranges and carefully concealed position would be quite blind without air-craft. Air-craft's aid save the cavalry much unnecessary work and are able to bring in information very promptly. Again, air-craft also assists in the service of intercommunication and co-operation of all arms, and, finally, they supplement the Telegraph and Telephone service in obtaining news of what is happening during the battle.

After the necessary information has been gathered, the next thing is the problem of transmission. Various devices have been tried.

Wireless telegraphy has been successfully used from airships, but not yet from aeroplanes. Wireless is, of course, subject to the disadvantage that the messages may be tapped or jammed. Bats are also usually employed to drop messages. The

French have developed a method of dropping a cylinder, which on striking the ground causes a light to burn indicating its whereabouts.

As already stated, the air-craft are very important auxiliary to the modern artillery.

They enable the fire director to properly control his fire. A common plan is for the aeroplane to drop smoke balls immediately over the enemy, lying at a long distance or under cover. The smoke balls float in the air sufficiently long to enable the range to be taken. The artillery then commences fire, and when the proper range has been established, the aeroplane overhead signals that it is correct. In this way, the artillery is able to fire at and strike invisible targets.

Fighting air-craft are equipped with various kinds of fighting apparatus. In fighting between aeroplanes, quick firing guns, rifles and revolvers are commonly employed.

For raid upon enemy situated down on land or water, the most usual weapon has been the explosive bomb, which usually weighs about 22 lbs. and is fitted with a percussion fuse to make it explode readily on striking any surface. Air-ships may carry machine-guns and sometimes they are furnished with torpedoes discharge apparatus in the cars below the gas chamber; they are also frequently armed with a machine-gun carried on the top, access to it being obtained by means of a shaft through the gas chamber.

At present, air-craft have come to be recognised as the most important part of the armament of a nation. During the present European war, they have been the determining factor in several engagements.

They have proved terribly efficient in their work of destruction on land and water alike. The mighty dreadnoughts are utterly helpless against them and quite a good number of them has suffered fatally under their blow. But with all their achievements air-craft are still in their nonage and their possibilities both for work of war and peace are immense.

BUDDHISM AND CHRISTIANITY

Mr. S. K. George, author of "Gandhi's Challenge to Christianity" has a thoughtful article in the *Aryan Path* for August on "Buddhism and Christianity." A distinction commonly drawn between the two religions is that Buddhism is atheistic, while Christianity is theistic. But, says Mr. George,

this is not quite true or fundamental. For the emphasis of both the teachers was on ethics, on character rather than on belief. For Jesus the only test, the only condition of participation in the Kingdom of God was that of conduct, of doing the will of God. Salvation from sin, from the grip of the lower nature, the freedom of those who have realized their real selves and the joy of finding the true Self even at the cost of the whole world, these were the burden of the teaching of both. They were both practical helpers of men, teaching by word and by example the beauty of holiness. Both of them refused to speculate; at least the Buddha certainly refused to share his speculations on ultimate questions with his followers; while to Jesus, God was a practical working belief rather than a theory.

The moral demand of Jesus has unfortunately been overlaid by other elements in his teachings. This has been carried to such an extent that the Sermon on the Mount, with its lofty morality and its stern demands, has practically been shelved by the churches and generally held to be an ideal not to be followed literally. But it certainly was not so in the mind of Jesus.

Perhaps the essential difference between the two is to be found in the dominant outlook and the underlying attitude to life and the world in the two religions. These may have been further accentuated by the temperaments of the people among whom the two faiths found their dominant expressions.

The distinction between the two is perhaps best seen in their dominant goals of endeavour. The main quest of Buddhism is peace—peace in the midst of the changes and the sorrows of this

fleeting existence. That of Christianity is joy—the joy of creative activity.

Buddhism, even in its beginnings, seems to be almost pathologically afraid of sorrow. It is not pessimistic, because it teaches a way of escape from sorrow; but that escape is through eliminating the cause of sorrow, through a refusal to risk occasions for sorrow, by a withdrawal of interest from the world. The wise man, according to the Buddha, will give no pledges to fortune, will take no chance of the loss of inner peace, even if that security is purchased by the sacrifice of all uncertain, ephemeral joys. . . . Christianity, inheriting a different tradition, and outlook, has more of the spirit of youth and adventure—a belief in life—that life is good in spite of its sorrows and that the sorrows themselves can be eliminated. It does not attempt to explain sorrow so much as to overcome it—not by avoiding it but by facing it and risking "the slings and arrows of outrageous fortune".

INDIA IN PERIODICALS

THE CREATIVE SPIRIT OF INDIAN ART. By Hermann Goezt. [The Aryan Path, August 1940.]

CONSOLIDATION OF THE HINDU SOCIETY. By Swami Madhavananda. [The Vedanta Kesari, August 1940.]

HOW OLD IS POONA? By A. Rehm. [The New Review, August 1940.]

AGRICULTURAL RESEARCH IN INDIA. [Science and Culture, July 1940.]

THE INDIAN PROBLEM. By Shiva Prasad Sinha. [The XX Century, August 1940.]

MODERN CIVILIZATION AND PRESENT-DAY INDIA. By Shib Chandra Dutt, M.A., B.L. [Prabuddha Bharata, July 1940.]

PLACE OF SOCIOLOGY IN INDIAN EDUCATION. By Dr. Kewal Motwani, A.M., Ph.D. [The Hindustan Review, July 1940.]

THE SILK INDUSTRY OF BENGAL. By C. C. Ghosh. [The Calcutta Review, June 1940.]

SOCIAL LEGISLATION IN INDIAN STATES. By Rameshnath R. Gautam, B.A. [The Modern Review, August 1940.]

ARBITRATION IN BRITISH INDIA. [The Bombay Law Journal, August 1940.]

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

THE VICEROY'S STATEMENT

The following is the statement issued by H. E. the Viceroy on 7th August 1940:—

Last October, His Majesty's Government made it clear that Dominion Status was their objective for India. They added (that they were ready to authorise the expansion of the Governor-General's Council to include a certain number of representatives of political parties and they proposed the establishment of a consultative committee. In order to facilitate harmonious co-operation, it was obvious that some measure of agreement in the Provinces between the major parties was a desirable prerequisite to their joint collaboration at the Centre. Such agreement was unfortunately not reached, and in the circumstances no progress was then possible. . . .

It is clear that the earlier differences which had prevented the achievement of national unity remain unbridged. Deeply as His Majesty's Government regret this, they do not feel that they should any longer, because of these differences, postpone the expansion of the Governor-General's Council, and the establishment of a body which will more closely associate Indian public opinion with the conduct of the war by the Central Government. They have authorised me accordingly to invite a certain number of representative Indians to join my Executive Council. They have authorised me further to establish a War Advisory Council which would meet at regular intervals, and which would contain representatives of the Indian States, and of other interests in the national life of India as a whole.

The conversations which have taken place and the resolutions of the bodies which I have just mentioned make it clear, however, that there is still in certain quarters doubt as to the intention of His Majesty's Government for the constitutional future of India, and that there is doubt, too, as to whether the position of minorities, whether political or religious, is sufficiently safeguarded in relation to any constitutional change by the assurance already given. There are two main points which have emerged. On those two points His Majesty's Government now desire to make their position clear.

The first is as to the position of minorities in relation to any future constitutional scheme, it has already been made clear that my declaration of last October does not exclude examination of any part either of the Act of 1935 or of the policy and plans on which it is based. His Majesty's Government's concern that full weight should be given to the views of the minorities in any revision has also been brought out. That remains the position of His Majesty's Government.

It goes without saying that they could not contemplate the transfer of their present responsibilities for the peace and welfare of India to any system of Government whose authority is directly denied by large and powerful elements in India's national life. Nor could they be parties to the coercion of such elements into submission to such a Government.

The second point of general interest is the machinery for building within the British Commonwealth of Nations a new constitutional scheme when the time comes. There has been very strong insistence that the framing of that scheme should be primarily the responsibility of Indians themselves and should originate from Indian conceptions of the social, economic and political structure of Indian life.

His Majesty's Government are in sympathy with that desire, and wish to see it given the fullest practical expression subject to the due fulfilment of the obligations which Great Britain's long connection with India has imposed upon her and for which His Majesty's Government cannot divest themselves of responsibility.

It is clear that a moment when the Commonwealth is engaged in a struggle for existence is not one in which fundamental constitutional issues can be decisively resolved. But His Majesty's Government authorise me to declare that they will most readily assent to the setting up after the conclusion of the war with the least possible delay of a body representative of the principal elements in India's national life in order to devise the framework of the new constitution and they will lend every aid in their power to hasten decision on all relevant matters to the utmost degree. Meanwhile, they will welcome and promote in any way possible every sincere and practical step that may be taken by representative Indians themselves to reach a basis of friendly agreement, firstly, on the form which the post-war representative body should take, and the methods by which it should arrive at its conclusions, and secondly upon the principles and outlines of the constitution itself.

They trust however that for the period of the war with the Central Government reconstituted and strengthened in the manner I have described and with the help of the War Advisory Council all parties, communities and interests will combine and co-operate in making a notable Indian contribution to the victory of the world cause which is at stake. Moreover, they hope that in this process, new bonds of union and understanding will emerge and thus pave the way towards the attainment by India of the free and equal partnership in the British Commonwealth which remains the proclaimed and accepted goal of the Imperial Crown and of the British Parliament.

