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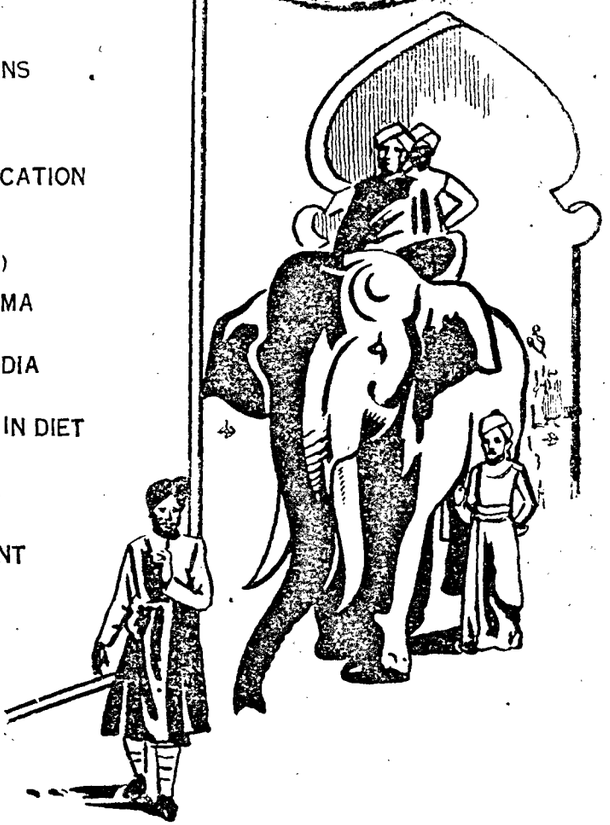
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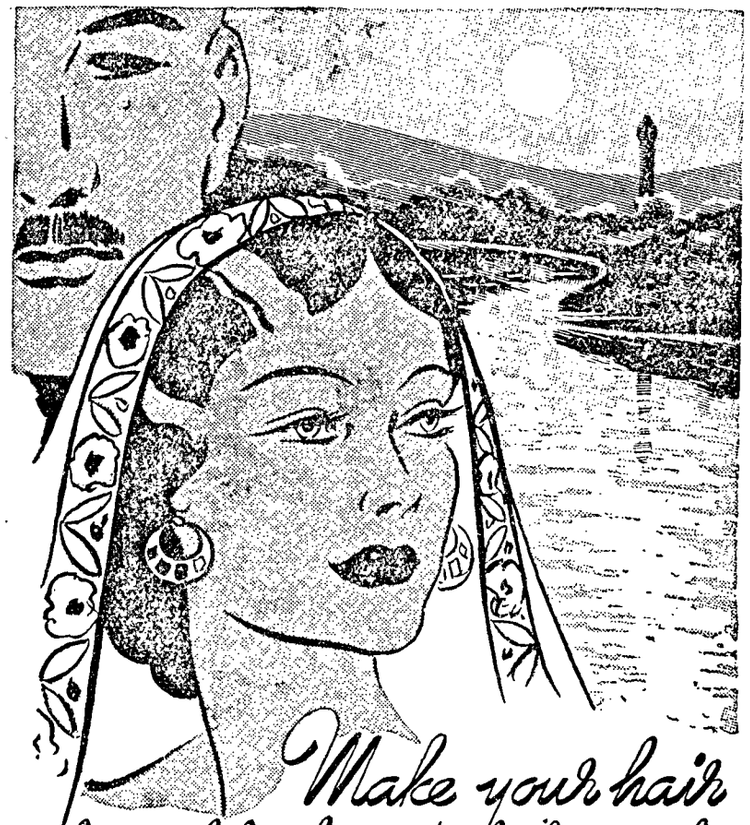
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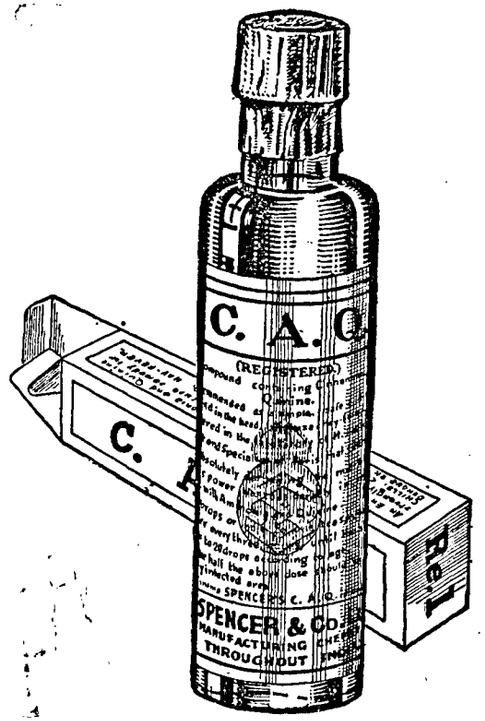
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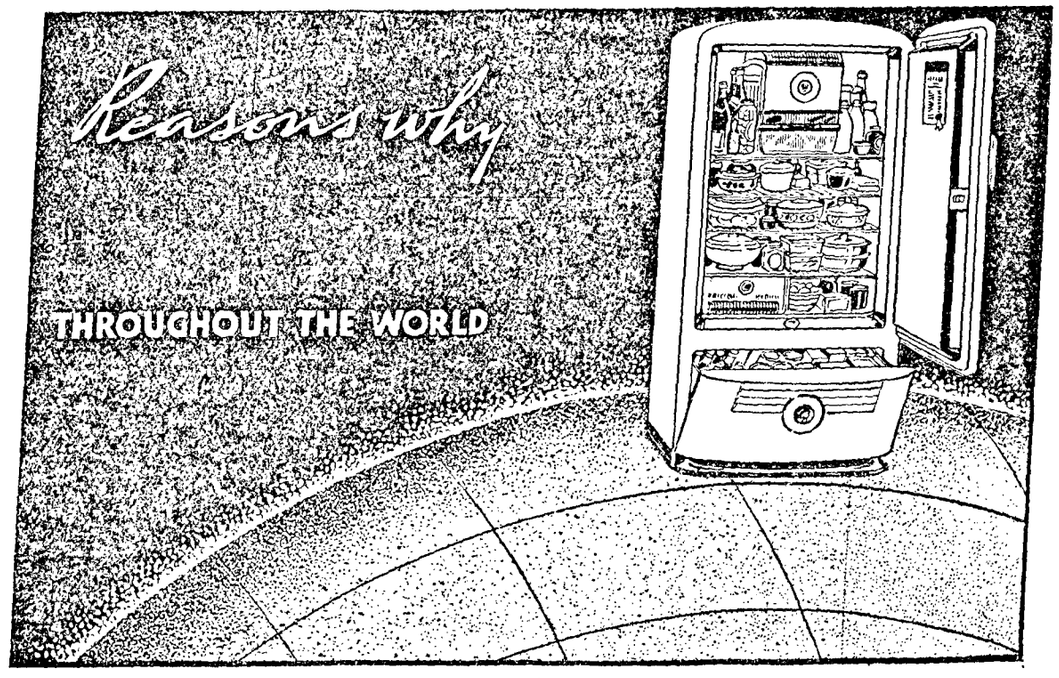
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RUSSO-GERMAN RELATIONS

A RETROSPECT AND A PROPHECY

By Sir J. C. COYAJEE

IT seems to be the destiny of some countries to alternate periodically, in their relations towards each other, between intense antagonism and great cordiality. The relations of Russia and Germany through the ages form a particularly interesting case of such a tendency. The important and abrupt developments and turns of that tendency might be traced with interest and advantage over the last three centuries.

During the seventeenth century, we find Germany supplying Russia with statesmen and generals like Ostermann and Munnich; for at that time Russia was only starting on its mighty career. The eighteenth century witnessed two or three abrupt turns and changes of feeling between the two countries. To begin with, Frederick the Great felt the full force of Russian hostility and sustained disasters at Kunersdorf and Zorndorf. Indeed, nothing but the death of the Czarina Elizabeth saved Prussia from complete and irretrievable ruin. But Prussia was taught a useful lesson, and in the latter part of the century learned to be the confederate of Russia in its designs on Poland. However, for their share in this nefarious transaction both Prussia and Russia received condign punishment in the success of the French Revolution and in the rise of Napoleon who occupied in time both Berlin and Moscow. That lesson ought to have been remembered by Hitler as well as Stalin in 1939.

Throughout the nineteenth century German influence continued to grow in Russia—mainly at the expense of that of France; for the invasion of Russia by Napoleon had caused a great hatred of France. The Czar Alexander I could never forget that the French Emperor had occupied the Kremlin and had threatened to liberate Poland. Hence the zealous help given by Russia in the German war of Liberation and in the proclamation of the gospel of German unity and nationality. At the Congress of Vienna too, Russia and Germany found themselves on the same side working against the policy of Talleyrand. Similarly Russia was grateful for German neutrality in the Crimean War half a century later. Bismarck was, therefore, enabled to make a Russo-German Alliance the corner-stone of his foreign policy; and he rightly hoped to guarantee his conquests through the friendship of Russia.

Meanwhile, Russia had become the pupil of Germany in cultural matters as well. The influence of Voltaire and other French philosophers and literary

men was passing away. German professors were being summoned to teach in Russian universities, and Russian students flocked to German centres of learning. Russian philosophy of history came to be based on Schelling and Hegel. The influence of German poets like Lessing, Schiller and Goethe dominated the youth of Russia. Turgenev put the matter in a nutshell when he observed that "the German intelligentia plunged out of its depth into the German sea of philosophy". And no doubt, Hegel, Feuerbach and Schopenhauer greatly influenced Russian philosophy, while Karl Marx moulded revolutionary Russia. In fact, the German idealist philosophy was thrusting into the background Voltairean Liberalism; while Hegel and Feuerbach tended by their teaching to moderate the traditional mysticism of Russia.

However, as the nineteenth century approached its close, signs began to appear of a parting of ways between Germany and Russia. Even as early as the treaty of Berlin (1877), the Czar felt that he had not received the full and expected measure of support from Germany as against England and France. Nor, on the other hand, did Bismarck fully trust Russia, but began to rely more and more on an agreement with Austria. Thus, and with the rival ambitions of Russia and Austria in the Balkans, the seeds of the first World War were sown. Neither did Russia thank Germany for encouraging her to embark on a war with Japan, so that France might be the better isolated. Then came on the first World War, when Russia and Germany were locked in a deadly embrace. And yet the peace of Brest-Litovsk left a smaller legacy of hatred than might have been expected; for Lenin was less of a patriot and more of a revolutionary. To quote Herzfeld, "the ideas of Revolution were more easily comprehended by the people of Russia than that of victory over the Germans".

Between the two World Wars, too, the vicissitudes of Russo-German relations have been as abrupt and remarkable as in any other period of history. The first phase was obviously that of friendship, on account of the pivotal fact that Germany was burdened by the terms of the Versailles treaty and by the consequent reparations. It was the obvious strategy of Russia to back the weaker powers on the Continent as against the stronger and dominating ones —Germany against France, and Turkey as against Italy. This general and prudent policy did not, however, stand in the way of occasional flirtations with France. France, on her part, wanted a definite alliance with Russia which was believed, on good grounds, to be a stronger partner than Poland. It was also believed to be not impossible that, at some early date, Russia could be brought back to the fold of Democracy. But there was one great obstacle to any complete understanding between France and Russia—France would lend no more gold to Russia, while Russia on its part was not ready for a definite alliance. Indeed, there were many factors working against any rapprochement between Russia and the Western Powers. In France, leading politicians like Poincare were highly suspicious of Russia, and were for avoiding alike economic understandings, debt agreements and political rapprochements with it. In fact, they hated Russia quite as much as they disliked Germany. Similarly in England, politicians like

Chamberlain and Birkenhead would have preferred an alliance with Germany to one with Russia on account of their dislike of Socialism. The result was the rupture with Russia on the part of Great Britain in 1927. The warning voice of the veteran Lloyd George sounded only as a voice crying in the wilderness; for the great majority of French and English politicians were firmly convinced that by the Locarno pact they had isolated Russia and that they had nothing more to fear from it. France, therefore, followed in the footsteps of England, having been assured that they had weaned Germany from Russia.

However, these expectations of Poincare and Chamberlain were disappointed; and there followed what they had never foreseen—a rapprochement between Russia and Germany. By such a policy, Germany won the opportunity of evading the military control of the Western Powers and of establishing its munition bases in Russia. Nor was this the only advantage that the rapprochement brought to Germany. It could also now circumvent the Polish allies of France. Nor was Germany in any mood to appreciate the advantages that the Locarno pact had brought to her. Consequently Germany as well as Russia took care to keep up their friendly contacts with each other. It was due to this understanding that Germany mediated for Moscow in the Kellogg pact. It was another sign of the times that at Geneva, Litvinov, representing Russia, worked hard for a general disarmament. For such disarmament at the time would have suited the book of Russia and Germany equally well. Germany was already disarmed and wanted to see other Powers go through a process of disarmament; while Russia would have been glad to disarm *paripassu* with other Powers, so as to be able to devote all her energies and resources to the Five-Years' Plan.

Nothing is easier than to be wise after the event; and in the light of subsequent events many have pronounced an unmitigated condemnation of that Franco-British policy which tended in the event to bring Russia and Germany together for a time. But it must not be forgotten that, at the time, there were many considerations to be urged against a Russophile policy. Even if Russia disarmed in the military sense, she would still retain her strong weapon of Communistic propaganda. Moreover, Great Britain could not overlook either the share of Russia in bringing about a Communistic revolution in China or her intrigues with Amanullah. Above all, it was only after the fall of Trotsky, and the complete triumph of Stalin, that Russia dropped the idea of a world revolution. It must also be remembered that while the Communist ideology had manifested its full terrors at the time the Nazi-Fascist ideology had yet to show its cloven hoof.

Finally we have to note the entry of Hitler upon the scene, as also the fact that it is during his regime that the most abrupt and unexpected turns of relations between Germany and Russia have taken place. The first phase brought out his deadly hatred for Russia and is, therefore, to be considered the least insincere. That hatred of Russia colours—or discolours—every page of "Mein Kampf" and appears also in many of Hitler's later pronouncements. Thus he declared in 1936 that the leading idea of German policy was to be "a march to the East", and that the seizure of "Vienna marked only the first step in the process. The colossus with the feet of clay must be

destroyed and Russia must cease to be a European power". Hitler also expressed the view that, if only England left him a free hand in the East, he was ready to renounce his project of the restoration of the German colonies and of enlarging the German fleet. He firmly believed that "an alliance with England would render Germany the mistress of Europe". On the other hand, as he told General von Frisch, "an alliance between Germany and Russia would not only be the signal for war; it would be the beginning of the end for Germany". Not in vain has Rauschning designated Hitler as "the rejected suitor of Great Britain".

If, however, Hilter is not a great political genius, he has proved himself a masterly opportunist. This fact he showed conclusively when he turned his back on all his early views and allied himself with Russia in the year 1939. Since the German army refused to enter a war on two fronts, Hitler had to swallow his fulminations against Marxism and Bolshevism. On its part Russia was delighted to see great capitalist countries entering on a mortal combat—to the ultimate advantage of Communism, as was then devoutly believed in Russia. Moreover, the Russian statesmen hugged another fatal illusion to their breast—that by making friends with Hitler, they could keep off Germany from the Eastern and South-eastern countries of Europe. A still more charitable interpretation of Stalin's policy of the day has been advanced by John Gunther in his "High Cost of Hitler". It was contended that as a result of the German alliance with Russia, "Hitler would be able to force some settlement of the Danzig question without a war".

But whatever the hypotheses and speculations on which Stalin's alliance with Hitler was based, it turned out to be an extraordinarily "fruitful error". For after circumstances had enabled Hitler to overrun France and the Balkans, he lost no time in turning most abruptly and savagely on his former ally. Only the Fuhrer has found an enemy in Russia, very different from those whom he has hitherto had to encounter; for all the older traditions of holy Russia have still survived to help Stalin in his stout resistance. There need be no fear that even the fall of individual cities like Kiev or Leningrad, or the approach of the Germans to the Caucasus region will decide the great struggle. The sources of Russian man-power and the centres of Russian war industry stretch far back to the Ural Mountains and even beyond them. When the blood of a great nation is up and its morale is at its highest, the loss of individual towns makes no great difference to the ultimate result. A century ago, Napoleon was master of all the big towns in Spain and of most strong places in Russia; and yet it was in these two countries that his armies found their graves. Moreover, the nearer the German armies approach the Caucasus region, the more they expose their flank to attacks from the powerful British armies concentrated in the Near East. That will be the real phase of co-operation between Great Britain and Russia.

What then is the long-period significance of this Titanic combat between Russia and Germany? To put it briefly, it is a struggle between the Russian dictatorship, which has divested itself of a great deal of its aggressive policy and opportunism, and the German dictatorship, which is the

culminating point of dictatorial aggrandisement and opportunism. It is, therefore, a struggle which is well calculated to arouse the deepest interest in the statesman, the sociologist—in all who are interested in the destiny of man. It forms, indeed, the turning of the tide in the fortunes and in the character of dictatorship. With the successful resistance of Russia to Hitler, the dream of Prof. Sarolea (as described in his "Impressions of Soviet Russia") seems about to be realised: "In a political and moral sense, Russia is likely to prove, in a not distant future, the mainstay of European law and order, and the most uncompromising enemy of all collectivist impostures." But, indeed, these anticipations go much farther back. Far back in the heart of the nineteenth century—Russian thinkers like Kirevsku spoke of Russia's "Messianic mission" which was to save the Continent from political ruin. According to them when the Continent will have finished her task of civilisation, Russia will come forward to help her and to repay the debt by saving civilisation from a total wreck. There have been Russian thinkers like Homjakov who rejected German philosophy in general and Hegelianism in particular. It may well be that at the end of this war, Russia might be weaned from a Marxism that was "made in Germany".

We cannot afford to forget the repercussions of the present war on the internal politics of Russia. The sledge-hammer blows of Germany cannot break up Russia, but they can unify and weld her together, Russians holding the new Bolshevik views and their more conservative compatriots are now fighting shoulder to shoulder and will thus learn to forget their differences. This will dull further the edge of Bolshevik fanaticism which has been already dulled sufficiently by the moderate policy of Stalin. Thus will arise a new Russia at once stronger and more friendly to the democracies of the West.

What, again, can the present great struggle between totalitarian powers lead up to except to the final disillusionment—alike of Russia and Germany—with Totalitarianism in all its forms? It is in the name of victory over Russia that Hitler has won the allegiance of Germany and has ensured the domination of Nazism. When that victory fails to materialise, the process of disintegration of Nazism will have begun. With Hitler, as with Napoleon, a retreat from Russia will be the beginning of the end. For Nazism as a guide in politics and as a philosophy of life will have been proved to be a fatal mirage. Thus a regime of atrocities will ultimately disappear with the final failure of her supreme atrocity.

But as to Russia, she is now playing the role of the liberator, which had been marked out for her by her thinkers like Alexander Herzen and Homjakov. By contributing, in an important measure, to redeem Germany from its bondage to Hitler and Nazism, Russia will more than repay its political and cultural debt to Germany. Indeed, it had already wiped out much of this debt by raising up Germany from under the heels of Napoleon. With the removal of the Nazi incubus of Germany, Russia will constitute itself the creditor and benefactor of Germany—politically as well as ethically. Thus the final honours will remain with Russia in the long chapter of mutual influence and interactions between the two countries.

Strange that a country that has been ruled by autocrats, from Ivan the terrible to Stalin, should have always cherished the aspiration of playing the role of the liberator in Europe. Stranger still that the dream seems about to be fulfilled.

A REVIEW OF THE WAR

FIVE and twenty months ago, Britain declared war on Germany. It is well for us, at the threshold of the third year of the war, to recall the circumstances that led to Britain's intervention in a continental war. Britain was forced into the struggle by the tragic sequel of events, which step by step was dragging the whole of Europe, indeed, all the world into a veritable maelstrom.

It is well to remember, at the outset, that it was no desire for national advantage or territorial ambition that impelled England to take up arms against Germany. Britain, as we all know, plunged into the war of 1914 to save Belgium whose integrity she had pledged herself to defend. It was a similar pledge to Poland, and the compelling need to vindicate that pledge that decided Britain's fateful action on September 3, 1939.

Let us recall for a moment some of the stirring incidents of those breathless days. Hitler was bent upon a war of nerves and kept the world on tenterhooks by a series of alarmist declarations and denunciations. German bad faith and German aggression were increasingly evident since he became Chancellor in January 1933. For six years he went on threatening and denouncing in a sort of mock-heroic frenzy which was more amusing than otherwise. And in March 1939, he added to his numerous breaches of faith by the occupation of Prague and the suppression of the last remains of Czech independence. The next stage in aggression was Poland. A demand was put forward for the return of Danzig to the Reich and the grant of a wide zone across the Polish Corridor which would allow the construction of a military road and railway. The Poles refused. For as a writer in one of the Oxford Pamphlets observes:

> If the return of Danzig to the Reich had been the sole question at issue, if the creation of 'a corridor across the corridor' had been merely a matter of economic convenience, or even of political sentiment, these concessions might have been granted. The Poles knew, the Germans knew, and the world knew, from previous experience, that such concessions were the first stage, for Poland, on the road down which the Czechs had been compelled to travel to their destruction.

Hitler replied by denouncing the ten year pact with Poland. Henceforth the danger of war was imminent. Every attempt on the part of Britain and France to ease the strain only tended to aggravate the tension. Stories of atrocities against Germans in Poland were invented to rouse the passions of the multitude. Goebbel's technique of lies and more lies made the situation tense with excitement. On August 23, Ribbentrop signed a non-aggression pact with the Soviet—of all countries. For the Soviet, as every one knows, was the sworn enemy of national socialism. But words to Hitler, as some one said, were counters. "His promises or pledges of non-aggression would be kept as long as and no longer than it suited German convenience to keep them." For the moment however the risk of war on two fronts was avoided by the pact with Communist Russia. Hitler's next move was an Anglo-German understanding on condition that he had his way in Poland. The British reply conveyed through Sir Nevile Henderson, our Ambassador in Berlin, was plain and unequivocal:

> The German Government will be aware that His Majesty's Government have obligations to Poland by which they are bound and which they intend to honour. They could not, for any advantage offered to Great Britain, acquiesce in a settlement which put in jeopardy the independence of a State to whom they have given their guarantee.

On September 1,

> German troops crossed the Polish frontier, and German aeroplanes began the bombardment of Polish towns, while Hitler announced the reunion of Danzig to the Reich. The British and French Governments sent a warning note to Germany that they would fulfil their obligations to Poland unless the Germans suspended 'all aggressive action' against Poland, and were prepared 'promptly to withdraw their forces from Polish territory.
>
> On the morning of 3 September, Great Britain and France sent an ultimatum to the German Government to the effect that, unless the conditions laid down in the warning notes of 1 September were given effect, the two Governments would be at war with Germany in fulfilment of their pledges to Poland. Before nightfall the second war between Germany and the two western democracies had begun.

The rest of the story is pretty familiar to us. Two years of war has brought every independent country in Europe with the sole exception of England

under Hitler's domination. But the collapse of France in June 1940 is the greatest tragedy of all. And then the whole continent except Turkey in the South-East and Sweden in the North-West has come within the ambit of Nazi power. Even at this very moment we have reports of increasing German pressure on Turkey. We hear of German troop movements in south Bulgaria, of Italian "reconnaissance" down the border of Turkish Thrace, and of concentrations of troops and transports in the Greek Island of Samos. With German troops already established on the northern shore of the Black Sea, Turkey is being made to feel that she is surrounded.

Hitler's next objective was Russia, a friendly neighbour with whom he had made a pact of peace only the other day. Mr. Churchill promptly offered help to Stalin and the Anglo-Soviet agreement of July last marks a significant development in European polity. Thanks to British and American help, the Soviet is defending itself with a strength and tenacity which has disconcerted the prophets of easy victory. For close upon fourteen weeks the magnificent heroism of the Soviet troops has held up the German advance on Leningrad and Moscow. But it would be folly to underrate the strength of German arms as the Nazis have for years been secretly and deliberately preparing for this great adventure while other nations were resting on their oars. Any weakening of resistance would spell disaster. For already Kiev has fallen. Leningrad is seriously threatened and the pressure on Odessa has been intensified. The subjugation of Ukraine is well within sight and now the threat to the Don Basin and the Caucasus is developing seriously.

Hitler, however, is paying a heavy toll for whatever success he may have made in the endless plains of Russia. A tremendous battle rages along nearly a two thousand mile front. As the bulk of the Nazi forces are now thrown into the Russian cauldron, this is just the time when effective allied help should be rushed to the Eastern Front to strengthen Russia, which is as much as strengthening their own cause.

For the tide of war is now definitely turning. Already the rumblings of discontent in the conquered countries are ominous. Poles, Yugo Slavs, Greeks, Frenchmen and Czechs are all restive. Vichy's betrayal may prove a thorn on our side but it cannot be formidable. The attempted assassination of M. Laval and his friend M. Deat at Versailles is a striking demonstration of French hatred of such traitors in France. The battle of the Atlantic has proved the might of Britain on the high seas. The German navy is largely crippled or sunk. Nothing that Hitler can devise can exceed the ferocity of the battle of Britain from August to October of 1940. England has survived the horror and destruction that shook the world from Pole to Pole. Hitler can do no worse. The Luftwaffe has retired with broken wings. Italy has been swept off the shores of Africa and her squadrons are licking their wounds. Iraq and the Middle East are now in complete possession of Britain. The so-called Blitz has failed to cow down the British people while the R. A. F. continues to reach out in ever growing retribution upon the enemy. The lightning tactics of the Blitz has won many campaigns, but it is yet to win the war. The Allied front now runs in an immense crescent from Spitsbergen in the Arctic to Tobruk in the Western Desert, "and our section of this front," as the Prime Minister said, "will be held by British and Empire armies with their growing strength, fed and equipped by ocean-borne supplies from Britain, the United States, India and Australia." To adapt the words of Pitt on a historic occasion, England has, for the moment, saved herself by her exertions and may yet save Europe by her example.

Hitler, in his desperation, is acting in such a way as to force America into the war. His acts of piracy in the Atlantic have definitely stiffened American opinion against him. President Roosevelt will see to it that there shall be no more Nazi rattle snakes in the Atlantic. The President has thrown down the gauntlet and the next move, if Germany does not behave, will be war. He has bluntly warned Germany and Italy that their

warships henceforth enter American defensive waters "at their own peril". The gravity of his order to "shoot at sight" must make Hitler pause and consider. Germany has been definitely ordered out of the Atlantic; and as a shrewd observer has commented:

> If she obeys, the Battle of the Atlantic is already lost to her. If she stays, the American Navy joins the British Navy in the work of destroying the German Navy and aircraft raiding the Atlantic sea-lanes between the United States and Iceland.