MR. AMERY ON THE DEAD-LOCK

Initiating the India debate in the House of Commons on August 14, Mr. L. S. Amery, the Secretary of State for India, said:

The immediate offer contained in the Viceroy's statement is that of an expansion of His Executive Council as Governor-General so as to include in it leading members of all political parties as well as the establishment of a wider War Advisory Council on an All-India basis, associating with the conduct of war representatives of the Indian States and of other interests in the national life of India as a whole. The enlarged Executive Council will, of course, under the existing constitution, still be responsible to the Governor-General and cannot be responsible, in the strict constitutional sense, to the Legislature.

The Congress have asked that a provisional National Government should be constituted at the Centre which, though formed as a transitory measure, should be such as to command the confidence of all elected elements in the Central Legislature. In inviting a certain number of representative Indians to join his Council, the Viceroy will naturally take appropriate steps to ensure that the new members do, in fact, reflect opinion of the parties from which they are chosen; if, however, the Congress claim is that members of the Viceroy's Council should be dependent on the support of elected members of the Legislature, it is in fact a demand for changing the whole basis of the Indian Government in the middle of the war.

More than that, if the House has followed the analysis I have attempted to give of the attitude of the different elements in India to the constitutional problem, it will realise that it is a demand which really raises the whole unresolved constitutional issue and prejudices it in the sense favoured by the Congress and rejected by the minorities. There can be no agreement on a government responsible to the Legislature until there is agreement upon the nature of the legislature and upon the whole structure of the constitution.

The Viceroy's offer, on the other hand, presents to the Indian leaders an opportunity of taking an effective and important part in the government of India and bringing their influence to bear on the conduct of the war without prejudice to their several positions. They will have committed themselves to nothing except working together in the present emergency for the safety and good of India and for the common cause in which they all believed in spite of the discouraging attitude shown in Congress quarters. I still hope that they will all be willing to take their part. If that should unfortunately not prove to be the case, Lord Linlithgow will of course still go ahead prepared to work with those who will work with him and with each other.

The Viceroy's immediate offer does not, however, stand by itself. His initiative has been concerned,

as I said just now, not only with India's fuller participation in the actual present war effort but also with paving the way towards a speedier attainment of the goal at which we are aiming.

May I say a word about that goal, Dominion Status, as it has commonly been described, or—as I prefer to describe it—a free and equal partnership in the British Commonwealth? It is not, as is so often implied when Dominion Status is contrasted with full independence, an inferior or Dependent Status. The status in the Commonwealth of the Dominions or of this country for that matter—for our status is the same, though not perhaps our stature—is indeed superior to that of nations that perforce stand alone. How many so-called independent nations are really free to live their own lives as they will even when they are not directly overrun or dismembered by more powerful neighbours?

A CALL TO WAR EFFORT

Addressing a public meeting on War effort, Raja Sir Annamalai Chettiar observed at Karaikudi:

Britain in fighting the two dictator countries is fighting not only in self-defence but also to safeguard the future of civilisation and advancement of the world on lines calculated to promote the greatest good of the greatest number. How to help Great Britain to win the war should therefore be our only aim; all other considerations pale into insignificance when we find right and insolent brutal might locked in deadly embrace. The cause is great and just and deserves all the support one can give it. Britain must and will succeed.

It is sad to think that at such a time as this divided counsels should prevail in this country. The largest political party in the country, viz., the Congress insists on a declaration by Britain of independence for India within a stipulated time as a condition precedent to their co-operation. Is not interdependence in a commonwealth a better ideal to work for than isolated independence however attractive the latter might appear to be?

A change in our constitution is essential. When it should come is the question. Decidedly not now when Britain is engaged in a life and death struggle. The Viceroy's latest statement shows that the British Government are in earnest, prepared to move with the times and make changes in the constitution.

For good or evil, Britain and India are indissolubly linked together. I believe it is for the good of both the countries. Together India and Britain will be a bulwark against all aggression; separate each will prove false to its mission. The success of Britain is the best defence of India. Let us never for a moment forget that the immunity we enjoy from the horrors and ravages of this devastating war is not a little due to the silent solid work of the British Navy. The need of the hour is contribution to war effort in all forms. He gives twice who gives readily. I would, therefore, urge upon you all to liberally contribute towards helping Britain to win the war.

CONGRESS AND VICEROY'S DECLARATION

The Congress Working Committee at its meeting in Wardha passed the following resolution on the Viceregal declaration:—

The Working Committee have read the statement issued by the Viceroy on the authority of the British Government on the 8th August and the report of the speech of the Secretary of State for India in the House of Commons explaining the Viceroy's statement. They note with deep regret that the British Government have rejected the friendly offer and practical suggestion contained in the Poona resolution of the A. I. C. C. of 28th July, framed for a solution of the dead-lock and to enable the Indian National Congress to withdraw its non-co-operation and secure in the recent crisis the patriotic co-operation of all the people of India in the governance of India and the organisation of National defence.

The Working Committee have read with pain and indignation the declarations and assumptions contained in the statements and speeches made on behalf of the British Government which seek to deny India her natural right of complete national freedom and reiterate the untenable claim that Britain should maintain herself in a dominant position in India in the discharge of the higher functions of the State. These claims render false and empty even their own promise to recognise India at an early date as a free and equal unit within the British Commonwealth.

Such claims and recent events and developments in the world have confirmed the Committee in the conviction that India cannot function within the orbit of an Imperial power and must attain the status of a free and independent nation. This does not prevent close association with a comity of free nations for the peace and progress of the world.

The Working Committee are of the opinion that the assertion contained in the statements made on behalf of the British Government, that they will not part with power and responsibility in favour of the elected representatives of the people of India and that, therefore, the present autocratic and irresponsible system of Government must continue so long as any group of people or the Princes, as distinguished from the people of the States or perhaps even foreign vested interests,

raise objections to any constitution framed by the elected representatives of the people of India, is a direct encouragement and incitement to civil discord and strife, and amounts to a fatal blow to all willingness to compromise and adjustment of claims.

The Committee regard that, although the Congress has never thought in terms of coercing any minority, much less of asking the British Government to do so, the demand for a settlement of the constitution through a Constituent Assembly of duly elected representatives has been misrepresented as coercion and the issue of minorities has been made into an insuperable barrier to India's progress. The Congress has proposed that minority rights should be amply protected by agreement with elected representatives of the minorities concerned. The Working Committee, therefore, cannot but conclude that the attitude and assertions contained in these statements, made on behalf of the British Government, confirm the prevailing feeling that the British authority has been continually operating so as to create, maintain and aggravate differences in India's national life.

The Working Committee note with astonishment that the demand for the constitution of a Provisional Government composed of persons commanding the confidence of the various elected groups in the present Central Legislature, formed under the 1919 Constitution of India, has been described by the Secretary of State for India as one that would raise the unsolved constitutional issue and prejudice it in favour of the majority and against the minorities. The Working Committee are of the opinion that the rejection of this proposal unmistakably indicates that there is no willingness on the part of the British Government to part with any power and authority even for the immediate purpose of securing co-operation in the war efforts. The British Government would gather together and carry on with such dissentient groups and individuals as oppose the wishes of the majority of the people of India and without any co-ordination with the elected Legislatures at the Centre or in the Provinces, rather than concede anything that would work towards recognition of the rights of the people of India to rule themselves democratically.

For these reasons, the Working Committee have come to the conclusion that the statements referred to are wholly opposed, not only to the principle of democracy as acclaimed by the British Government in their War Aims, but also to the best interests of India, and they cannot be a party to accepting the proposals contained in the statement or advising the country to accept them. The Working Committee consider that these declarations and offers not only fall far short of the Congress demand, but would be impediments to the evolution of a free and united India.

The Working Committee call upon the people to condemn the attitude adopted by the British Government by means of public meetings and otherwise, as also through their elected representatives in the Provincial Legislatures.

MILITARY TRAINING FOR STUDENTS

The question of imparting compulsory military training to all men students, and nurse's training to all women students in the University was discussed with warmth and emphasis at a special meeting of the Senate of the University of Madras on August 8, Sir Mahomed Usman, Vice-Chancellor, presiding. The text of the resolution as moved by Mr. N. D. Vardachari runs as follows:—

The Senate resolves that it is necessary to impart compulsory military training in all arms to men students, and nurses' training to all women students who undergo any university course of studies by organising U. T. C. and other necessary training facilities in all centres having colleges affiliated to the University.

It was contended by some members that the resolution was out of order since it did not relate to the activities which the university or rather the senate could undertake to do. The Vice-Chancellor, however, quoting the relevant section of the University Act held that the resolution was in order.

Mr. G. A. Natesan by means of an amendment wanted to add the following with the original resolution:—

Resolved to urge upon the Government the imperative necessity of imparting compulsory military training in all arms to all men students and nurses' training, to all women students undergoing any course of studies in the University by reorganising the University Training Corps and making all suitable and possible arrangements for training in all centres having colleges affiliated to the University.

The amendment moved by Mr. G. A. Natesan was put to vote and declared carried, 52 voting for and 24 against.

The original resolution as amended was carried by a large majority, 52 voting for and 17 voting against.

Following the lead given by the University of Madras, the Senate of the Bombay University has resolved to institute a University department of military studies. The decision was taken at the meeting of the Senate on August 22.

SIR AKBAR'S CONVOCATION ADDRESS

Addressing the graduates at the Convocation of the University of Bombay, the Rt. Hon. Sir Akbar Hydari put in a plea for a strong and united India. After dealing with different aspects of the Indian problem, Sir Akbar went on to observe that

all our political ideas need radical revision. In this country, we should start from the basic factors of our history and culture and build up independently a science and practice which answer primarily to our need but may also prove useful to others. We should conserve all that is creative in our past experience, discard what has become harmful, eliminate factors which make for disunion and emphasise those and these are many which make for concord. We must keep in view not merely our particular communal, provincial or even national interests.

All these are important, but we must never lose sight of the fact that except so far as our measures are in harmony with the highest interests of all other nations and of humanity, they are more likely to breed discord than promote peace.

For India to perform this noble mission, the India of your making should be a strong and united India, capable of asserting its voice in the councils of the empire and of the world. It must have its army, its navy, its air forces, and a strength proportionate to its vast population and extensive territory: it must be capable of mobilising its industry and its man power for the defence of its frontiers should they ever be threatened. . . . a country peopled by four hundred million souls can surely be a world power and the task of creating this new Titan must be left to you of the younger generation.

NEW PACHAIYAPPA'S BUILDINGS

His Excellency Sir Arthur Hope, Governor of Madras, declared open the new Buildings of the Pachaiyappa's Residential College on August 12, at Chetput, Madras.

His Excellency referred to the history of the institution and remarked:

This new building is a symbol of your present status and a monument of your hard and unceasing labour during the last ninety-eight years.

Dr. Lakshmanaswami Mudaliar, President of the Board of Trustees of the College, announced that

the Trust Board are anxious to throw open the portals of this institution to all as early as possible and it is my hope that from the beginning of the next academic year we shall welcome all into the ancient shrine of learning.

In two more years the College will be completing its hundredth year. We congratulate the Board on the success that has attended their efforts to fulfil their long cherished ambition.

JUDGMENT IN SARDA ACT CASE

Are the parents of the bride guilty of an offence under the Sarda Act, if the bridegroom is a child within the meaning of the Act? The Bombay High Court has held that they are not.

Mr. Justice WassooDev, in the course of his judgment, said that Hindu marriage ceremony consisted of two parts, the spiritual and the secular. The former was the essential part. The performance of the marriage meant the solemnising of the ceremonies that would complete and validate the marriage. Therefore mere participation in the secular ceremony would not offend against Section 5 of the Act, which contemplated the punishment of those who solemnised the marriage such as a priest or kazi or vakil.

According to Mr. Justice WassooDev, if the legislature had intended to punish such acts, it would have used clear and definite language such as was contained in Section 6 (1) which applied to the parents of the child.

CHIEF JUSTICE AND MADRAS BAR

The Hon'ble Sir Maurice Gwyer, Chief Justice of the Federal Court of India, was accorded a reception by members of the Madras Advocate Association in the High Court buildings on August 16.

Sir Aladi Krishnaswami Aiyar, Advocate-General, welcomed Sir Maurice on behalf of the Association.

Sir Maurice Gwyer, in the course of his reply, remarked "that the ideals which inspire the Madras Bar are no more different from the ideals which inspire the Bar in England and while those ideals are honoured and revered in Madras and other parts of India, I have no fear as to the future of the liberty and freedom of this country".

BAN ON VOLUNTEER ORGANISATIONS

The Government of India have prohibited military exercise, or drill with or without arms, by non-official volunteer organisations in India. The text of the orders issued on August 5 is as follows:—

Order under Rule 58 of the Defence of India Rules:

In exercise of the powers conferred by Sub-Rule (1) of Rule 58 of the Defence of India Rules, the Central Government are pleased to prohibit the performance, within British India, or any exercise, movement, evolution or drill of a military nature with or without arms or articles capable of being used as arms:

Provided that the prohibition hereinbefore imposed shall not apply to the performance of any such exercise, movement, evolution or drill—

EXEMPTIONS

(1) By members of His Majesty's Naval, Military or Air Forces or of any official Police Force, or of any force constituted under any law for the time being in force in the exercise of their duty as such.

(2) By members of the association commonly known as the Boy Scouts Association in India or of the Association commonly known as the Girl Guides Association in India in their capacity as such.

(3) Within any Province by members in their capacity as such of any organisation specified in an order in writing by the Provincial Government of that Province, or

(4) Within the precincts or premises of any Government school or college, or of any school or college recognised by Government in this behalf, by persons whose participation in such exercise, movement, evolution or drill is part of the ordinary curriculum of such school or college.

Order under Rule 59 of the Defence of India Rules:

Whereas the Central Government are satisfied that the wearing in public of any dress resembling a uniform required to be worn by a member of His Majesty's Forces, or by a member of any force constituted under any law for the time being in force, is likely to prejudice the public safety, the maintenance of public order and the defence of British India:

Now, therefore, in exercise of the powers conferred by Sub-Rule (1) of Rule 59 of the Defence of India Rules, the Central Government are pleased to prohibit the wearing in public of any such dress by any person, who is not a member of the said forces or a member of an association which has been authorised by the Central Government, as respects the whole of British India or by the Provincial Government, as respects the Province, to wearing a specified uniform.

INSURANCE IN UNIVERSITY COURSE

Insurance has been introduced in the B. Com. Syllabus of the Calcutta University. The Sydenham College of Bombay has also in its B. Com. Course Insurance and Statistics.

It is expected that other Universities will also soon follow suit, observes a writer in the *Insurance World*.

In England the Chartered Insurance Institute confers diplomas of A. C. I. I. and F. C. I. I. Indian candidates appear at these Examinations either in Calcutta, Bombay, Delhi, Lahore or Madras. The Metropolitan College of St. Albans, England and Allied Schools of Bombay have specialised in postal tuition for these Examinations and the success which Indian students have achieved through their training is really wonderful.

Of late, many Indian students are appearing in the Examinations of the Institute of Actuaries, London. These Examinations are of course very stiff but those well up in mathematics may take up the Actuarial Course which has very great possibilities in India. The Government grant Associates and Fellows of the Institute of Actuaries certain statutory powers.

NEW INDIA ASSURANCE COMPANY

Sir Chunilal V. Mehta presided at the 21st ordinary general meeting of the New India Assurance Company, Ltd., when a dividend of Rs. 1-8 per share free of income-tax for the year was declared. The total new business of the Company amounted to Rs. 1,73,48,792 in life while profits in other departments were equally impressive. In fire it amounted to Rs. 6,48,996 and in accident to Rs. 1,88,580, but the marine department showed adverse results due to the outbreak of hostilities in Europe.

INSURANCE FOR CIVILIANS

The British Minister of Pensions has issued an amended scheme of compensation for physical injury sustained by civilians as a direct result of war-like operations, the effect of which is to insure the whole civil population against injury caused by air raids or invasion if they were gainfully employed at the time.

The new scheme increases the allowances and pensions to meet the rise in the cost of living. A married man with two children will now receive 58s. 11d. weekly if totally disabled.

Already 127 persons have been granted pension under the scheme either for serious disablement or to widows.

The Ministry states that it deals expeditiously with pensions, and in one case the widow of an air raid warden who died on duty received her pension within 24 hours of his death.

COMMODITY INSURANCE FOR INDIA

With the risk of war growing daily as far as Indian ports are concerned, property owners and holders of large stocks of commodities are growing anxious about the security of their possessions. The great slump in the commodity markets in a way has been due to this fear and the Board of the East Indian Cotton Association, Bombay, has made representations to the Government of India for undertaking a comprehensive scheme in regard to insurance of commodities against war risks. In Europe the various Governments have undertaken the risk, while in England the Board of Trade is responsible for the administration of such insurance protection. According to the present schedules issued under the approval of the Treasury, the premium rate is 5 shillings per cent. per month.

INDO-AMERICAN TRADE

A study of the American market for Indian goods and of the possibilities of obtaining from America some of India's war requirements is at present being made on behalf of the Government of India. Mr. F. Tymms, Director of Civil Aviation in India, is now in America to arrange for the purchase of plant, machinery, machine tools, aircraft and other war essentials for India; while Sir David Meek, Indian Trade Commissioner in London, and Dr. T. E. Gregory, Economic Adviser to the Government of India, are also there to investigate the prospects of finding alternative markets for a large range of Indian products hitherto sent to the Continental markets.

Indian export trade with the Continent amounted before the war to Rs. 80,00,00,000 annually. Sir David Meek and Dr. Gregory are expected to make a report in time to enable the Government of India to place the first results of the inquiry before the Export Advisory Council when it meets in Bombay early in September.

INDIAN AIRCRAFT COMPANY

A Joint Stock Company to be known as Indian Aircraft Company Limited with an authorised capital of five crores of rupees has been registered in Bombay for the purpose of manufacturing aeroplanes, airships, seaplanes and accessories required for building aeroplanes.

Messrs. Walchand Hirachand and Santi Kumar Morarjee are the first two Directors of the Company, and it is understood the Scindia Steam Navigation Company are likely to be appointed Managing Agents.

A scheme submitted to the Government of India by Mr. Walchand Hirachand in this connection is, it is learnt, being scrutinised by His Majesty's Government,

ALUMINIUM TO BE DUTY FREE

It is announced that the Government of India have decided to encourage production by exempting imported alumina from the payment of duty. The concession will remain in force until the expiry of four years from now or until adequate supplies of alumina in India are available at a reasonable price, whichever may be earlier: the decision as to when such supplies are available in India will lie with the Government of India.

The quantity of duty-free alumina, which will be allowed to be imported during the period of the concession, will be decided by the Government of India separately for each firm seeking to import. The Government of India intend in accordance with the above decision to authorise the chief customs authority to issue orders from time to time permitting the import of alumina free of duty so long as the above conditions are fulfilled.