Japan's movements in the Far East are disturbing to a degree, but her own preoccupations in China and the quiet efficiency with which the British convoy has reached the Eastern waters, not to speak of American alertness, must make her think twice before embarking on a hazardous adventure. Above all, the dramatic meeting between President Roosevelt and Mr. Winston Churchill in the second week of August and their joint declaration can hardly fail to impress the enemy of the spirit behind the democracies. Such complete understanding between the two great democracies and their resolve to throw in their united efforts to secure peace, freedom and security to a war-scarred world are of profound significance for the future.

It is a pity, however, that the great war minister of England has not seen fit to include India among the beneficiaries of the Atlantic Charter. If only he could see the difference that the immediate application of the fourfold freedom to India will make in her war efforts, he would regret the Himalayan mistake he made in excluding this country from the benefits of that declaration. There is no gainsaying the fact that his disappointing pronouncement has had an unwholesome reaction in this country. It is yet hoped that, in their own interests, the British Government had not said the last word on the subject.

Events have moved fast since the closing week of August. German intrigues in Iran had assumed menacing proportions. The usual technique heralding German penetration was in full swing—swarms of spies in the guise of tourists and insistent demands for this facility and that. No languid neutrality could stem the tide; and an ill-equipped and meagre Iranian force would be helpless before a first class European power, dreadfully efficient in arms. Consider what Iran under German control with airfields and communications in German hands would mean. It would be a cause of deep concern to Russia, Iraq, Afghanistan, Syria and India. The oilfields of the Caucasns would be within reach and the oilfields of Iran would be at the enemy's use. It would be suicidal to wait for Hitler to make the first move.

It is, therefore, heartening to see that joint military action has been taken in Iran by British and Soviet Governments. Mr. Churchill and Stalin have done well to forestall Hitler. Russian forces crossed the frontier to Northern Iran from the Caucasus while British and Indian troops advanced from the Persian Gulf towards Teheran, the capital. The action is as much in the interest of Iran herself as of Britain and Russia. For neither of these countries has any designs on the territory of the Shah and their operations are entirely without any intention of interfering with the independence and integrity of Iran. H. M. the Shah, impressed by the magnitude of the forces arrayed, has chosen the way of peace, and abdicated in favour of his son, who has been helped to carry on the government with a due sense of realism. British and Russian advance into Iran has thus been transformed into peaceful co-operation.

It is not without significance that the British forces in Iran are under the direct command of Gen. Wavell, the Commander-in-Chief in India and the Naval forces in the Persian Gulf under the command of Admiral Geoffrey Arbuthnot, Commander-in-Chief of the East Indies. The war has thus come nearer home. Those who were under the soothing notion that it is a far away affair with which we need not much concern ourselves must have a rude shock, as they now realise how very near the brink of the abyss we ourselves are. It is a grim thought but we must brace ourselves up to face the fact that Iran and Iraq are now the outlying bastions of India.

THE WARDHA SCHEME OF EDUCATION

BY PRINCIPAL P. SESHADRI, M.A., M.B.E.

(Government College, Ajmer)

I

THE history of public life in India has rarely witnessed a more tragic disillusionment than what has happened about Wardha Scheme of Education. Trotted out so recently as in 1938, it seems to have collapsed with the rapidity with which it gained upon certain sections of Indian people, though it has not finally faded out of vision. When the scheme was at first enunciated by Mahatma Gandhi, it was hailed with an enthusiasm which seemed the beginning of a new educational revolution, sweeping people off their feet and making them almost blind to reason. The country was in no mood to give a hearing to any adverse criticism. Unfortunately it was carried to popularity on the crest of a wave of political excitement. It is not surprising that after some experimentation and a considerable expenditure of money, the scheme now stands in its utter nakedness of futile effort. The history of this scheme illustrates the unwisdom of linking education to politics and of the interference of amateurs without much of knowledge and experience in work which is that of highly specialised experts. And this is not the first time in India that such interference has resulted in serious misdirection and injury to education, the ill-advised movement to boycott colleges some years ago, for the public pose of getting Swaraj being another example.

II

The twin fundamental principles of the system were, that it made education self-supporting and some manual craft or other was to be the basis of all teaching. It was thought that the stumbling-block in the way of compulsory elementary education in this country had been removed and the economic obstacle had disappeared once for all. What generations of educationists and statesmen could not accomplish was apparently solved by a single stroke of the pen and the scheme had only to be put into practice to usher in a new order of things. If the Hartog Committee came to the rough calculation, that an additional expenditure of twenty crores of rupees a year would be required to introduce a system of even universal elementary education, the sponsors of the new scheme promised to achieve the result without any additional expenditure and even went to the extent of saying that the standard of the High School course or even something higher for every citizen was to be reached by this process.

Even before the scheme had started functioning in certain areas, it was said that the self-supporting part of it was not meant to be an essential feature and gradually it was not heard of at all, cooling the enthusiasm of the people. It became a bastard child disowned by its own parents and it was refreshing to hear one of its enthusiastic supporters declare the other day, that he had worked it in his administrative charge and the only objection to it was that it was very expensive and cost much more than the present system. The material and equipment meant much expenditure and the capital outlay was almost beyond the means of any system of universal education. It was impossible to start, except at considerable expense, such a large number of schools which were to combine technical and vocational education, with the highest features of

cultural progress and the multifarious needs of modern citizenship. In any case it was not easy in India where there was no money even for ordinary schools. As for obtaining money from the work of little children, all the efforts made ended in dismal failure.

It is not that these dangers were not pointed out when the scheme started. It was urged that it would be an act of cruelty to strain children to work for their own education, and it was one of the primary duties of the State to make the necessary provision for it. It was not in the interests of the country that educational institutions should be run as factories for the employment of children. The very idea of feeding on the labour of children would be abhorrent to any teacher of self-respect. The educational end of a craft is very different from the commercial side of it and it would be impossible to reconcile the two, except in the case of advanced students who had acquired considerable skill. There would be the serious temptation of showing good commercial results, by what may amount to almost forced labour and the scheme was fraught with grave perils to the younger generation. The objections were brushed aside, till it was found that they were actually up against a stone-wall and it had to be abandoned. We have been spared the possible spectacle of little children working for their teachers and dragging on a cheerless life, turning the *charka* eternally and deadening their minds into a mechanical and lifeless routine. Any signs of freshness and spontaneous exhibition of genius should have been stifled effectively under this system.

III

The scheme has not fared better in its second principle of making some craft or other the basis of all education. The idea has got serious limitations as the sponsors did not realise. Such cultural subjects as Literature, History, Geography and Arithmetic cannot be taught in a large measure all through a craft, though some fringes of the subject could be touched in the process. The dreary task of turning the *charka* could, indeed, be relieved by the singing of a song or two, though the highest ends of literature transcend such limits. The planing of timber could furnish some occasion for the teaching of an infinitesimal part of Geography; with reference to the countries of its production and export—a method reminiscent of Arbuthnot who insisted on his child's knowing the country from which anything came before he could get it. In the higher stages of industries, some useful talk is possible on the history of crafts, though its connections with the realms of political and social history could only be the result of clever smuggling or irrelevant digression.

Acquiring culture through a craft is an ideal not easy of accomplishment except in rare cases, where a highly educated teacher has also the great advantage of having only a class of gifted pupils. It will never work in a general scheme of education with the level of culture which can be expected of our teachers in elementary schools, especially on the magnificent salaries promised by the exponents of the scheme. John Ruskin did not have opportunities of teaching young children, but if he had, we could have expected him to be successful in using a craft for cultural teaching. And so also William Morris who was interested in different kinds of art and did admirably in them, while being a poet and a great story-teller. And Omar Khayyam might have used the potter's wheel as an illustration for philosophic wisdom of a certain type and the only medium through which the great Kabir acquired his knowledge and experience was undoubtedly the weaver's loom. But these are exceptional men of genius, whose creative inspiration could have started from almost anything. In the United Provinces, where alone the scheme is claimed to have been a success, children are said to have shown some artistic taste and sense of colour and have been trained to make their school surroundings attractive. It may be so, but intellectual education is still far away along the great highway of learning.

IV

There is ample evidence that the scheme is crumbling down, and it will not be long before there will even be more complete disillusionment. The Madras Presidency, in spite of the initial advantage of a powerful Congress ministry and the enthusiastic exposition of its education-minister, was quite lukewarm about it from the very beginning and the scheme has not found any popular support. In fact, it was even whispered that the leading members of the Cabinet did not believe in it and were only obeying the Congress mandate in trying to enforce it. The confession was made at a public meeting recently, that no system of education could get on without popular support,—not Government encouragement, let it be remembered, which was apparently not lacking. The Central Provinces found that the schools were expensive and have closed the Basic Training school in spite of the headquarters of the Hindusthani Talimi Sangha being at Wardha in the same administrative area. Orissa is now sadder and wiser, as the result of the experiments it has carried on in spite of its slender resources. It is difficult to say what success it has attained in Bihar. Bengal, the Punjab and Assam have not even found it worth experimenting on it. Bombay did not give much encouragement even in the days of the Congress Ministry and now there is no chance of its revival. Curiously enough, hardly a single Indian State with the exception of Kashmir where the direction of education is in the hands of one of the leading exponents of the scheme has thought it proper to introduce it, though the scheme might have been expected to find a congenial soil in them, particularly in view of its professed solution of the financial obligations involved. The United Provinces are about the only area out of the extensive Indian continent, where it is said to be a success. It is somewhat puzzling that the experience of the Provinces should be so different from that of other parts of India, and one can only wait for further developments and clearer light. The disillusionment, however, is more or less complete and it will not be long before it is as dead as Queen Anne.

The dangers of mixing up politics with education and of allowing amateurs to interfere in the sphere of experts are, however, not the only lessons to be learnt from the failure of this scheme. It has at least served the useful purpose of drawing attention to the need for vocational education and the danger of pursuing a purely literary course, though industrial advancement is not entirely a matter of education and needs many other factors for its fulfilment. It has emphasised the need for universal education of a high standard for every citizen in the country, though the scheme has not provided a miraculous means as was fondly imagined. This had also led to a re-examination of the foundation of the Indian educational system and it is refreshing for those engaged in the work that nothing is seriously wrong with it though improvements are possible and desirable in many directions as in all human institutions.

ECONOMIC LEGISLATION IN BARODA

BY MR. M. H. SHAH, B.A. (Hons.), M.A.

ALMOST all the Governments now consider it a part of their duty to formulate laws for the regulation of the economic life of the community and for mitigating injustice caused by the evils of unrestrained competition. The Government of the Baroda State has also undertaken this task of securing economic justice to the people and has enacted certain laws. The economic legislation of the Baroda State is mainly the product of the present decade, *viz.*, 1931-40, during which the question attracted the attention of Sir V. T. Krishnamachari, the Dewan, who has shown concentrated and continuous zeal in improving the economic condition of the masses.

The economic legislation of the Baroda State can be grouped into two parts: (1) Tenancy, and (2) Debt.

The evils of rack-renting are very notorious in India. The tenant who cultivates a piece of land on the basis of rent has to pay a very heavy rent. Besides this, he is not sure that he will be allowed to cultivate his holding next year. This makes him indifferent to all the improvements in his holdings which leads to the continuous deterioration of land. The owners themselves are seldom interested in the improvement. In order to check all these evils, it is necessary that the State should enact some laws. The Baroda State has the following laws for the protection of the tenants:—

1. The Rent Regulation Act.
2. The Ankadia Villages Tenants' Act.
3. Backward Classes Khata Land Protection Act.

THE RENT REGULATION ACT

The Rent Regulation Act was passed on the 1st March 1934, to regulate rents payable by tenants of the backward class to superior holders and was first applied to Vyara, Mahuva, Songadh and Mangrol talukas of the Navsari district in 1934. Later in 1936, it was extended to Sankheda Mahal and 30 villages of Tilakwada Peta Mahal of Baroda district.

During the year 1939-40, in all 1,991 cases were received under this Act. The majority of the cases were for fixing of rent by the tenants and for arrears of rent by landholders. Out of 1,991 cases, 1,949 cases were disposed of during the year.

The working of the Act during the last six years has shown that in regard to lands of superior quality, the prevailing rents were not more than five times the assessment and consequently few applications were received in respect of such lands. As regards lands of an inferior type, applications were received in large numbers except in Songadh taluka, where the people are too backward to avail themselves of the benefits of the Act.

The Act has had one important effect. Superior holders have themselves in many cases voluntarily fixed reasonable scales of rent based on its provisions. It may also be noted that in a large proportion of cases, naib subas have fixed rents with the consent of all parties.

THE ANKADIA VILLAGES TENANTS' ACT

The Ankadia Villages Tenants' Act was also passed on 12th April 1934. It is applicable to 33 villages in the State. The rules under the Act were promulgated on 20th September, 1934.

The object of this Act is to safeguard the interests of the tenants in the Thakrati villages and to regulate the relations between the Ankadedars of such villages and their tenants.

Under this Act, six applications were received during the year 1939-40. Of these 6 applications, 2 were from Ankadedars for restoration of possession of land and 4 were from tenants for the same purpose.

During the previous year, *i.e.*, 1939-40, the number of applications was greater by 13. The decrease in the number of applications is a happy sign of the growing amicable relations between the tenants and Ankadedars.