It is explained that the Government of India have been asked to permit the import of alumina free of duty in order to enable the manufacture of aluminium to be started in India. The munitions and armaments industries are calling for increased supplies of aluminium and its early manufacture in this country is, therefore, an urgent war necessity, hence the decision.

INDIAN TRADE WITH AFRICA

It is learned that the Indian Trade Commissioners in Alexandria and Mombasa have been asked to make a full survey of the possibilities of expanding Indian trade with North and East Africa. It is also understood that the Government of India are actively considering the appointment of Trade Commissioners in Australia and South Africa,

SRI RAMAKRISHNA'S CONSORT

A beautiful story is told of the "Holy Mother", Sri Ramakrishna's consort. A writer in the *Vedanta Quarterly*—Gayatri Devi—records:

There were many who were only too eager to do something for Holy Mother, to earn her blessing by giving her personal service. Knowing the yearning of their hearts, she allowed them this privilege. They fanned her when she suffered from intense heat, rubbed oil on her person to remove the pain of rheumatism and massaged her aching body. But if they waited on her too long a time, she became anxious, fearing she was putting a strain on her disciples. One day, a devotee who was fanning her asked her to go to sleep. In five minutes, she said: "That's enough, your hands must be aching." He said: "No, Mother, I'm all right, I'll stop when I feel the strain." She lay there closing her eyes for a little while, then said: "Son, I will go to sleep, you need not fan any longer." But the devotee insisted. Finally, Mother said: "My child, I am not able to rest, thinking that your hands might be aching through constant fanning, so please stop that I may go to sleep." She was always patient and all enduring. Sometimes, like a little child, she would ask a devotee if he thought she would get well again. If he or she answered in the affirmative, she would believe in their word and relax trustingly. Again, when she would speak of the eventide of life drawing near, her children would urge her to stay on with them. Then her answer would be: "All is His will; whatever is His will, let that be done."

Once she was found clearing the place where one of her Mohammedan devotees had eaten. In India such an act would be sufficient to cause one to lose caste and become ostracised by the orthodox.

One of Mother's nieces remonstrated, crying out: "You have lost your caste." Holy Mother showed definite annoyance and spoke firmly: "Why, Amjad (this man) is my son, the same as Sarat." "Sarat" was Swami Saradananda, one of Sri Ramakrishna's close disciples and very devoted to Mother. In her own characteristic way, Saradamani dared overrule orthodoxy whenever it clashed with her principles of love and humanity. She was ever guided by one instinct, the instinct of love and to fulfil its urge, she had the courage to call every one her own, irrespective of man-made order of "high or low".

WOMEN IN THE CHINESE ASSEMBLY

Chinese women are trying to obtain greater representation for themselves than now allowed at the People's Congress scheduled to meet in November to adopt a permanent constitution for the country.

Of the 1,681 delegates who will meet, only four, according to a Chungking despatch, are women. So Chinese women in Chungking have banded themselves into an "Election Contest Association" to fight for their rights. A number of local Committees have been formed in different towns of Free China.

The headquarters of the Association recently petitioned the authorities that at least half of the 240 delegates to be appointed by the National Government should be women.

Meanwhile names of possible women candidates are pouring into its office. All women candidates must fulfil three qualifications: First, they must be over twenty-five years old. Second, they must be college graduates and, finally, they must have at least five years of working experience besides being enthusiastic in the women's movement and having made a good measure of contribution to the country's cause.

MISS E. M. WATSON

Miss E. M. Watson, the Prime Minister's woman private secretary, promises to become in her way as famous as Sir Maurice Hankey. She has served at No. 10 under at least four Prime Ministers in this capacity. Her special duties are concerned with the Parliamentary side of the Prime Minister's work. She is one of the most charming as well as ablest civil servants in Whitehall, the god-mother of all the youngsters who come to work in the Prime Minister's Secretariat.

TAMIL NAD JOURNALISTS

The Second Conference of the Tamil Nad Journalists' Federation met at Courtallam on August 11, with Mr. C. R. Srinivasan, Editor of the *Swadeshamitran* in the chair. Mr. T. T. Krishnamachari, M.L.A., opened the Conference. A number of papers were read. In the resolutions adopted at the Conference,

Journalists in Tamil Nad were requested to join the Federation and organise district associations wherever they did not exist.

The Conference appealed to newspapers to ensure continuity of service for their correspondents and fix their remuneration on a scale adequate to attract capable men and provide them with provident fund facilities.

It assured the President of the Indian and Eastern Newspaper Society of its whole-hearted co-operation in all steps he might take to promote the interests of journalism in India.



SIR RABINDRANATH TAGORE

on whom the University of Oxford has conferred a Doctorate.

THE COCHIN ARGUS

On the occasion of completing its seventieth year, the *Cochin Argus*, one of the oldest of South Indian periodicals, has issued an attractive special number. To have survived the psalmist's allotted span of three score years and ten is in itself a sign of vitality in the journal. We congratulate the *Argus* on its sturdy career and wish it many more years of fruitful service.

SIR LANCELOT'S GITA IN SINDHI

H. E. Sir Lancelot Graham, Governor of Sind, is now engaged in translating the English version of the *Gita* into Sindhi language.

LORD HOPETOUN A PRISONER OF WAR

It will be remembered that Lord Hopetoun, son of Their Excellencies the Viceroy and Lady Linlithgow, was reported missing. One can imagine the agony of the parents when they find the name of their dear ones in the missing list. The very uncertainty of the affair adds to the poignancy of the situation. It is now learnt that Lord Hopetoun is not wounded and that he is a prisoner of war. The whole country shares Their Excellencies' relief at this news. We understand that the Viceroy has two sons and a son-in-law in active service.



SIR R. K. SHANMUKHAM CHETTY
Dewan of Cochin, who delivered the Convocation Address to the University of Madras on August 9.

GANDHIJI AND THE SARDAR

"I have no doubt that the Sardar has gone off the track, or rather that it is beyond his capacity to go my way," writes Mahatma Gandhi in *Harijan* under the caption "There is violence in it." Mahatma Gandhi adds: "He has chosen a different path with my consent, nay encouragement. Therefore those who are in doubt should follow the Sardar."

I believe the Sardar will see his error and come back to the way he has abandoned when he discovers in himself the capacity that he feels he has not. When that happy moment arrives, if it does, the rest will also come back to me with the Sardar. That is the safest way for them."

A CURE FOR T. B.

A round-up of the cobras of Bhopal has, it is learnt, been going on for some time. The organisers of this round-up are T. B. patients and their relatives and friends who are anxious to avail themselves of what is stated to be the highly curative properties of the cobra-manured tuberculosis sugar-cane first cultivated in Bhopal by the State Conservator of Forests.

The Conservator claims that reports received by him from reliable sources in and outside Bhopal have proved the efficacious properties of this particular type of cane in the most chronic and obstinate cases of tuberculosis.

After the cobra-manured sugar-cane has been produced, the treatment, it is stated, consists in the T. B. patients simply chewing a small piece of the cane every morning for some time.

KING INSTITUTE, MADRAS

The King Institute of Preventive Medicine, Guindy, is the main centre of Medical and Public Health Research in the Province of Madras and in addition, serves as the chief laboratory for bacteriological, serological and pathological diagnosis as well as a manufacturing centre for stock and autogenous vaccines for the Province. It is also the laboratory for examination of water supplies.

The report of working of the Institute for 1939, which has just been issued, indicates the growing importance of the Institute not only in its routine activities but as one of the chief centres of medical research in India.

In the case of serological tests nearly 60,000 tests were done, a figure which is exceeded by very few, if any, laboratories in the world.

MAGNETIC RETENTION

Magnets help to keep false teeth in place in the wearer's mouth under a system devised by a New York city dentist. Placed near the back of each set and concealed by porcelain sheaths, the magnets in the upper plate repel those in the lower to steady the teeth in the mouth and keep them from falling out.

INDIA'S HEALTH IN 1939

The publication of a preliminary report has been found necessary owing to unavoidable delay in preparing the full report, which contains a great deal of statistical and other material relating to the wide variety of health activities of the whole sub-continent of India.

An outstanding feature of health conditions in India in the year 1939 was a large decrease in the incidence of cholera.

In 1938, as the result of a wide-spread dissemination of infection following the Hardwar festival in April, all the provinces in Northern India and the Central Provinces suffered severely from cholera.

The extent to which the incidence of cholera decreased may be judged from the figures for cholera deaths in the Punjab and Sind, in which provinces there were respectively 19 and 8 deaths in 1939 as against 5,760 and 343 in 1938. In other provinces, too, cholera prevailed in a relatively milder form.

BATHS FOR BEAUTY

Refreshing baths that soften the skin and relieve tired limbs can be managed even in districts where the water is hard by expenditure of only a few annas.

Fine oatmeal and bran are both quite cheap, and either will soften bath water and soothe the skin. Fill muslin bags with oatmeal and orris root and put one to soak in the bath water. It will soften the water beautifully and make it milky in appearance.

Instead of the oatmeal, one can use equal quantities of bran and almond meal and a few shavings of white soap. A little powdered orris root can be added, if desired, to perfume the water.

HOW TO KEEP COOL

Hot, sticky, humid weather tends to make us irritable and unreasonable. At such a time we blame our misfortunes on others, argue about trifles and find fault with everything.

Hot weather hints: Eat little, Masticate food to a cream. Don't drink iced water. Relax often. Banish worry. Don't speak of the heat. Avoid argument. Cultivate calmness.

HALF RUPEE COINS

The Government of India has decided to reduce the silver content of half-rupee coins. Their present fineness of eleven-twelfth silver and one-twelfth alloy is to be reduced to one half silver and one half alloy.

A *communiqué* announcing the decision says that although the Government of India has large stocks of silver, it is considered necessary in view of the recent rapid absorption of rupee coin for hoarding, to conserve silver resources as far as possible. In view of the increasing simultaneous demand for quarter and half rupees, it is felt that it would be extremely wasteful to turn out large quantities of half rupees of the present fineness of eleven-twelfth silver and one-twelfth alloy. It has, therefore, been decided that the fineness of one half silver and one half alloy prescribed for four anna pieces in the Act passed by the Central Legislature last April should be adopted for eight-anna pieces as well.

LIQUID GOLD IN INDIA

That there should be no difficulty in manufacturing liquid gold in India even during war time and that the manufacture would be profitable is suggested by the Industrial Research Bureau in a recent "Bulletin".

The liquid gold prepared in the laboratories of the Industrial Research Bureau is equal to German liquid gold of the highest quality and price and, therefore, liquid gold manufactured commercially in accordance with the method worked out by the Bureau could be sold in competition with best liquid gold now on the market. Used extensively by the Indian glass bangle industry and manufacturers of ceramic articles for decoration purposes; liquid gold has hitherto been exclusively imported from abroad. Since the outbreak of war, its supply has become greatly restricted and its price higher.

NAZI CONTROL OF FRENCH BANKS

The Germans have now taken complete control of French banks. A German expert has been appointed Commissioner.

ECONOMY ON RAILWAYS

According to the latest figures available, among Class I railways, only three: the Rohikhand and Kumaon Railway, the Bengal-Nagpur Railway and the Bengal and North-Western Railway have not so far been able to show any abolition or reduction of first class accommodation on any of their lines.

It may be remembered that the Wedgwood Committee some years ago pointed out the waste of accommodation involved in maintaining four classes of travel and asked for a reduction of upper class accommodation as a means of increasing lower class accommodation.

According to the report from the Eastern Bengal Railway, reduction of first class accommodation has been made to the extent of 772 seats and further 232 seats will be reduced later.

The East Indian Railway has effected reduction in 21 main and branch line trains amounting altogether to 158 seats.

The record of the G. I. P. Railway is low as only 27 first class seats have been reduced affecting a total of five lines.

The present information shows that on over 110 main and branch lines trains in Class I railways, first class accommodation has been abolished or substantially reduced.

RAILWAY FREIGHTS

During the informal discussions which the members of the Committee of the Indian Merchants' Chamber at Bombay had with Mr. L. Wilson, Chief Commissioner of Railways, and Mr. B. M. Staig, Financial Commissioner of Railways, it was pointed out that, while three leading railways in India were treating castor cakes as manure others were not doing so.

Mr. C. B. Mehta emphasised the need for uniformity in railway freights, drew the attention of the railway authorities to the heavy slump in the commodity markets and urged the restoration of the old level of freight rates immediately.

On behalf of the railway authorities, it was stated that individual cases where the increase had an adverse effect on trade would be examined, and castor seed and castor cake could be exempted from the surcharge.

EXHIBITION OF PAINTINGS

Sir John Lort-Williams, acting Chief Justice of Bengal, opened an Exhibition of paintings and sculptures organized by Mr. B. Tagore under the auspices of the Modern Society in the rooms of the Royal Asiatic Society, Calcutta.

The pictures on view include oil paintings, water colours, charcoal drawings and sketches by several young artists who follow the Western technique. Several sculptures by Mr. Tagore are also on exhibition.

In declaring the Exhibition open, Sir Lort-Williams praised the work of the Modern Society.

JAPANESE CULTURAL EXHIBITION

In commemoration of the 2,600th anniversary of the founding of the Japanese Empire and of the restoration of peace in Spain, an exhibition of Japanese culture will be held in Madrid, the capital of Spain, in October this year.

The exhibition will be sponsored by the Madrid Arts College with the help of the Cultural Section of the Japanese Foreign Office and the Society for International Cultural Relations. It will consist of five parts, namely, the Land of the Rising Sun, Japanese Industrial Arts, Japanese History, and Japanese Religions in Japan.

LATE SARADA UKIL

With the disappearance of Sarada Ukil, Bengal has lost a prominent artist of her school. Sarada Ukil was one of the most persevering and independent artists Bengal has produced, and he was responsible for many private exhibitions which encouraged unknown artists. Ukil was a well-known figure in both the U. P. and Delhi world of artists. His well-known pictures belong to the spray-colour culture variety. His premature death is a loss to Indian art.

SIMLA FINE ARTS EXHIBITION

The president and members of the Committee of the Simla Fine Arts Society regret that owing to unavoidable circumstances, it has been found impracticable to hold an Exhibition this year.

FOOTBALL WITHOUT A BALL

The only place in the world where football is played seriously without a ball is the Caroline Group of the South Pacific Islands.

There are eleven men a-side and they assume the orthodox positions. As there is no ball, the players merely hop on one leg until they come up against their opposite numbers. Then each player places the sole of his free foot against the sole of an opponent's foot and pushes as hard as he can. The man who falls is out of the game, and though one would imagine that such matches would be over in a few minutes, they last for hours; for the players are remarkably skilful in keeping their balance.

When all the players of one side have been eliminated, the other is recognised as the winning one. There are no drawn games and no referee, but large crowds turn out to watch.

ROVERS CUP TOURNAMENT

The Royal Air Force proved no match for Mahomedan Sporting, Calcutta League Champions, in the second round of the Rovers Cup Football Tournament in Bombay. The visitors won by eight goals to nothing. Despite the heavy ground, the winners gave a sparkling display and had they utilised the chances that came their way, they would have won by a bigger margin. They led by four goals to nothing at the interval.

The goal-scorers were: Karim (3), H. A. Rashid (2) and Saboo (3).

CYCLIST'S RECORD

Tommy Godwin, the Raleigh Cyclist, completed 100,000 miles at the Paddington Recreation ground's cycling track, London. He accomplished the task in 499 days. This achievement beats the existing record held by Menzies by a margin of 86 days.

ALL-INDIA LAWN TENNIS CHAMPIONSHIPS

The Baroda L. T. A. have offered to stage the All-India lawn tennis championships since the Madras L. T. A. have declined to do so. It is understood that the parent body will accept the offer.

INDIAN INVENTIONS

Gas-tight doors for protection against air raids and bomb attacks, utilisation of bamboos in constructions of concrete, improved interlocking slabs for the construction of rain-proof roofs, strong-rooms or vaults, and burglar proof steel almirahs and improved doors, and windows, opening and fastening appliances were among the objects aimed at by inventors who applied for patents in India last year.

Indian inventors have been showing interest in the manufacture of rubber composition having fire resistant and electrical insulating properties and the production of reinforced rubber products for tyres.

A large number of inventions on games originated in the country. About 80 per cent. of the total number of applications came from India. Footballs and tennis balls attracted the greatest attention and the object was to enable such balls to maintain a high internal pressure for a longer time during play.

RESEARCH BOARD

In future the Board of Scientific and Industrial Research will receive from time to time schemes of research through its Director in Calcutta, not only from the universities and technical institutions but also from inventors in private firms or in business organisations and existing industries.

Schemes thus received will be considered at each meeting of the Board, which will be held about every two months. Preference will be given to schemes which are likely to promote the industrial advancement of the country both during and after the war.

RESEARCH DEGREES

The Syndicate of the Madras University has resolved that Mr. M. Swaminathan be declared qualified for the Degree of Doctor of Science for his thesis "Nicotinic Acid and its role in nutrition" and that Aga Mohamed Jawad Shirazi be declared qualified for the Degree of Master of Science for his thesis "Suprarenal Cortex and Carbo-hydrate Metabolism".

THE NEWS REEL

As everything else it started in America, the News Reel. The year was 1909.

Mr. Leon Franconi, who was on the staff of the famous Pathe Bros., stood wide eyed and wondering at the colourful and impressive ceremony—the inauguration of President Taft.

"How would you like that on the screen, boss?" whispered Franconi into the ears of Mr. Charles Pathe, senior partner of the firm.

"Not much, my lad," snubbed Charles. Mr. Franconi was not discouraged. He fought resistance at every step and persuaded over 40 Theatre owners to exhibit his News Reel.

And now to the material? The first subject must be interesting and must have news value. And Franconi had not the foggiest idea—not when in barged a stunt man. This was Mr. Rodney Law. He would do a parachute jump from the Statue of Liberty for 150 dollars and would Franconi like that? The dollars changed hands but Franconi wasn't satisfied. The parachute didn't open. Mr. Law received a few bruises. But the real break came when Galveston, a Texas town, was on fire in 1912. A cameraman, on instructions from Franconi, hired a special engine and coach for £100 and reached Galveston post-haste. That was the birth of the globe-trotting news-reel man. The News Reel has come to stay.

ARTIFICIAL STORMS

An American Admiral was nearly sea-sick when he opened Hollywood's new miniature ocean recently. The ocean has been specially constructed at a cost of £100,000 to make more life-like the filming of sea scenes. It is larger than a football field, has a glass roof, heated water and mechanical apparatus for making waves. The Admiral declared the ocean open and then stepped aboard a 165 ft. schooner for a trip. Mechanics started up the artificial waves and a terrific storm arose. Very soon the Admiral and his party asked for the storm to be calmed. Mechanics pressed more buttons and it was still.