BACKWARD CLASSES PROTECTION ACT

The Backward Classes Khata Land Protection Act has been applied to Songadh, Vyara, Mahuwa and Mangrol talukas of the Navsari district and to Sankheda, Tilakwada, Dabhoi and Waghodia talukas of the Baroda district. The Raniparaj people and other backward classes are given protection under this Act. The object of the Act is to prevent the lands of such khatedars passing into the hands of others. Under the Act they are forbidden from transferring their lands without permission. Side by side with this, co-operative societies are organised for affording them the necessary finance. The Raniparaj people have benefited by the application of the Act.

The effects of the Act have been beneficial to the backward classes on the whole, and the tenants have now learnt to approach the proper authorities for removal of their grievances.

The second group of legislation is devoted to the reduction of rural indebtedness by amicable settlements between the creditors and debtors.

The problem of agricultural indebtedness is an ancient one. India is a land of small farms, of uncertain monsoons and of expensive social customs. The same observation holds good about Baroda. Most of the farmers of the State are indebted, and the majority of their debts are incurred for non-productive purposes. According to the Baroda Banking Inquiry Committee, the Baroda peasantry is indebted to the extent of about 60 millions of rupees.

The seriousness of the problem attracted the attention of the Government and during the last decade various laws to regulate money-lending and redeem the debt of the agriculturists were passed. There are at present three such laws operating in the Baroda State: (1) The Agriculturists' Debt Regulation Act; (2) Debt Conciliation Act; and (3) The Record of Rights Over Lands Act.

AGRICULTURISTS' DEBT REGULATION ACT

The Agriculturists' Debt Regulation Act came into force on 26th December, 1935. The object of the Act is to give protection to the small agriculturists as owing to the fall in prices the real burden of debt on them has nearly doubled.

The Act affords relief to agriculturists whose income from lands is Rs. 750 a year or below. Where an agriculturist derives income from sources other than agriculture, such income should not exceed one-third of his total income and the total income itself from all sources should be Rs. 750 or below a year. The Act enables Courts to examine the history of the whole debt, reopen transactions and fix the amount due on equitable considerations.

The following table gives the details of the working of the Act during the five years for which it has been in operation:—

YEAR	NO. OF SUITS RECEIVED.	NO. OF SUITS DISPOSED OF.
1936-37	7,608	5,316
1937-38	8,414	6,469
1938-39	8,102	5,712
1939-40	7.827	6,302

The majority of the cases received were disposed of by way of compromise. Every year about more than 2,000 cases are disposed of in this way. The second in importance are the cases in which payment by instalments has been ordered. The cases in which reduction in the amount of claim or interest is made, occupy the third rank.

The detailed examination of the suits shows that Patidars and Kolies are the foremost to avail themselves of this Act.

DEBT CONCILIATION ACT

Of even more importance as a contribution to the solution of agricultural indebtedness is the enactment of the Debt Conciliation Act in 1936. The primary object of the Act is to reduce the burden of agricultural indebtedness and to effect settlement of agriculturists' debts amicably.

The Act is applicable to debtor agriculturists only whose annual agricultural income does not exceed Rs. 750, or those out of whose total income of Rs. 750, the agricultural income is not less than Rs. 500. The amount of debt for which conciliation is sought, should not be less than Rs. 100 and more than Rs. 25,000. The Act is at present applied to certain selected areas, *viz.*, 16 talukas of the State.

The Debt Conciliation Boards set up under the Act consist of a president with usually four members: two from the money-lender class and two from the landholder class. The Vibhag Naib Suba works as president of the Board. The Board meets once or twice a month according to the volume of work and examines the accounts produced and attempts to settle debts amicably. If both parties fail to come to a settlement, the Board files the application. If the creditor refuses to accept a settlement considered reasonable, a certificate is issued to the debtor, and the creditor loses his right to costs and to interest exceeding 6 per cent. in subsequent civil suits. If the creditor fails to present himself or does not produce his accounts within the given time, the debt becomes extinguished.

The following table shows the work done by the Debt Conciliation Boards during the four years for which it has been in operation:—

YEAR	NO. OF APPLICATIONS.	AMOUNT OF DEMAND FOR WHICH CONCILIATION WAS SOUGHT.	PERCENTAGE OF REDUCTION.
1936-37	207	Rs. 4,1 ,594	32 per cent.
1937-38	320	Rs. 7.71,902	36 ,,
1938-39	509	Rs. 9,04,327	35 ,,
1939-40	361	Rs. 5,74,037	38 ,,

THE RECORD OF RIGHTS OVER LANDS ACT

The last but not least is the Record of Rights Over Lands Act. Before a thoroughly efficient system of Agricultural Banking is introduced, it is necessary that there should be available a complete Record of Land Rights and Titles. The best security that a farmer can give for a loan is that of land and unless a clear and definite history of previous encumbrances and liens is available, it is dangerous to advance large loans against its security. The Sawkar who lives in the village and who has permanent clients handed down from generation to generation may have easy means of knowing the titles, but an outsider and specially an Institution like a Bank can have no means of readily acquiring the necessary information under the existing complicated system of landholding and ownership. The land may remain on the Government records in the name of one member while as a matter of fact the real ownership may have passed to several others by way of inheritance, sale or mortgage. This information is known to very few persons in the village but is difficult to be obtained by an outsider. Therefore it has been found difficult for Agricultural and Co-operative Banks to advance loans freely.

In all the European countries where agricultural banks are opened, complete Records of Land Rights are to be found and on their strength the mortgage banks are doing good, safe and large business. It was, therefore, highly desirable that steps should be taken to establish a complete Record of Land Rights. Hence the Record of Rights Over Lands Act was passed on.

It has been applied only in Karjan taluka of the Baroda district. The question of extending it to other parts of the State is being examined.

The working of the various Acts has been found satisfactory and congenial to the interests of both the debtors and creditors, or to tenants and the landlords. It is necessary to emphasize here the fact that the various Acts have been necessitated by the abnormal conditions of the decade owing to the great depression that started in 1929 and hence this legislation is purely temporary for meeting conditions of exceptional hardship, and it is understood that Government expect that with a return to normal level in prices, the necessity for interference with the ordinary credit machinery will cease to exist.

THE GITA IDEA OF DHARMA

BY MR. D. BHATTACHARYYA, B.A.

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WHAT is Dharma? What answer has the Gita to this question? In its seven hundred slokas, the Gita has mentioned the word Dharma thirty-six times only. Dhritarashtra has used it once, Arjuna eight times, and Sri Krishna twenty-seven times.

The word Dharma comes from the Sanskrit root Dhri, which means to hold. Hence Dharma means that which holds, or that to which we stick to. Dharma is, therefore, the Law. By law is meant here the eternal Law, that pervades the Universe, the Law that passes through and penetrates through all, the Law that binds all.

The very first word of the first chapter of the Book begins with the word Dharma. The field where the fate of the two houses will be decided has been described as the Dharma-kshetra. Evidently then, the Gita points to the fundamental Law of man's duty on earth. Men are going to live on earth and how will they do so? The answer is plain and simple, it is by Dharma. In the fortieth, forty-first, forty-third and forty-fourth verses, the Laws of the Family and the Laws of the Race are referred to. Their importance is strongly emphasized. The destruction of the race of men on earth starts with the decline of Dharma on the part of the women. Thus the Gita binds the man and the woman, the husband and the wife, the father and the mother before any body or anything else by the eternal Law,

the Law of God, the Law of the self-creative Creator.

To this Law of all laws was Arjuna blind in the beginning of the second chapter. He was innocent and ignorant of what he had to do and how he had to proceed on. He, therefore, asked the question, 'tat may bruhi' tell me that. In the slokas that follow, in thirty-first, thirty-third and thirty-fourth verses of the second chapter, Lord God unequivocally presented to Arjuna that his Dharma was the immediate performance of his duties, to put his heart and soul in the fight that had already begun in spirit. Lord God did not mean inhuman bloodshed, no certainly not. He meant only that Arjuna was but an instrument in the ever-moving wheel of Karma.

In the third chapter in the thirty-fifth verse God speaks of 'swadharma' and definitely urges to stick to it at all costs. Looking at it from a psychological standpoint, it is the unshakable foundation on which a nation's or an individual's material or spiritual progress depends.

God refers to Dharma in the seventh and eighth verses only in the fourth chapter of the Book. The Nature of Nature is unchangable. We see it taking different turn with our mortal eyes. But God comes to our rescue and revealing Himself in one or other of the Avataras directs the course to its proper aim. He comes to the Earth to establish Dharma, the very essence of creation.

In the seventh chapter, we find God distinguishing Himself from the principle and the application of it; 'but,' says God, 'I am not opposed to fulfilment of desires in all living beings, provided that they are not antagonistic to the all-pervading Law.'

In the second, third, twenty-first and thirty-first verses of the ninth chapter, God has outlined the course of those who are definitely deviating from the path of virtue. They will turn round and round and shall never find Him who is the Source of all sources. His devotees know no destruction. Such is Dharma, such is the path of virtue as defined and chalked out by the Gita.

Who is the protector of this eternal Law? In the eighteenth verse of the eleventh chapter, God says that He is responsible for the maintenance of order and besides Him there is none. This idea is further corroborated by the twenty-seventh verse of the fourteenth chapter.

Wherein lies the clue to this Gita Dharma? The individual human nature is the first step upon which we can build up our long future after the manner of God's desire. The clear cut suggestion made in the forty-seventh, sixty-sixth and seventieth verses of the eighteenth chapter leaves no room for doubt about the definition of dharma, and its practical application as well.

The two mortals who speak and ask of Dharma are the old blind Dhritarashtra, now in the decline of his life and the other is Arjuna of indomitable spirit, with unrivalled power on earth. The old king though blind has realised it through experience, young Arjuna has mixed up matters with Truth. He is puzzled but fortunately has surrendered, when God comes to his rescue.

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BHAGAVAD GITA. Text in Devanagari and translation by Dr. Besant in English. As. 4. (Four).

G. A. NATESAN & CO., ESPLANADE, MADRAS.

BUDDHIST REMAINS IN INDIA

BY MR. U. C. CHOPRA

AFTER the death of Gautama Buddha, his relics—the pieces of bones found in the ashes after he was cremated and even the ashes themselves—were buried at several different places in order to enshrine them. Mounds were also raised to mark the graves of tribal chiefs or other prominent persons. Some were merely memorials to record some special event, or the visits of holy men to particular places.

Originally heaps of earth, these stupas or topes as they are sometimes called, assumed more portentous forms when brick and subsequently stone masonry came to be used. They in time rose in height to the more elongated and tower-like structures of the Sarnath stupa near Benares, and their rock-cut types found in the cave temples. Flat hill tops were favourite sites.

These stupas became objects of worship and pilgrimage to which the faithful brought their offerings. At such times the priests moulded votive tablets in clay which the pilgrims purchased and laid before the stupa. These generally had stamped upon them the Buddhist sacred formula and a representation of the Buddha himself or of one or more stupas. They have been found in great numbers beside the ruined mounds with coins interspersed among the debris.

BUDDHA'S IMAGE

In the early days a convention prevailed among the monks belonging to his faith that the Buddha's figure was too sacred to be copied and attempts at decoration of these mounds had to be confined to carving the various symbols which tradition prescribed to represent the events in his life. As, however, time robbed that convention of its binding character and the art impulse asserted itself, outstanding episodes from the Buddha's life were carved in rocks and scenes of an allegorical character, incidentally depicting the life of the time, were painted upon the walls of the shrines and monasteries.

Until one has seen these shrines, one cannot realise the magnitude of the toil involved in creating them. They constitute India's most unique and oldest art treasures. Only hands inspired by a faith, which refused to be daunted by the gigantic nature of the self-imposed task could have chiselled away hundreds of thousands of tons of rock in the days before explosives were invented.

WORK OF RESTORATION

For centuries these art treasures remained hidden. Dynasties rose and declined, and through all the warfare and pillage that raged round them, the monuments escaped devastation from invading armies. Each succeeding era dealt gently with them, so that up to a century ago they stood in a wonderful state of preservation. It remained for modern man to play havoc with the work of the architects and artists of old. The rumour spread that articles of priceless value were buried at these places. Lured to the spots, treasure-hunters completely demolished some and badly damaged others. Fortunately during the viceroyalty of Marquis Curzon, a great lover of ancient monuments, arrangements were made by the Archaeological Department of the Government of India to undertake the work of restoration.

There is so much to say about these ancient treasures that one can write volumes on the description of the relics found only at one of these places. I will confine myself to a brief description of the relics found at Taxila, Kushinara, Sanchi and Ajanta.

STUPAS AT TAXILA

The ancient and historic remains at Taxila lie in a well-watered and fertile valley within a girdle of hills, about 20 miles to the north-west of Rawalpindi. The principal places to visit are: Dharmrajika Stupa, Monro Morado Jaulian and Sirkap.

In the Dharmrajika stupa, one of the most interesting relics yet brought to light in India was unearthed, a vase containing a small gold casket in which were some minute bone relics and an inscribed scroll setting forth that the relics in the casket were those of the Lord Buddha. This stupa has also yielded

complete specimens of glass tiles—the first yet discovered in India—which are azure blue in colour, about ten inches square and one and a quarter thick; the interesting point about these is that according to a Chinese tradition glass-making was first introduced into their country from Northern India.

The monasteries and stupas at Monro Morado and Jauliam are interesting and have some well-preserved groups of figures in high relief, principally Buddha and attendants.

At Sirkap, where the high street and palace sites are most clear, there are numerous temples. One called the temple of the double-headed eagle specially attracts the attention. Among the numerous detached monuments and stupas, one comes across a very spacious building—a temple dedicated beyond doubt to fire-worship.