AN AUTOMOBILE FACTORY FOR INDIA

The announcement that India is to have its own Automobile Factory is a matter of great interest to motorists, says the official organ of the Automobile Association of Southern India. Two years ago when Australia was considering the advisability of manufacturing complete motor cars, the journal *Australasian Manufacturer* referred to the project as one which would be at once a valuable advantage to our industrial activities and an improved element in our national defence, also as one that may well be described as the greatest of modern industries. It is now for India, too, to prove that in the words of the same journal. "It is an insult to suggest that we are incapable of doing what is already being done by most of the great industrial nations of the world."

As far as India was concerned, the idea was first mooted four years ago but was received with much pessimism, the general opinion voiced being that it was better to buy than to build.

An undertaking such as this presents various points for consideration. Imported parts and accessories will be largely used at first till subsidiary factories can cope with the demand. If these subsidiaries are expected to be founded independently of the main enterprise, the founders will have to be satisfied that their products will be wanted in sufficient quantity to enable them to compete with imported mass production accessories. Cheaper labour and no import duty will help the home industries provided that the raw materials are available in India. It is expected that the manufacture of engines can be undertaken in the second year. The new factory is to have the technical advice of the Chrysler Corporation and will use the Chrysler type of engine for larger cars and trucks.

CHEVROLET AMBULANCES

General Motors India Limited have made a splendid contribution to India's war efforts by presenting ten Chevrolet army ambulances to His Excellency the Viceroy at Government House, Bombay, last month.

AIR ATTACKS ON INDIA

Does India stand in danger of air attack from Italy? It is a question not easy to answer, says the *Illustrated Weekly of India*, although a few facts stand out clearly. In the first place every Indian town or city, whether it be Karachi, Bombay or Colombo, is more than 1,000 miles from the nearest Italian territory—Italian Somaliland on the north-east coast of Africa and adjoining Ethiopia.

"Now the maximum range of the most efficient long-distance loaded bomber is certainly not more than 2,000 miles, and is probably something less. So assuming that Italian bombers took off from Ethiopia—there are no aircraft bases in Italian Somaliland—it is inconceivable that they could get to India and back without running out of petrol.

Nor is there any danger of planes sweeping upon India from Italian aircraft carriers for the simple reason that Italy has no aircraft carriers.

But what is within the bounds of possibility is that an Italian warship, large enough to carry a catapult bomber or two might succeed in worming its way through the Gulf of Aden and into the Indian Ocean.

Concluding, the Journal observes that while air attacks are improbable, they must not be dismissed as a fantasy of the fevered imagination. They might be attempted as a stunt for the effect on morale. The planes might even be sacrificed after the bombing. In war one must always allow and be prepared for the unlikely.

AMERICAN PLANES FOR BRITAIN

Fresh evidence of American sympathy and practical support to the Allied cause is shown by the fact that General Motors have lent the services of their chief executive, Mr. William S. Knudsen, who will be responsible for the construction of 38 new factories for building and supplying 3,000 aeroplanes monthly to Great Britain. This scheme was announced by Lord Beaverbrook in his recent broadcast.

THREE IMPORTANT INDUSTRIES

Speaking at the quarterly general meeting of the Indian Merchants' Chamber, Bombay, Mr. M. C. Ghia, the Vice-President, declared:

It is very gratifying to learn that the enterprising spirit of our shipping magnate, Mr. Walchand Hirachand with the powerful support of the great organisation of the Scindia will shortly bring into existence three important industries:

The industry for the building of motor cars and trucks in this country which will provide further facilities for transport on land.

The shipbuilding industry which will remove to some extent the deeply felt shortage of tonnage for India's import and export trade on sea by building new ships, and

The aircraft industry which will open a new and glorious chapter in India's fight for real Swaraj by making a beginning for providing facilities for Indians, not only to fly in the air but by giving them the first lessons, elementary as they may be, for defending their country from that region,

OUTPUT OF MUNITIONS IN INDIA

A scheme costing seven crores of rupees has been undertaken for expansion of factories and increase in the output of munitions in India. Additional plant is being installed to permit the manufacture of the most modern types of weapons. A scheme for turning out large numbers of Indian officers is also inaugurated. The most noteworthy feature is the abandonment of the restricted Indianization scheme, with purely Indian units, and the decision to post Indian officers wherever they can be of service. The scheme is expected to turn out more than 1,100 officers in a complete year.

MANUFACTURE OF NEWS PRINT

Hopes of producing newsprint in India are entertained in informed circles. Dr. Bhargava of the Forest Research Institute, it is stated, is engaged in conducting a preliminary survey of the raw material available in the country for the manufacture of newsprint.

30,000 ACRES FOR PUNJAB WARRIORS

"The Punjab Government have decided to set aside 30,000 acres of land for allotment as rewards for services rendered during the present war. Fifteen thousand acres will be in the Nilibar colony and 15,000 in the Haveli project colony," says a *communiqué*.

The *communiqué* adds that the conditions upon which these grants will be allotted have not yet been devised, nor has the method of selection been decided upon. At the present stage of the war, this would obviously be premature. Applications for this land should, therefore, not be forwarded to the Punjab Government or to the military authorities. The question will be further considered whether the war has been won.

CANNED GRASS FOR COWS

Canned grass for cows during winter is the latest innovation in America. The cans are eight feet in diameter and twenty-five feet high and are made of boiler iron. Freshly mown grass is hustled through a silage cutter and dry ice is mixed with it as it goes into the cans. The ice cools the grass, changes it to gas, drives out the air and stops fermentation. Sliding rubber-edged tops settle down with the grass and allow the air to escape around their edges but prevent the entrance of outside air.

SUGAR FROM APPLES

Sugar made out of apples is the latest achievement of the Bristol University Research Station at Long Ashton, Somerset.

When the war began, the workers at the station concerned with fruit products set about devising means of conserving surplus crops.

Their object was to see that glut crops of unsold fruits should be preserved in a valuable form. After months of experiment, they have produced an apple treacle. It has an 80 per cent. sugar content and is practically liquid sugar. It can be used as a substitute for sugar in cakes,

LIVING WAGE FOR SPINNERS

The Secretary of Gandhi Sewa Sangh has released the following to Press:—

The principles of giving a living wage to spinners shall be continued and hand spinning shall be carried on for supplying work for the poor and the unemployed. That Government should purchase khadi yarn so as to solve the unemployment problem. That the Gandhi Sewa Sangh should make researches for dispelling economic doubts about khadi and by propaganda instil 'khadi mentality' amongst the people.

The Gandhi Sewa Sangh has sanctioned a new scheme for sanctioning ten rupees per month for workers who undertake village service and workers who devote four hours daily to spinning and carding.

UNEMPLOYMENT RELIEF

In connection with the scheme for relieving middle class unemployment in Bengal, the Department of Industries, Bengal, in the Engineering Section, is making arrangements for enlisting a fresh batch of students for giving them free training in the art of umbrella-making, including bending and marking of umbrella handles and assembling and fitting of complete umbrellas. As usual, the training class will be held at the Industrial Research Laboratory, Canal South Road, Entally, Pagladanga, Calcutta, and the full course of training will cover a period of nine months.

Unemployed young men of Bengal, who are genuinely keen on following the industry as a means of livelihood after the completion of their training and are ready to give an assurance to that effect, are only eligible for admission.

DEBT REGULATIONS

The Madras Government have issued a Press *communiqué* explaining the provisions of the Madras Agency Debt Bondage Abolition Regulation. The Regulation provides for the abolition of *gothi*, a system of debt bondage and written labour agreements under which advances intended to be repaid by Labour can be regulated in an equitable manner.

COMFORTS FOR SOLDIERS AND SAILORS

In appealing for funds for the Andrews' Memorial, Mahatma Gandhi pointed out that it would be a great thing if the 5 lakhs were made up of offerings of thousands of students and poor people than from the donations of the few special rich friends of Dinabandhu.

In the same spirit one welcomes the beautiful act of the orphan girls of St. Mary's Convent, Kotagiri, who have sent a small donation of Rs. 7-6-1 to the Red Cross Society "for our poor, brave soldiers and sailors". How this small money for the purchase of "comforts" for the brave men abroad was collected is told in these simple words:

Some of us have not bought sweets or gram and so saved the money. Others did not go to the Cinema and gave up the money. Some of us are Convent Orphans and each month we get a Merit Card worth 1 anna if we have gained 80 per cent. good marks, and 6 pies if we have gained 60 per cent. good marks. So we saved these Cards and instead of buying sweets, we asked Rev. Mother Superior to exchange Cards for money which we now send.

It is a beautiful story of self-denial. Such a gift is twice blessed as the Scripture sayeth: It blesseth him that gives and him that receives."