KUSHINARA, A CENTRE OF PILGRIMAGE

Kushinara, now known as Kasia, is situated at the crossing of two unmetalled roads 37 miles east of Gorakhpur town in the United Provinces. Buddha died in 550 B.C. and was cremated here. A fight took place over his relics. The armies of the rival claimants advanced to Kushinara and besieged the place until the Chief of Mallas, who had taken possession of the precious pieces of bones, gave to each of them a portion keeping some for himself.

Kushinara is a small village but derives its chief importance from its Buddhist associations. For over 1100 years Kushinara was a place of great importance and sanctity and a centre of Buddhist pilgrimage. It was visited by the Chinese pilgrim, Fa Hian, in the fifth, and Hiuen Tsiang in the seventh, century. The latter informs us that Buddha died in a Sal forest more than half a mile from the city, at a short distance from the Agitavati river, the modern little Gandak.

On the scene of his death were erected three large stupas, all standing in Hiuen Tsiang's time; the largest 200 feet in height having been built by Asoka in 250 B.C. That monarch also erected here a pillar describing the Nirvana of Buddha and a large Vihara of monastery, which is south-west of the modern village of Kasia. The monuments are a lofty mound of solid brickwork styled Devistan or Ramabhar-Bhawanti, sacred to the wife of Siva, an oblong-shaped mound with brick stupa; a colossal statue of Buddha, seated under the sacred fig-tree of Gaya, and a number of low grassy barrows regarded by General Cunningham as tombs, although his excavations did not result in many discoveries of human remains. These are the existing remains of Kasia. A new building has been erected in which a sculpture 18 feet long, depicting the death scene of Buddha is placed.

THE GREAT STUPA AT SANCHI

Sanchi is a small village, a few miles from Bhopal and derives its significance entirely from the most remarkable monuments of old Buddhism. The monuments are not only found at Sanchi; but the whole stretch of the country between Sanchi and Bhilsa, lying partly in Bhopal and partly in Gwalior on either side of the G. I. P. Railway. It is rich in antiquities of deep interest to Buddhism. At Sanchi, there is the small well-known tope, probably the biggest in this country. There is also a smaller tope, a Buddhist church and some shrines. All these are situated on a flat-topped hill rising about 300 feet above the surrounding plains, and up to the end of the last century few persons other than pious pilgrims and archaeologists knew the place.

The great stupa is the principal object of interest standing conspicuously in the centre of the hill. It is a large dome-shaped mound built of bricks and mortar surrounded by a high stone balustrade. The exterior of the stupa is made of finely cut blocks of red sand stone. It appears that at one time the exterior was covered with smooth plaster on which were painted in relief scenes from the life of the Buddha. As the pilgrims walked round and round reciting their prayers, they learned from the pictures the history and tradition of their religion.

The stone-railing surrounded the old stupa, it is said, was built immediately after the erection of the stupa at about 280 B.C. in the reign of Asoka the Great. Each rail bears an inscription showing it to be the gift of a different individual.

Massive stone gateways pierce this railing at four cardinal points and give entrance to the processional path. They are cut in a white sand stone rather softer than the red sand stone used in the stupa. Any one of these mighty exquisitely decorated portals is worth travelling thousands of miles to see. Each gate measures about 23 feet and with the ornamentation about 34 feet.

The visitor is held spell-bound by the wealth of carving. Most of it represents scenes from the Jatuka (birth stories) relating events which are believed to have occurred in the precious life of the great Teacher before he attained enlightenment. It also includes scenes illustrating the tales and legends of early Buddhism. The fight which took place at Kushinara over the relics of the Buddha is depicted with great realism and power.

The remains of the Chaitya Hall or Buddhist Church are of great architectural beauty and is the only structural building of its kind known to antiquarians, the other known examples of the Chaitya Halls being rock cut. Several relic caskets and epigraphical records have been discovered in the ruins of topes and great interest attaches to the numerous inscriptions on the gates and railings.

BUDDHA AT AJANTA

At the end of the Deccan plateau, overlooking the flat fields of Khandesh 200 feet below stands the village of Ajanta. Near Ajanta is situated the most ancient and the most priceless art heritage handed down to India of our day.

Some three centuries after Gautama Buddha had discovered the way to Nirvana, his monks selected the place for their cloister. For a thousand years they toiled in erecting lofty well-lit shrines and monasteries. There is no big stupa here as at Kushinara or Sanchi. However, against the end wall of each shrine chamber, sometimes separated from it by a professional path, there invariably is a hemispherical mass of rock, shaped to resemble a stupa. The figures of Buddha are carved against these mounds and the walls are decorated with statues of historical or allegorical significance.

Some of these chambers are so designed that they produce a cathedral-like effect. These are large chambers and there are also smaller ones. The latter are the cells in which the monks slept, and contain stone-beds with raised pillows. The chambers are so constructed that a flood of light pours into them at certain hours of the day. This is because that they are cut in a hill and the sun shines into some of them in the morning and into others in the afternoon.

The ceilings and walls of the rooms are covered with a profusion of statues, statuettes and figures in base relief cut in the solid rock. Human emotions are portrayed as faithfully as if life were reflected in a mirror. So great is the variety of subjects treated that it is almost impossible to conceive of a phase of life which has been overlooked. The carvings and paintings constitute a record of nearly every phase of life for a period of about a thousand years.

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SELECTION AND DISCRETION IN DIET

By Dr. A. SREENIVASAN

DIET AND HEALTH

THE importance of adequate diet and nutrition for the efficiency of growth and maintenance of health has long been recognized. For centuries, restricted diets of a monotonous character have been known to produce diseases in man. But, although the idea that pathological disturbances could result from deficiencies in diet, the truth of this conception was not fully realised until very recently. Today, it has been established, as a result of careful painstaking researches extending over several years, that a host of diseases such as beri-beri, pellagra, scurvy, rickets, dental caries, tender gums and pyorrhoea, night blindness, keratomalacia, xerophthalmia, angular stomatitis, gastro-intestinal disorder, anaemia, etc., owe their origin to improperly constituted food. Lack of resistance due to inadequate growth and development is the chief reason why scores of people succumb to scourges such as malaria, kala-azar, dysentery, cholera, etc.

DIET AND SOCIAL CONDITIONS

One reason for the prevalence of deficiency diseases is of course poverty of the masses; for, diet is, to some extent, intimately bound with the social condition of the individual, there being a spontaneous tendency to make good the shortcomings in the diet when the family's purchasing power increases. Increase in prosperity naturally tends to improve food habits and *vice versa*. The average individual is thus conscious of the fact that the problem of raising the standard of physical fitness is intimately connected with the task of bringing rich and nourishing food within reach of every purse. Indeed, the problems of nutrition are intimately bound up with the many other problems facing social workers who aim at improving the condition of the poor. All social activities directed towards bettering the lot of the labourer aid in overcoming malnutrition

BALANCED DIET

It must not, however, be supposed that malnutrition is confined only to the poorer classes of people alone; the rich and the well-to-do alike suffer from it. This, together with the fact that there are many poor families with their members in an excellent state of nutrition, is sufficient proof to show that what is required on the part of the average individual is a proper sense of selection and discretion in diet and that even with a moderate income, it is possible to ensure a diet without any serious deficiency. . . .

Careful experiments carried out over a number of years with different foodstuffs have established that all that is needed for adequate nourishment of the body and for physical efficiency are present in whole cereals, pulses, milk and milk products, green and leafy vegetables and occasionally fruits, egg and milk. What is eaten beside these is more a matter of taste or luxury than of necessity. It is an axiom in dietetics that in variety lies safety.

DEFECTS IN INDIAN DIETS

In spite of this simple make-up of a perfectly balanced diet, there has been an appalling lack of knowledge or, sometimes, discretion in the matter of selection in food. Diet surveys have been carried out during recent years in different parts of the country with a view to finding out the deficiencies in the typical diets of the provinces. In a series of classical experiments in 1932, Col. MacCarrison fed groups of young rats for a period of two months on typical diets of the Sikh, the Punjabi, the Mahafashtra, the Madrassi, the Kanarese, and the Bengali. The increases in growth rate were found to be in the order stated above. The cycle of life in the albino rat is about sixty times faster than that in man and hence, MacCarrison's experiments were equal in effect to a period of ten years on human individuals. The results are only too well borne out by the average stature, health and incidence of disease among the people of the respective provinces. More recent surveys carried out by Dr. Aykroyd of the Coonoor Laboratories and by Dr. Wilson of the All-India Institute of Hygiene and Public Health have shown that the chief faults of the deficient Indian diet are a lack of protein of high biological value and of calcium, iron and the vitamins. In general, the Indian diet is lacking in the protective foods rather than in the energy-giving or starchy foods.

Among the practical methods of improving the Indian diet may be mentioned the increased use of legumes or pulses, the use of two cereals in place of one, especially among rice eaters and increased consumption of milk and of green and leafy vegetables. It is particularly desirable to increase the milk supply of the country and to make it easily available in sufficient quantities even to the poorest among us.

DIGESTION OF FOOD

Improvement in food habits is not the only prerequisite for perfect health and well-being. It is equally important to secure their proper assimilation in the system. This fact has not been as well realised as it ought to be. The food we take by way of proteins, carbohydrates and fats are in most cases incapable of being utilized directly by the body tissues. They undergo certain alterations in the digestive tract which renders them fit for absorption by the blood and assimilation by the various tissues. The proteins are digested to simpler break-down products known as amino acids, the carbohydrates to sugar (glucose) and the fats to fatty acids and glycerine. The substances that are instrumental in the digestion of these food constituents are known as ferments or enzymes. The vitamins control or regulate the body processes while the minerals provide building materials for the fabric and regulate the various functions of the body.

The efficiency of digestion is influenced chiefly by the extent of mechanical grinding of the food or masculation and by the chemical action of the enzymes secreted by the glands located either in the lining of the alimentary tract or adjacent to it and with ducts emptying into it. Among the more important digestive fluids are saliva, gastric juice, pancreatic juice, and intestinal juice. Bile does not contain any ferments but it facilitates the digestion and absorption of fats..

PSYCHIC STIMULUS

In addition to the physiological process of digestion, there are certain other external and predisposing factors in digestion which govern health and well-being. It is said that "animals feed, man eats, the man of intellect alone knows how to eat". Too many of us are simply *feeding* and it is best to remember that the normal functioning of our digestive apparatus may be easily upset by dietary indiscretions. Digestion is, perhaps, the most important of all bodily functions that affect the temperament or the moral state of an individual. We become sad, gay, talkative or morose according to the condition of our digestion and yet we least suspect the cause.

Taste and flavour in food, although vague entities scientifically, are nevertheless potent factors in promoting digestion. Thus, the very sight and odour or even the thought of a delicious food makes the mouth water. This secretion of the salivary glands takes place as a result of psychic stimulus. The glands of the stomach can also be similarly stirred into action. The appetite juice or psychically stimulated gastric juice serves to start digestion on its way. Its action may be compared to that of kerosene on a cold stove; without it, the fire would eventually start, but with it a half hour of blowing and waiting can be saved.

NERVOUS INDIGESTION

Even as secretion can be induced by pleasurable emotions, it can be stopped by unpleasant or distressing ones. Some of the effects of emotion on the digestive tract have been carefully studied by recent investigators and it is generally agreed that the secretion of the digestive ferments are largely controlled by nerves. The man who sits down for a hearty meal immediately after an exhausting exercise or work often suffers from some kind of stomach trouble or other. Similar failure of digestion can be observed when food is eaten under psychic strain as in homes overshadowed by illness or death. The most plausible explanation is that fatigue and excitement dry up the all important ferments. Since the secretion of the digestive ferments are controlled by nerves, such indigestion is referred to as nervous indigestion. It can be got over only by getting sufficient rest and sleep, by

avoiding worry and annoyance, by securing outdoor exercise, fresh air and mental relaxation and by eating slowly and thoroughly chewing one's food. Frequently it is advisable to postpone one's meal until strong emotion has passed, fatigue lessened and the psychic juice restored.

APPETITE, NORMAL AND PERVERTED

It is absolutely essential to treasure our appetite and thus promote the secretion of the physiological and psychic fluids. At the same time, it should be kept within limits by neither denying nor satiating nor satiating it. Appetite may however become abnormal when it is lessened, increased, or perverted.

Among the chief causes of lessened appetite may be mentioned worry, irregular eating, loss of condition from overwork, lack of exercise or loss of sleep, ill-balanced diet, gastric abuse by excessive indulgence in alcohol or use of other irritants and general disease. Loss of appetite, indigestion and distaste are only friendly warnings which, if neglected, will result in serious disorders. Diminished appetite can be corrected by proper attention to one's food habits.

A definitely increased appetite occurs in some diseases such as diabetis and goitre. Apart from this, a number of people develop the habit of eating much more than they really need. This is especially so with sedentary workers at or past middle age when creature comforts and pleasurable indulgence come to appeal more and more. Of these latter, eating is one of the foremost. Coupled with this development is often a growing disinclination for active exercise. Thus it is that those who have never been worried by a lack of appetite become sometimes a prey to the insidious fault of overeating. Overeating is an important factor in the causation of high blood pressure, diabetis, gout and kindred ailments. Even if these diseases do not develop, a state of impaired health and decreased efficiency is bound to result. The tendency to drop off to sleep after lunch is also due to this, although a certain laxity of the mind is normal after a meal. Modertion or restriction in food habits should be rigorously advocated for middle aged people with sedentary occupations. Diet with a preponderance of highly refined and starchy foods should be substituted by others containing more of the protective foods.

Appetite may become perverted especially when one gets fussy about his food or thinks too much of how it will affect him. Rigorous exclusion of a particular food or excessive indulgence in some favourite dish also leads to perversion of appetite. Some individuals get hypersensitive to certain articles of food. Hypersensitivity or allergy to foods is more frequently the cause of disturbances in health than is commonly realised. The most common food articles that produce allergic reactions in many individuals are raw milk, eggs, fish, coffee, wheat, onions, cucumber, tomato, melon, cabbage, nuts, etc. The ideal method of controlling allergy will be to avoid completely all contact with the specific allergens and also through a total change in environment.

Perhaps the best example of perversion in appetite is the modern craze for slimming by dietetic restrictions. It is reasonable to control food intake for people who, by obvious overeating, have gained much weight. Apart from this and especially for younger people, slimming in itself is a bad and often dangerous practice. All are not—luckily—cast in the same mould and there are people who are perfectly healthy in spite of remaining slim while there are others who are naturally stout and yet strong. In the former, to fatten up would mean a change in their make-up or definite overeating while slimming for the latter would necessitate a process of starvation. Many are the disasters to be attributed to this bad practice not the least of which is said to be a predisposition to tuberculosis. There is one rule which these people may well bear in mind, *viz.*, the minimum amount of weight for a given diet is gained if the diet is perfectly balanced and a perfectly balanced maintenance diet is the minimum amount of food that can be taken with safety.

One other instance where appetite may be endangered by environment relates specially to the child. Malnourishment is often observed among children, and this condition is generally attributed to heredity. How often have we not heard it said "he is just like his father" or "thinness runs in the family". This is incorrect. Family thinness can often be explained by the fact that all eat at the same table. The child of a nervous mother may also be thin and nervous and be a light eater. He may even like and dislike the same foods but environment rather than heredity may be the entire explanation. Another important fact that must not be overlooked is that through excessive attention and consequent overurging on the part of the parents, the child may develop a "negativism" towards food in general or towards some particular food, because of an invincible desire to do just the opposite of what he is told to do.

SOME GOLDEN RULES

There is, of course, no royal road to health nor any hard and fast rules; yet, hearty appetite and good digestion can be promoted by regular habits and by carefully chosen diets. Thus, it is desirable to cultivate a cheerful frame of mind as well as peaceful and pleasant conditions at meal times. Meals should be taken at regular intervals. It is usually well to make the midday meal somewhat lighter and the evening one heavier where the usual routine calls for physical and especially mental work in the afternoon and for relaxation in the evening. With children and adults whose afternoon schedule is not taxing, or who go early to bed, it is better to have the principal meal at noon. 'Picking' between meals should not be done. In conditions of impaired digestion, strain of fatigue, only liquid foods or small amounts of easily digestible foods should be taken. A smooth diet, free from coarse foods, is advisable on such occasions. The food must be chewed well and eaten slowly. There must be at least an interval of two hours between meal time and going to bed. Plenty of exercise and fresh air are essential. An occasional variation from the regular, dietary habits will do little harm. One should never be led away by single-idea enthusiasists. Moderation should be the guiding principle of all food habits.

The Patriot Poets of Maharashtra

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

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THE rise of the twentieth century opens a new era in the patriotic poetry of Maharashtra. A hundred years before that period what were called the Powadas or the war songs used to stir the patriotic sentiments of the warlike Mahrattas. But the composition of such songs ceased as a result of the British ascendancy in the land. The genius was as it were stifled for a time, only to express itself on a wider scale, with a change in the circumstances. For, with the rule of the British established only at the middle of the 19th century in Maharashtra, the All-India consciousness was developed among the patriot poets of Maharashtra; and they now sang not only for the freedom of their land of hills and dales and rivers but for the liberation of their 'Motherland'—India. A galaxy of national poets poured forth their patriotic songs at a time marked by an acute conflict, suffering and struggle carried on by a subject nation for its emancipation. The beginning of the twentieth century was, indeed, such a period and it was but natural that the sensitive and vigorous nature of the poets keenly felt the slavery of their country and responded in song to the immense joys of freedom, like a lotus bud to the stimulating rays of the dawn. Their patriotic songs, with their freshness and spontaneity heralded a new epoch. Reverend N. V. Tilak, P. M. Bapat, Barrister Sawarkar; Damale alias Keshawasuta, Govind and Anandarao Tekade may be mentioned as the most inspired patriot poets in the first two decades of this century.

Reverend Tilak, who lived from 1868 to 1919, was a saintly poet of Maharashtra. But he was like the great Ramadas fired with an intense feeling of love for this land which found expression in his

beautiful songs. In his illustrious national song "Beloved Hindusthan", he sings of this land as "an ornament of the globe, incomparable fount of all pleasures, delightful abode of our pride and our glory". But he does not simply eulogise its greatness. He also hints at another message in his "Beloved Hindusthan" "where, he says, paths of duty shine and where" the flame of devotion burns and sacrifice is life's goal." He expects us all to remove her (Motherland) sorrows, ever keep her free from pain, consecrating our body, soul and mind.

P. M. Bapat commonly called in Maharashtra as Senapati—the Commander—is another reputed patriot poet of Maharashtra. He is a profound scholar and an idealist. He had been to England for higher education more than thirty years ago, but he subsequently became a co-worker of Barrister Sawarkar in England, and after his return to India, he had to live as an exile for several years. Even after the period of exile, he passed a major part of his life in undergoing several terms of imprisonment on political grounds, and even yet he is in jail. In his great poem "Gawa Geeta", he sings of the dignity of labour, self-help and self-sacrifice as the sign-posts on the road to freedom. He is an advocate of Loka-Rajya or democracy and says that this system of administration is the only panacea for all the evils that are eating into the vitals of this country. He appeals to the kshatra or the gallant spirit of the Mahrattas, reminds them of their past glory and stimulates them to remain faithful to their illustrious ancestors. He has, therefore, a great confidence in the glorious future of this country.

Barrister Sawarkar's patriotic poems are mostly autobiographical. A man of great daring and energy, he had to undergo severe tribulations in the Andamans as a prisoner in the prime of his youth. His poem "Saptarshi" scribbled by him on and then rubbed out from the walls of the jail was composed in 1911. It is a diary of his prison life; yet it is an index of his vigorous optimism. To the patriotic spirit of Sawarkar, stone walls did not make a prison, nor iron bars a cage. His warm emotional temperament and aesthetic nature made him compose immortal songs even in the prison-house. His another poem "On death-bed", written in blank verse metre in 1921 before his release, was composed by him in his serious illness. He says in it that he welcomes death. He is glad to embrace death because he is to die for his country.

The poet Damale *alias* Keshawasuta lived from 1866 to 1905. In his poem "Trumpet", he stirs the sons and daughters of the country to be up and doing and elsewhere also he voices the same message in his peculiarly powerful style.

Anandarao Tekade, the poet of Nagur, has composed a number of patriotic songs, which he himself sings in the public with his melodious voice. The effect of these songs can be best realised by those who have heard him sing. The most famous of his songs is "This Hind is mine". It has become almost a household song in Maharashtra and is sung as a national song in many schools and on public occasions. In one of his poems, he says that even the God of Destiny cannot hinder the march of India towards freedom.

Lastly may be mentioned the poet Govind of Nasik and Tiwari of Jalgaon. The former was a friend of Sawarkar and Bapat. Physically a cripple, he was a poet of great genius and very sharp intellect. He says that the Motherland longs for complete liberation—liberation in the field of politics, religion and knowledge.

The poet Tiwari died prematurely a few years ago. His historical poem "The Ranee of Jhansi" is his masterpiece. He has also written other inspiring poems which have immortalised him as a patriot poet.

Thus, in short, is the history of the modern patriotic poetry of Maharashtra, and the purpose of this article will be served if it stimulates the readers to go through the works of these patriot poets.

ART AND ITS ENVIRONMENT

BY MR. K. P. APPAJI RAO

ART is a thing which all men, save those imperfect or perverse minds, have always readily appreciated. The contemplation of artistic productions excites a pleasurable sensation, even among the uninitiated which is nothing else than the gratification of that remarkable passion for beauty and perfection, the heritage of humanity.

But the artistic aspirations of men in different parts of the world have sought their fulfilment in lines so utterly divergent that what in some countries are considered the most exquisite representations of beauty would be regarded by other nations as the consummation of ugliness. In our age we exercise a certain amount of toleration towards all opinions, but what do you think would have been the criticism of a connoisseur of the Graeco-Roman period had he been miraculously transported to the interior of a Buddhist pagoda in China? He would probably have classified the grotesque paintings, the elaborately carved ivories, the intricate reliefs as the work of primitive savages. Yet Chinese art has been developed to a far more advanced degree of perfection than that of Greece and Rome.

This great difference in the conception of beauty in various countries is largely due to a difference in the national or racial characteristics, but its fundamental and primary cause is undoubtedly geography.

Let us consider for one moment the particular aspects of artistic impulse amongst the oldest civilised people of the earth, the Egyptians. Egypt consists of the lengthy and narrow tract watered by river Nile. On each side it is bounded by vast, almost unbroken stretches of desert. The endlessness of these sandy plains, emphasised by the clear atmosphere and the general flatness of the soil, must have at an early period profoundly impressed the natives with the immensity and grandeur of Nature. Hence their passion for beauty must needs find its satisfaction in the colossal. Thus they erected those mighty pyramids, those towering obelisks which have caused the astoundment of all succeeding generations.

Turn your attention now to the characteristic specimens of the art of Assyria. The bas-reliefs of ancient Nineveh represent for the most part scenes of combat, of hot action, the sacking of cities, the torment of captives, the collection of booty. It is a formidable display of vigorous human action, full of fierceness, of cruelty, of exultation. This again is the product of geographical conditions. Assyria, the upper valley of the Tigris, is a land bordered by mountains, provided with an uncertain, irregular supply of water and exposed moreover to cold winds. The stony nature of the soil, unfavourable to agriculture, exacted from the Assyrian peasant stern and resolute toil. Thus he grew hard and wiry, an energetic fightingman, insensible to fear and pity. And his nature was reflected in his art pervading its details and imprinting on it a particular stamp.

Consider India, the marvellous continent of luxurious vegetation, of inextricable jungles haunted by innumerable species of wild animals, of virgin forests, whose intertwined boughs form the sporting-ground of chattering monkeys, of swamps infested by monstrous reptiles. Everywhere the eye is met by testimonies of the manifold wealth of Nature. And India has faithfully reproduced the multifarious bounty of her soil and climate in her art. Her complicated statues of many incarnations of her gods, her vast subterranean temples attest the spirit inculcated in the native by his surroundings.

The idealisation of the beauties of Nature has undoubtedly found its noblest embodiment in the art of ancient Greece. The azure sky, the emerald foliage, the rocky inlets and promontories formed ample material for the inspiration of the poet and the sculptor. And it was not merely the outward scenery which attracted their fancy. Popular imagination attributing the phenomena of the earth to the agency of particular deities, peopled the landscape with supernatural beings. The woodland became the sporting-ground of Satyes, every tree the home of a Deryad who watched over its growth and pervaded its foliage.

As the natural beauties of Greece surpassed those of all other countries, so did Grecian art acquire an incontestable superiority over that of all other nations.

The sculptors of Egypt and Assyria attained their limit of endeavour when they had succeeded in producing an exact resemblance of outward contours. But the Greek sculptor went farther. Not content with the absolute reproduction of external features, he acquired the power to engrave upon them the desirable expression or mood of thought. The blocks of marble which passed under his chisel assumed not only the forms of life but also its inner spiritual essence. This is the highest summit of perfection to which art can aspire.

In the course of ages, however, the standard of Grecian art depreciated. The stern virtues of the early republics gradually giving place to a general moral laxity and enervation, the virile beauty of the ancient statues was supplanted by a new type of looser build and effeminate aspect.

The fall of Grecian independence completed the ruin of the art, and although Greece remained for many centuries after the school wherein artists throughout the civilised world sought guidance and inspiration, yet the decadence of her models became more and more evident as time passed and the ancient ideals were steadily departed from.

This denotes the influence of history upon art, an important factor which must not be overlooked.

The ancient Romans call for no special mention. Efficient in administration and statecraft, invincible in the field, they betrayed no particular originality in artistic pursuits and were content to acknowledge the Greeks as their masters and teachers in this branch of culture. We, therefore, turn our attention to the mediaeval and modern periods.

The civilisation of the ancients had been confined to the limited population inhabiting the shores of the Mediterranean Sea. The remainder of Europe consisted of untilled wilderness, swamps and forests, when scanty settlements of semi-savages won their uncertain means of subsistence by the pursuit of primitive occupations.

These wild tribes had on numerous occasions given token of their war-like capacities in the many and frequent incursions, which famine or greedy ambition had caused them to make on their southern neighbours. So far these invasions unsupported by large numbers had been easily defeated; but in the early centuries of our era, inter-tribal commotions in the great plains and steppe-lands of Asia and Europe had driven vast barbarian hordes against the natural barriers of the Rhine and the Alps. The degraded Roman Empire, unable to restrain the aggression of the invasions, was submerged by a flood of barbarian conquest.

Europe at this period presents a remarkable aspect. It is a maze of different nations of every race, language and grade of culture engaged in almost unceasing strife. The territories of the Empire were parcelled out amongst the various units and a conglomeration of different states arose upon the ruins of the Old World.

The predominant feature in the mind of the Middle Ages is a grotesque and fantastic conception of the factors of life derived from this confusion of nationalities. It reveals itself in the intricate designs, the elaborate sculptures, the curiously embroidered tapestries which decorate the Gothic cathedrals of the Golden Age of mediaevalism.