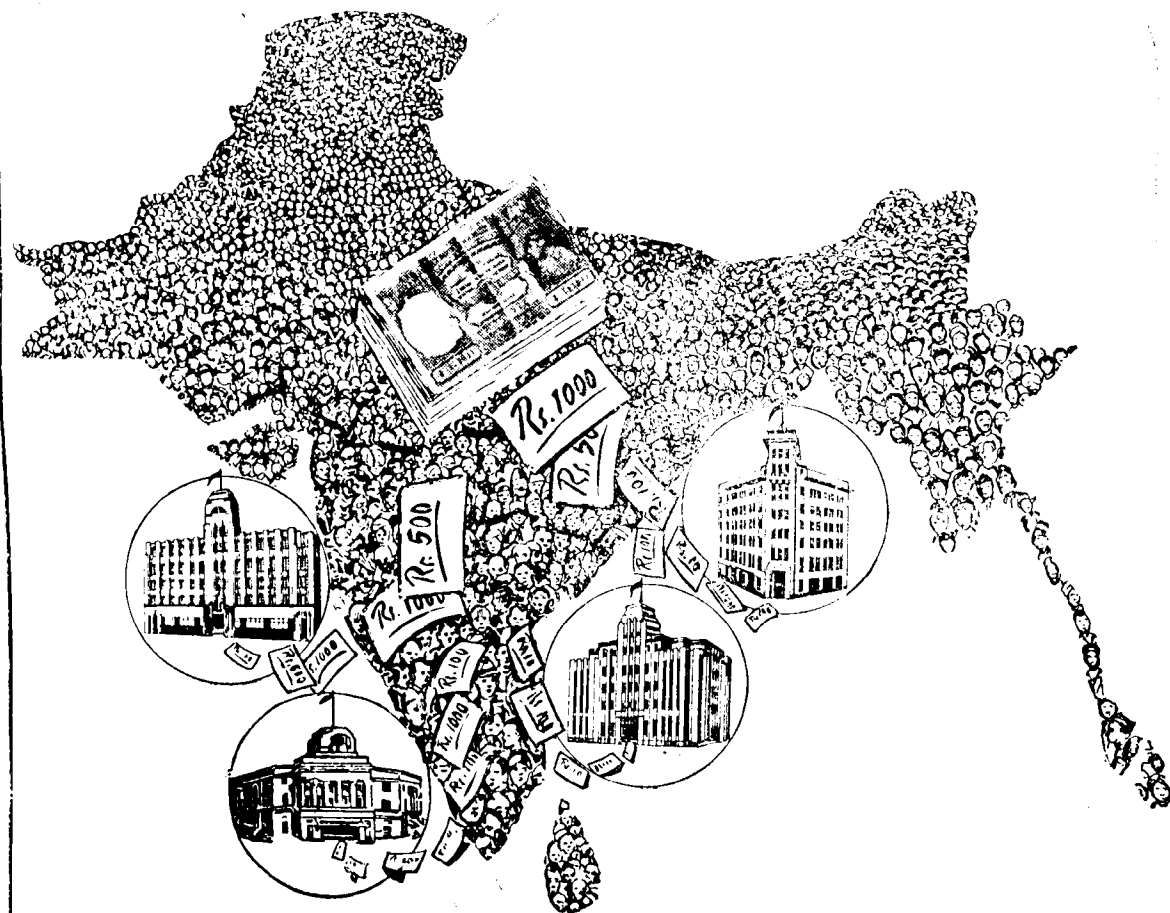
WHAT WAR COSTS

An idea of what a modern war costs can be gathered from the figures given by the Chancellor of the Exchequer, Sir Kingsley Wood. For the last four months, the average rate of expenditure directly on the war equalled over £7,500,000 daily. On March 18 last, the House of Commons approved a credit of £700,000,000. All this money has been spent away. Sir Kingsley Wood asked the Commons to vote another £1,000,000,000 and this was at once agreed to.

THE POONDI RESERVOIR SCHEME

Inaugurating the Poondi Reservoir Scheme on August 8, H. E. the Governor of Madras expressed the hope that before the end of his term of office, the City would have ample supply of water. The scheme, designed as a sort of insurance against water scarcity in the City, marks a new era in civic amenities. As the Mayor, Mr. Satyamurti, put it, "it is a start on the road of progress to make the City beautiful."

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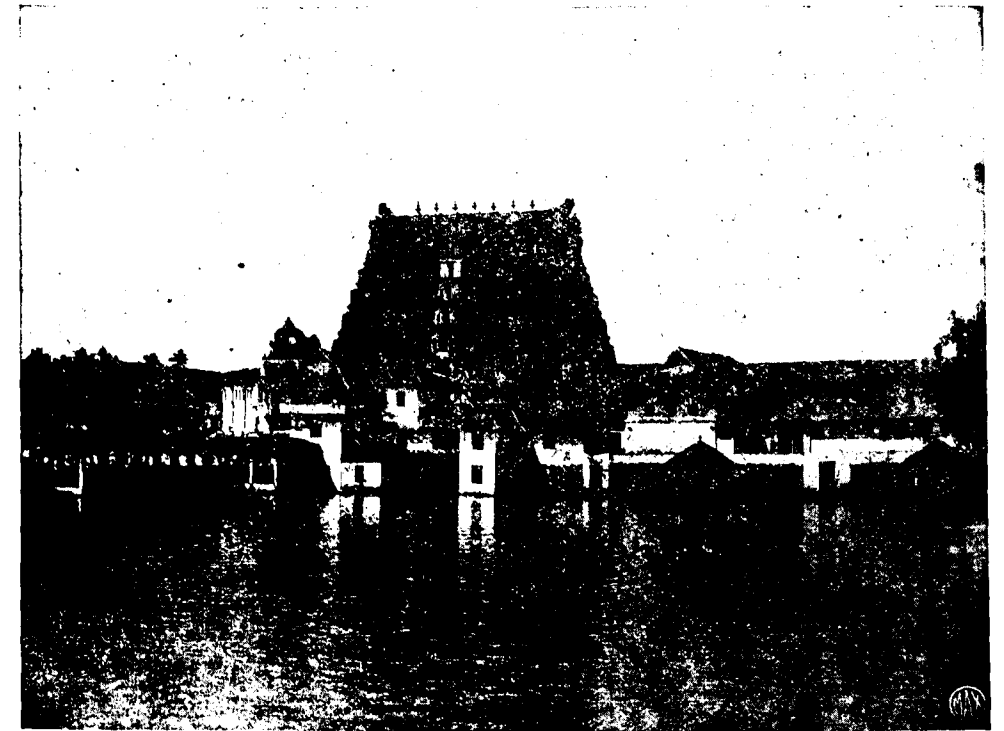
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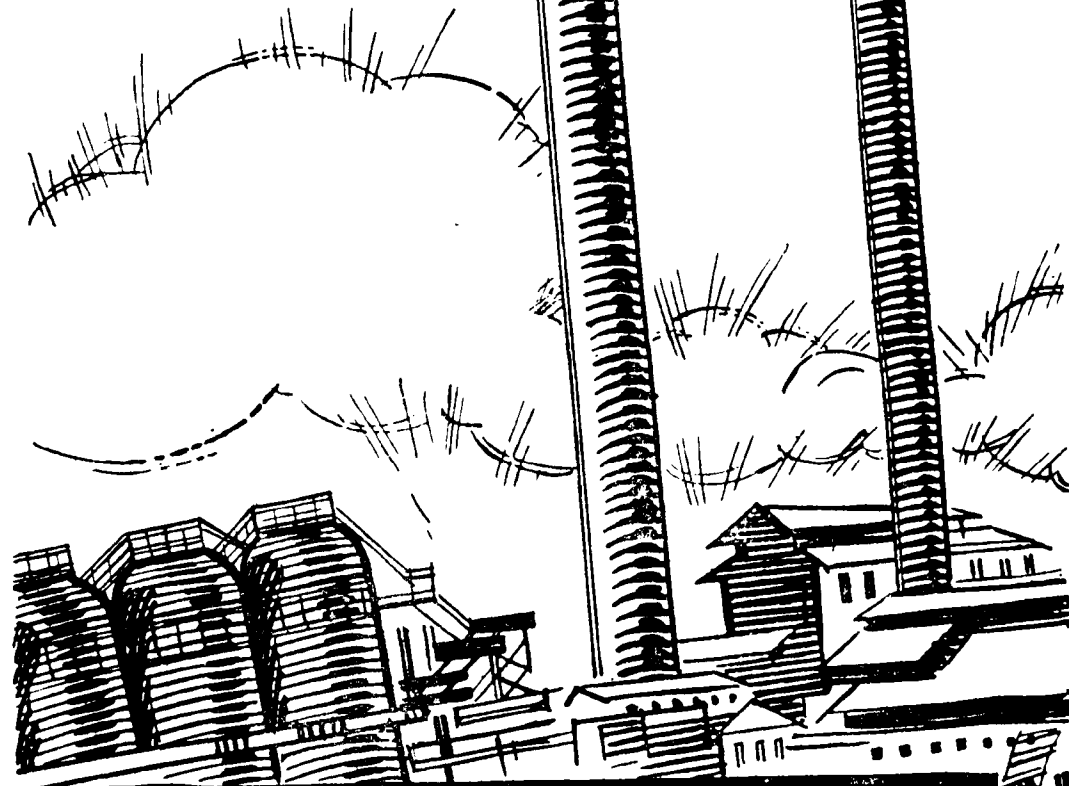
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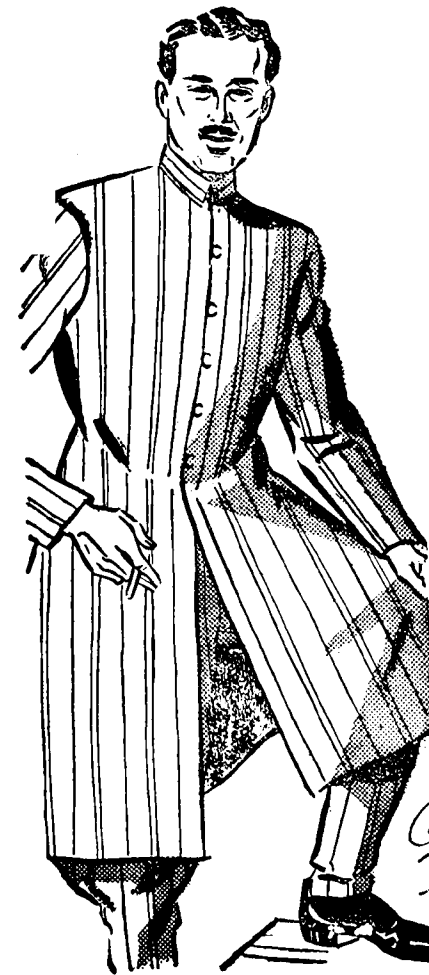
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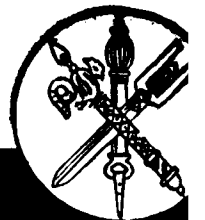
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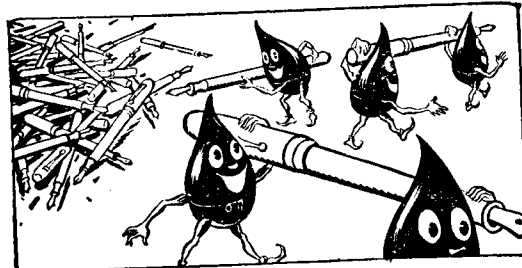