At first, however, this peculiar characteristic did not assert itself so boldly as at a later period. In the early part of the Middle Ages, the formidable supremacy of the Church of Rome retained the popular mind in unquestioning subjection. Art was enlisted in the cause of religion and restricted to the servitude of ecclesiastical purposes. The earliest style of mediaeval architecture accordingly presents a sombre and barren aspect indicative of the overwhelming power of the priest. The characteristic semi-circular arch is the attestation of hierarchical severeignty.

It was the influx of new ideas and notions resulting from the crusades and the corresponding contact with the refined culture of the Saracens, which tended to emancipate the popular spirit. The architect shook off the rigid fetters which had hitherto bound his art and undertook

new and fanciful enterprises. The Gothic style arose, rich, graceful, complicated its lofty steeples remindful of the minarets of the East. The gorgeously-tinted window-panes, resplendent with the figures of Saints and Knights, produced within the place of worship a mysterious twilight gloom. The illuminated missal, decorated with brilliantly coloured designs, testified to the skill of the painter.

The ideal which inspired the mediaeval artist was totally different from that of the ancient world. The Grecian sculptor had delighted in shaping the outlines of perfect and heroic manhood. The warrior, the athlete furnished him with sufficient material for the prosecution of his masterpieces. But the introduction of Christianty gave rise to a new conception of human virtue.

The stern patriotism of the Spartan, the devotion of the Athenian to his fatherland, respect for antiquity and the sanctity of the hearth, indomitable courage in the field—such were the ideal virtues of the ancient world. Christianity, on the other hand, emphasises moral purity, faith in the Divine, and passive mediaeval art finds its ideal in the pious endurance of suffering and persecution. Hence the Knight, the humble and saintly servant of God. And it finds its type of beauty, not in the noble and masculine expression of the ancient heroes, but in the delicate and effeminate figure of the angel radiant with complacent beatitude.

The civilisation of ancient Rome had been swamped in Western Europe, and almost every vestige of her culture and learning had disappeared. The learned men of the Middle Ages had but imperfect notions of the glories of the antique world, acquired partly through tradition and partly through the medium of Arabian translators.

The works of the classical writers were still current, however, amongst the scholars of the Byzantine Empire. This last remnant of Roman sovereignty had long maintained a precarious existence in the face of the perpetually growing power of the Turks. The impregnable fortifications of Constantinople had hitherto baffled the ambition of the Ottomans. They had, however, seized her provinces, restricting the domain of the emperors to the walls of their capital.

At length the inevitable fall occurred of the imperial city. On the 29th May 1453, Sultan Mohammed the Second stormed her defences and established his throne upon the ruins of the Metropolis of Eastern Christendom. The wholesale emigration of learned Byzantines to the hospitable shores of Italy resulting from this event, gave rise to a general curiosity regarding the wisdom of the vanished Graeco-Roman world.

Diligent inquiry gradually revealed the wonderful civilisation of the ancients, and a passionate desire sprang up amongst the artists of the period to emulate their achievements. The barbaric ideals of the mediaeval world were discarded. The zeal of the Renascence produced masterpieces unrivalled in human history.

In Italy, Michael Angelo created the gorgeous allegorical frescoes so remarkable for the splendour and magnificence of their conception, and Raphael depicted in colours of marvellous brilliancy the pure and harmonions lineaments of the Divine personages. The works of the Italian school are distinguished by a wonderful abundance of bright colouring. The spectator seems to contemplate a wealth of dazzling sunshine. We recognise in this feature the influence of Arcadian climate of the Land of Olives.

Beneath the colder skies of the north, the German and Flemish masters cultivated a more sombre art noted, however, for the methodic precision of its execution.

It were futile to dwell upon further examples in support of the assertion which forms the title of this essay. The inquiring reader must use his own observation. But whilst demonstrating the all-powerful influence of external circumstances upon art, we have left unmentioned the problem of its original cause.

For art is like a tree, whose ever-increasing foliage, absorbing life from the surrounding atmosphere, delights the eye by its waxing beauty, whilst the roots remain buried in obscure concealment. The mystery of its origin lies within the mind of man, that unfathomable source from which so many miracles have sprung.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

India and the Atlantic Charter

MR. CHURCHILL has at last broken his studied silence about India. The speech will cause no surprise in this country which is pretty familiar with his strong Tory bias, especially with regard to India. Those who had hoped that the war which has made him so dynamic a chief at this crisis, would find him equally great in his handling of the Indian problem are disappointed and disillusioned. He is still the old Churchill for India. But to tell the world that the August offer is in tune with the spirit of the Atlantic Charter is more than it can swallow. If the August offer really stands, the Charter goes overboard.

Mr. Churchill echoing Mr. Amery says coolly that

> the joint declaration does not qualify in any way the various statements of policy which have been made from time to time about the development of constitutional Government in India, Burma and other parts of the Empire.

What then is the significance of Mr. Attlee's unequivocal exposition that the joint declaration would be applicable to all races including Asiatics and Africans? It is now plain that the Prime Minister has attempted a studied and belated repudiation of the First Lord's interpretation of the Atlantic Charter. But it is too much to expect British Labour to take up the challenge on behalf of India.

Mr. Churchill's exclusion of India from the rights of the Joint Charter can hardly be expected to enthuse Indian aspirants for freedom. His declaration is as unhappy as it is ill-timed. For it will no doubt confirm the widely held view that war or no war, Britain does not intend to part with power in India. Indeed, so great has been the disappointment that even a member of the Viceroy's Expanded Council has been impelled to make a statement deploring the Premier's foot-note to the Atlantic Charter. "In India," states the *News Chronicle*

> "this nebulous foot-note is interpreted as a warning that the Charter in its application is little more than a piece of rhetoric and that what the British Government will gladly concede to Yogoslavia, it will be withheld from the 'jewel of the British Empire' the Atlantic Charter will become for hundreds of millions a symbol of hypocrisy."

The better mind of England is thus convinced that those in authority have blundered and the only way to retrieve the situation is to make a new approach through new men. The *Manchester Guardian* goes on to ask:

> Since those who are responsible for India—which means in the first place the Viceroy and Mr. Amery, the Secretary of State—cannot find a way to peace and are at the end of their resources, is it not desirable that a new approach should be made through new men?

Indo-Burman Aggreement

The scope and provisions of Indo-Burman Agreement are subjected to strong criticism in the weighty representation made to the Government of India jointly by the Committee of the Federation of Indian Chambers of Commerce, the Committee of the all parties meeting in Madras, and the Council of the Imperial Citizenship Association. The document refers to "the universal feeling of keen disappointment and grave concern of the Indian public" and resents "the universal and extraordinary procedure adopted by the Government of India in negotiating the Agreement. It deplores the withholding of the Baxter Report which is supposed to form the basis for negotiations until publication with the Agreement itself, despite repeated requests from several public and commercial bodies.

In fact, it would appear as if the negotiators had set about definitely to undo the work of the Baxter Commission. The joint representation points out how very unfair and inequitable is the Agreement to India; it demands stay of order-in-council and pleads for *de novo* consideration of the whole problem.

As we go to Press, we are glad to learn that the restrictions imposed by the unwanted Indo-Burma Immigration Agreement are not likely to come into force from October 1. This is good, but it is also hoped that the position will be reviewed *de novo* and an Agreement more satisfactory to the parties concerned will be reached.

The League Imbroglio

With a keen sense of the melo-dramatic, Mr. Jinnah has created quite a furore over the appointment of certain League members to the Defence Council. He called upon the Muslim Premiers to resign from the Defence Council because the Viceroy happened to refer to them as representatives of the great Muslim community. He complained that they had been induced to join the Council over the head of their leader. And who else could represent the great Muslim community but the President of the Muslim League? There has been some wobbling on the part of the Premiers too. Mr. Amery himself to appease Mr. Jinnah went out of his way to explain that they were appointed in their capacity as Premiers, Mr. Jinnah dismissed the suggestion as an "after thought" and compelled their resignation.

The result is a curious situation which must have half gratified and half wounded his vanity. The Premiers of the Punjab and Assam resigned in obedience to the command, though the former disowned responsibility for the vulgar suggestion that the Viceroy was double crossing. Mr. Fazlul Huq, after long cogitations, resigned both from the Defence Council and the Council of the League. The Nawab of Chhatari resigned but got himself re-nominated as a State representative. Begum Shah Nawaz declined as she accepted the office as representing the women of India and not the League. Sir Sultan Ahmed excused himself from obliging Mr. Jinnah by drawing an ingenious distinction between the original Council and the Expanded council.

It all looks like a great feat in rope walking. Mr. Jinnah permitted active war effort on the part of the League members as Premiers, but he wouldn't tolerate them in the capacity of mere advisers! The fact is there is no question of principle involved in this scramble for advantage. It is so true to type—the Fascist type that is so insidiously growing in certain groups. Whatever Mr. Huq's failings, there is ample justification for his complaint

> that the principles of democracy and autonomy in the League are being subordinated to the arbitrary wishes of a single individual who seeks to rule as an omnipotent authority.

Sir M. Visvesvaraya

Sir M. Visvesvaraya, the veteran engineer and statesman, is 81, and it is fitting that the completion of four score years of a great, strenuous and beneficent life should be marked by public rejoicings in many centres. Sir Visvesvaraya has done great and enduring things for Mysore, but his services to the rest of the country for many years past are no less notable. In a recent tribute to his "practical genius", Sir Visvesvarayya has been described as "one of the greatest sons of India, a patriot of the first magnitude and a gentleman of high intellectual power and sense of devotion to duty."

As an appropriate memento of the occasion, we commend Mr. Y. G. Krishnamurti's study of his life and many-sided activities published with a Foreword by Sir Purushotamdas Thakurdas (Popular Book Depot, Bombay, Rs. 2). It is a fine appreciation of a great character, which brings in relief a vivid and interesting personality, as modest and punctilious in his private life as he has been in a public career extending over half a century. India may well be proud of this son of Mysore, and we join Sir Purushotamdas in his wish that Sir Visvesvaraya may live long and well to continue his great and good work for India.

Surendranath's Statue

Surendranath Banerji died sixteen years ago but his position as one of the makers of modern India remains secure. That is the meaning of the permanent memorial in the shape of a statue that was unveiled the other day at Calcutta by one of the leading public men of our own day, Sir Tej Bahadur Sapru. For over 50 years, Surendranath dominated the public life of Calcutta and Bengal and was an all India figure of undoubted popularity throughout his life. Few of the present generation can have any idea of the tremendous power of his eloquence. As orator, journalist and politician he swayed the hearts of the young and old alike. But it was as orator that he was best known to the Indian public and it is fitting that the statue should show him in that characteristic pose as if still declaiming with that trumpet voice of his.

FOREIGN AFFAIRS

BY "CHRONICLER"

The Two Voices

MR. ATTLEE

SPEAKING about the Atlantic declaration at a reception given in his honour by West African students in London, Mr. Attlee, Deputy Prime Minister, said:

You will not find in the declarations which have been made on behalf of the Government of this country on the war any suggestion that the freedom and social security for which we fight should be denied to any of the races of mankind.

We the Labour Party have always been conscious of the wrongs done by the white races to races with darker skins. We have been glad to see how with the passing of years the old conception of colonies as places inhabited by inferior people, whose function was only to serve and produce wealth for the benefit of other people has made way for juster and nobler ideas.

He emphasised that the declaration of principles applied to all the races of the world, coloured as well as white.

MR. CHURCHILL

Speaking in the House of Commons, Mr. Winston Churchill, Prime Minister, said:

At the Atlantic meeting we had in mind primarily the sovereignty, self-government and national life of the states and nations of Europe now under Nazi yoke and the principles which would govern any alterations in territorial boundaries of countries which may have to be made. That is quite a separate problem from the progressive evolution of self-governing institutions in regions whose peoples owe allegiance to the British Crown.

Referring to India and Burma, he said, 'the joint declaration does not qualify in any way the various statements of policy which have been made from time to time about development of constitutional govt. in India, Burma or other parts of British Empire.

The Shah Abdicates

The Shah of Iran has abdicated and is succeeded by his elder son, the Crown Prince. This announcement was made by the Prime Minister, Mr. Farughi, to a special session of the Iranian Parliament.

According to the Teheran Radio, the Shah's abdication is due to "ill-health," which is clearly an euphamism for pressure. The ex-Shah is reported to have left Iran for Argentine.

The new Shah is in his 22nd year. He was born in Teheran on October 26, 1919. On March 15, 1939, he married Princess Fawzier, eldest sister of the King of Egypt. He is Shahpur Mohammed Risa.

Roosevelt's Warning to Hitler

In the gravest words listeners have ever heard him use, President Roosevelt warned Axis Powers over the radio on Thursday the 12th September that their warships henceforth would enter American defensive waters at their own peril. United States' patrol vessels and planes in American defence waters would no longer wait for their attackers to strike first, He said:

"The orders which I have given to the United States' Army and Navy are to carry out that policy at once. The sole responsibility will rest on Germany. There will be no shooting unless Germany continues to seek it.

Our patrolling vessels and planes will protect all merchant-ships, and not only our ships, but the ships of any flag engaged in commerce in our defensive waters."

President Roosevelt told his listeners that the blunt fact was that the German submarine fired first at the U. S. destroyer *Greer* with the deliberate design to sink her. This was piracy legally and morally. He said that the incident was not isolated but part of a general plan.

President Roosevelt added:

We have sought no shooting war with Hitler and we will not seek it now but neither do we want peace so much that we are willing to pay for it by permitting him to attack our naval and merchant ships while they are on legitimate business.