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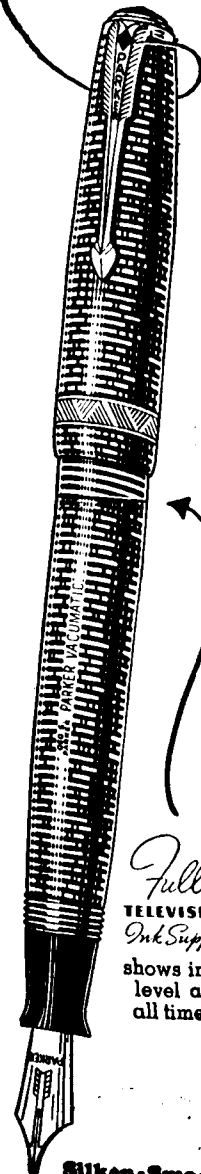
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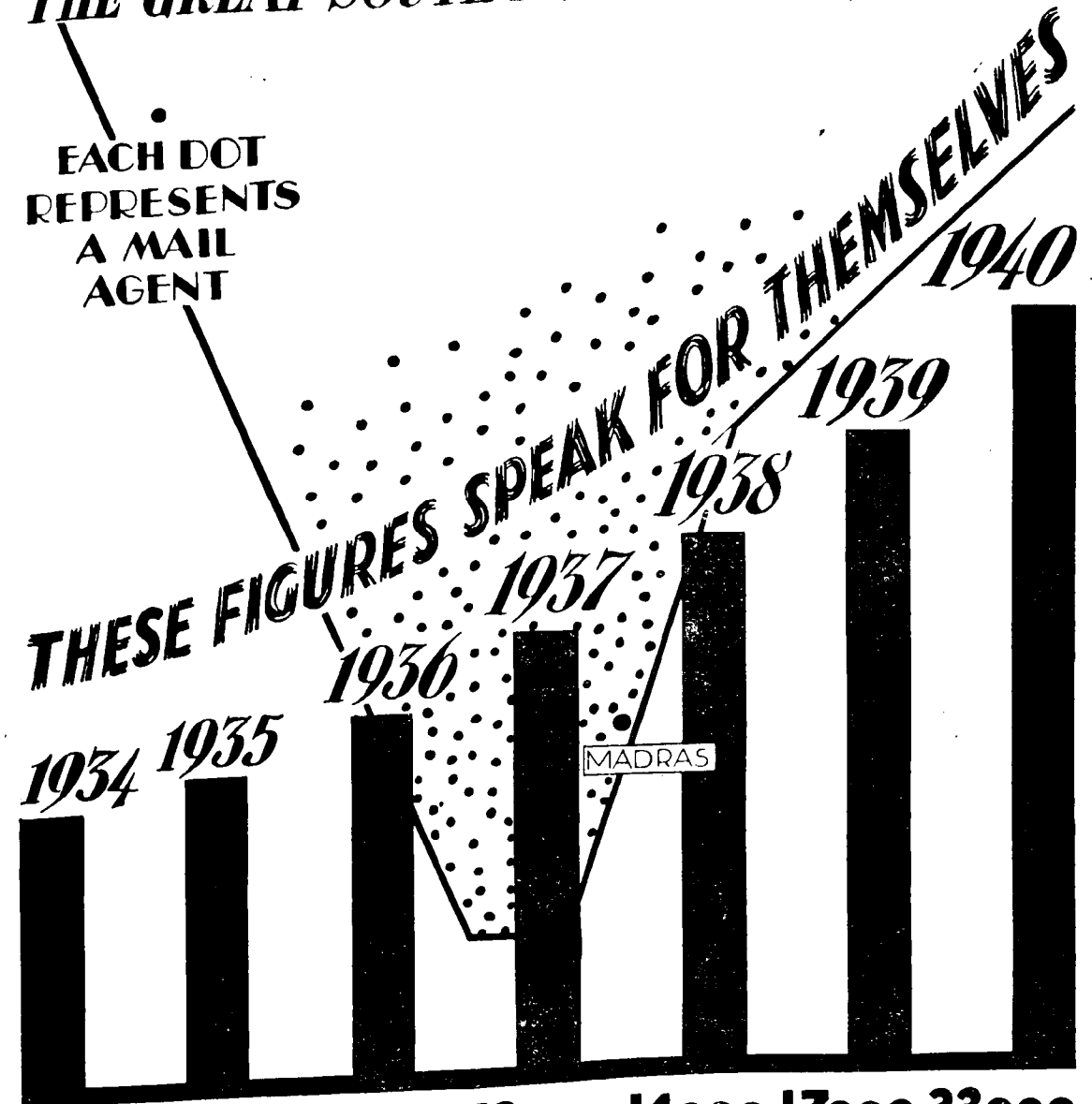
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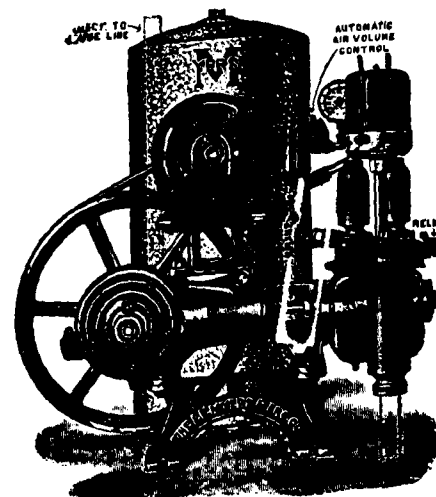
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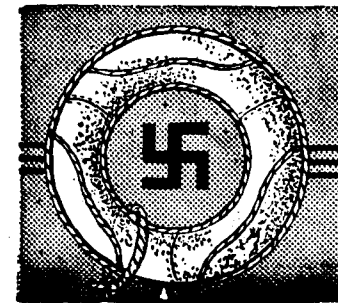
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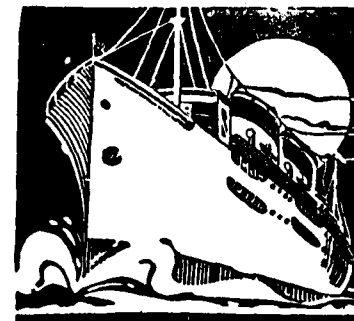
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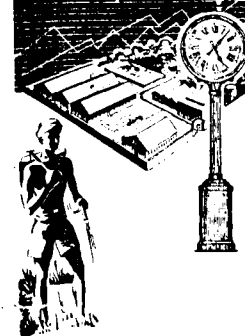
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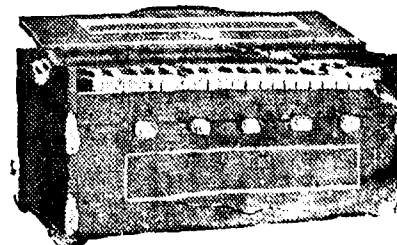
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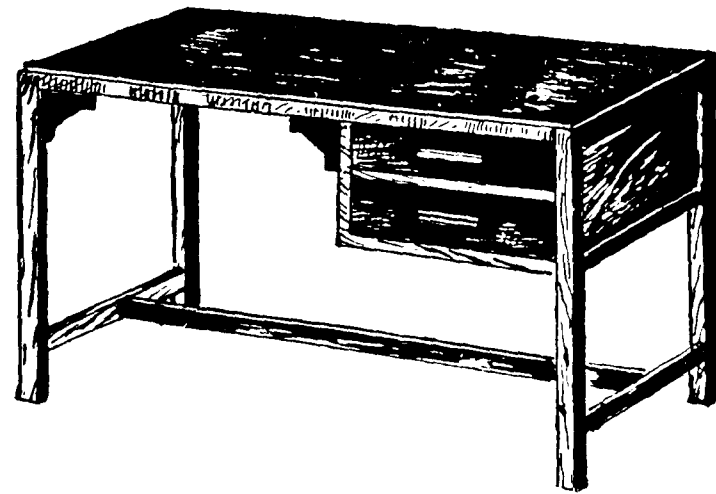
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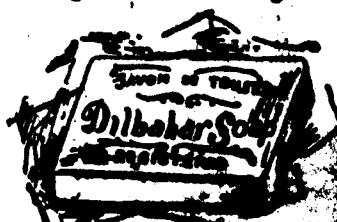
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