The President added: "Nazi submarines are the rattle-snakes of the Atlantic. The time for active defence is now." He carefully detailed Nazi attempts to establish Fascist Governments in South and Central America and said that Nazi attacks in the Atlantic were

part of the Nazi designs to abolish freedom of the seas and to acquire absolute control and domination of the seas for themselves. With control of the seas in their hands the way can become clear for their next step—domination of the United States and the Western Hemisphere by force.

President Roosevelt concluded:

The United States' Navy is invincible only so long as the British Navy survives and added that United States' vessels in United States' defence waters would no longer wait for Axis attackers to strike first. It was time to say: "O, you have attacked our own safety. You shall go no further.

Franco-German Peace

Recent *pourparlers* between Vichy and the German Government are disquieting to a degree. A despatch from the French frontier to the independent French News Agency quoting "information from official Vichy sources" reveals that Vichy will grant Germany the use of military and naval bases in France and Africa under the terms of the peace treaty now being discussed between Vichy and the German authorities.

In return for the loan of the bases, German occupation troops will be partially withdrawn and the remainder will occupy France as a "friendly country," similar to the system now in force in Italy.

After the war, British possessions in Africa, notably Nigeria, Sierra Leone and the Gold Coast will be attached to the French Empire, which will be exploited jointly by Germany and France.

It is pointed out that these terms mean that Germany would gain almost complete control over the French Empire and its naval and military establishments.

America and Japan

No news is available about the progress of American-Japanese talks but the Japanese are trying to strengthen their hands by winning local victories in China. At the same time, says a Press correspondent, they have been sending reinforcements to the Manchurian frontier against Russia. This is probably in fulfilment of the bargain with Hitler that they should hold the attention of Russians in the Far East just as Italians held the attention of the French in the south during the Battle for France. There is complete confidence in Britain that the Japanese are on the retreat and that they are in a weak position *vis-a-vis* China, Russia, America and Britain.

Britains's Warning to Finland

A warning to Finns that if they invade purely Russian territory, Britain will have no option but to treat them as a belligerent enemy has been sent to Helsinki from London, according to newspapers' diplomatic correspondents.

The message is said to have indicated, however, that if Finland ceased fighting on her former frontiers, Britain will be prepared to see what could be done to improve Russo-Finish relations. The British message, it is added, was sent after close consultation with the Soviet Government.

Inter-Allied Conference

Speaking at the Inter-Allied Conference held in London convened to consider the Atlantic Charter, M. Van Klefeens, the Netherlands Foreign Minister, said that the words "with due respect for their existing obligations", in point four of the Charter appeared to be a reservation. He said that existing obligations should not be perpetuated if they would seriously impair or diminish the effect of the rule.

At the end of the last war the same principle found solemn expression in almost identical terms, he said, and they all know what became of it when the snowball of protection was set rolling until it became so large that it was a serious obstacle in the path of international trade.

The conference, attended by representatives of allied Governments, including Russia, adopted the Charter. M. Maisky said that Russia stood by the Charter in its fundamental principles.

Slavery Abolished in Abyssinia

Slavery has been abolished in Abyssinia by Emperor Haile Selassie and the Ethiopian Government in Addis Ababa has issued a statement to that effect.

The Emperor, who had long wanted to emancipate his subjects, took the first step some years ago but his reforms, which were to be gradual, were interrupted by the Italian conquest of Abyssinia. On his return to Abyssinia, says the *New Times* and *Ethiopia News*, the Emperor decided that the time had arrived when he could enact the law abolishing the legal status of slavery. The process of emancipation will be gradual so as not to create chaos in the social system. Under the new law, a master may retain his slave if the slave so desires it, but every slave may without legal formality assert his freedom and his master cannot prevent him doing so or recapture him.

Red Cross Gift of £250,000

The British Red Cross has allocated £250,000 to deal with the immediate needs of Russia and Britain's other Allies.

DIARY OF THE MONTH

—:o:—

Aug. 30. Hitler meets Mussolini on Eastern front.

—Russians wreck the Dnieper dam.

Aug. 31. Dr. Sir Tej Bahadur Sapru unveils Sir Surendranath's statue in Calcutta.

Sept. 1. Roosevelt's spirited appeal to American labour and businessmen.

—Moscow warns Ankara of treacherous German attack.

Sept. 2. Battle for Leningrad.

—Bengal Assembly demands early modification of Indo-Burma Agreement.

—Indian delegation leaves for Colombo.

Sept. 3. Second anniversary of the war. Exhortation by Viceroy, Commander-in Chief and Provincial Governors.

—M. Petain's request to Hitler for definite terms of peace.

Sept. 4. Chinese troops occupy Foochow.

—Big battle round Leningrad.

Sept. 5. Sir Sultan Ahmed assumes charge as member of Viceroy's Council.

Sept. 6. Indian delegation welcomed in Colombo.

—R. A. F. raid on Oslo harbour.

Sept. 7. Severe fighting in Leningrad area.

—Madras reception to Indian delegation from Burma.

Sept. 8. Travancore Bank case prisoners released.

Sept. 9. In the Commons, Mr. Churchill explains implications of the Atlantic declaration.

—Mr. Fazlul Huq resigns from Defence Council and also from the League Council.

Sept. 10. Mr. Dixon is appointed Dewan of Cochin.

—Burma Government creates a department of war supply and economic warfare.

Sept. 11. Commons pass India and Burma postponement of Election Bill.

—Molotov warns Bulgaria.

Sept. 12. Roosevelt in his broadcast warns that Nazi raiders in the Atlantic will be shot at sight.

Sept. 13. Axis nationals are ordered to leave Teheran.

Sept. 14. Sir Shafaat Ahmad Khan is appointed High Commissioner for India in South Africa.

Sept. 15. Sir C. P. Ramaswami Aiyar unveils a portrait of Sri C. Rajagopalachari at the Hindi Prachar, Madras.

Sept. 16. The Shah of Iran abdicates.

—Sri Bhulabhai Desai is released for reasons of health.

Sept. 17. Allied forces occupy Teheran.

—New Shah promises to be a constitutional monarch.

Sept. 18. Gandhi Jayanti week inaugurated in Ahmedabad.

Sept. 19. German troops enter Kiev.
—Amery's tribute to India's war effort.

Sept. 20. Slavery is abolished in Ethiopia.

—Gandhiji advises rejection of Bajpai agreement with Burma.

Sept. 21. Russia and Japan move up reinforcements.

Sept. 22. Ceylon delegation returns to India.

—Viceroy's term is extended to April 1943.

Sept. 23. Gen. de Gaul forms Free French National Committee.

Sept. 24. Inter-allied Confereuce in London approves the Atlantic Charter.

Sept. 25. Mr. Churchill is appointed Lord Warden of the Cinque Ports.

Sept. 26. Scientists' Conference in London.

—German threat in Crimea.

Sept. 27. Ex-Shah of Iran leaves for South America.

—Sri M. S. Aney meets Mahatma Gandhi at Wardha.

Sept. 28. Gifts and charities worth Rs. 3½ lakhs are announced in connection with the Sashtiabdapurti of Raja Sir Annamalai Chettiar.

Sept. 29. German pressure on Bulgaria and Italy to attack Russia.

Sept. 30. State of Emergency proclaimed in Czecho-Slovakia.

The WORLD of BOOKS

MAULANA ABUL KALAM AZAD. By Mahadev Desai. Foreword by Mahatma Gandhi. George Allen and Unwin.

The Maulana is a great Muslim divine and a profound Arabic scholar; he is also at the helm of Congress affairs in what is admittedly the most critical juncture of Indo-British relations. Now that the Hindu-Muslim question is causing grave concern as it threatens to undo the fabric of national unity, and the political dead-lock has created an extraordinary situation, an intimate interpretation of the mind and attitude of the Muslim President of the Congress must be particularly valuable. And who could write of the Maulana with more knowledge or understanding than Mahadev Desai, Mr. Gandhi's Secretary, who has had undoubted opportunities of studying the Muslim patriot at close quarters. Mr. Desai is in an exceptional position to appreciate the Maulana's many-sided character and his fascinating memoir is a revealing document, throwing a flood of light not only on the character and personality of a great leader of men but on the many intricate problems of contemporary affairs in India.

ARGUMENT OF BLOOD. By Julian Huxley. Macmillan War Pamphlets. 3d. net.

The Macmillan War Pamphlets, like the Oxford Pamphlets, are authoritative little books written by scholars of repute. In this book, Prof. Huxley whose achievements in biological science are enlivened by a glowing humanism, exposes the crudities of the so-called racial theory of the Nazis. Science in contemporary Germany is prostituted to the service of political and military cliques, and Prof. Huxley easily disposes of the fantastic absurdities of the Nordic claim with an array of facts and arguments; he shows how scientific work in Nazi Germany has deteriorated in quality as in volume. "She has lost even the philosophic dignity of her own great exponents of the nature and art of war, such as Scharnhorst and Clausewitz. That way madness lies, and the Nazis have infected science with their own insidious disease that must ultimately prove fatal to them and this system."

INDO-CEYLON CRISIS. By K. Natesa Aiyar, Member, State Council, Ceylon. Ganesh Press, Hatton. Rs. 5. (Available of G. A. Natesan & Co., Madras.)

The much regretted failure of the Indo-Ceylon talks at Delhi has led to the appointment of fresh delegations by the two Governments to resume the talks, preparatory to a final and satisfactory settlement of outstanding issues in dispute. Mr. Natesa Aiyar's book on the 'Crisis' giving authentic facts and figures, together with a running commentary on the history of the problem is, therefore, a very timely publication.

Indians claim full citizenship rights on proof of a prescribed period of residence and of a permanent interest in the island. The Ceylon delegation insist on a substantial reduction of the size of the Indian population by measures including pressure. How to reconcile the conflicting aims of either and bring about a settlement?

That is the crux of the problem; and Mr. Natesa Aiyar furnishes ample facts for a reasonable and joint understanding of the problem. Journalists, publicists and legislators will find in it a wealth of valuable and authentic information, not easily accessible to them in one volume.

BOMBAY MURDER. By S. K. Chettur. G. A. Natesan & Co., Madras. Rs. 2.

Probably, if Girija Singh's wife had not gone on a short visit to her parent's house and left that very impressionable young man at a loose end, nothing particular would have happened. And, in that case, we might not have had this altogether delightful story by a very promising literary craftsman; a story told in such a facile and trenchant style, with a keen eye to graphic representation and a sure grasp of brilliant characterisation; a story abounding in witty dialogues and brilliant repartees.

As it was, Girija Singh was a very able and efficient Deputy Chief Engineer, but he had a lot of spare time on his hands. His was a loveable character and an attractive personality. He had many and varied accomplishments—tennis and swimming being his specialities. He was a quick and terrific lover and could not always resist feminine charms. He preferred "hell with plenty of company and a swimming bath". He started enjoying the "blessings" and tasting the "compensations of loneliness" in the midst of a colourful bunch of friends, all bent on making the best of this unhappy existence.

True, there were moments of philosophising under the shower bath, evaluating the tempestuous primeval passions with the chill frustrations of civilised life and debates on communism with fiery enthusiasts as to whether it really does not amount to a "large scale attempt at survival of the unfittest". But even innocent befriending of "ladies in distress", let alone *demi-mondes*, might lead to dire consequences.

Tete-a-tetes with charming wives of insurance agents "who might not be above capitalising their wives' beauty"; dancing with girls of "perfect figure and perfect face" with hot-headed and jealous fiancees in the background; swimming with attractive "mermaids" whose mundane husbands watch the playful "dolphins" through the surrounding trellis work; going to pictures with lovely young governesses who draw lover like a powerful magnet—may all tend to accumulate, and one fateful day or night, a veritable tornado may burst on the head of even the most valiant man with disastrous results, of which a black eye or a broken nose or a hastily propelled exit are but mere preludes to the terrible tragedy of being stabbed to death.

But a man stabbed and a woman strangled in one night in a luxurious flat in the most fashionable quarter of the town calls for yet other and more strenuous qualities. And there appears on the fast moving stage the *deus exmachina*, Ram Mohan, a bright lad, a newspaper man with a remarkable flair for investigating crimes, "though no mere arm-chair detective who thinks life is like fiction". He saves the police from apparently logical but serious blunders, unravels the complicated occurrences of that ghastly night and walks off the stage, happy, arm in arm, in lawful wedlock with a most charming young lady.

The author says in his introduction that he seeks but to "unfold a tale of love and jealousy, of intrigue and crime". It is the first published full length novel by him, though many readers would be familiar with his earlier short stories.

When such an interesting story is so delightfully told, need there be any moral to it? But, if moral there should be to the story, it seems to be this—never mix your drinks, or your company, without certain necessary restraints and, above all, beware of pouring new wine into old bottles.

INDIA SHALL BE LITERATE. By Frank C. Laubach. Sponsored by the National Christian Council, Nagpur, C. P. Re. 1-12.

This is a book of first-rate importance to the welfare of the country. The facts and details collected in the book were gathered in three extensive tours by the author who lives in the Philippine Islands. The tours proved fruitful in the highest degree because of the co-operation of local people. This co-operation was also evidenced by over a hundred conferences held for the purpose.

The book is easily an inspiration to the progress of social service and rural improvement. Adult education should go side by side with the education of children.

The book mentions that the great awakening in recent years is due to the influence of Mahatma Gandhi. The experience gained so far, which is detailed in the present book, is a great asset for future progress.

THE HINDU HOME REDISCOVERED. By Dr. B. Pattabhi Seetharamiah. Published by Nammalwars, Madras. As. 8.

In any reconstruction of society, the family as an integral unit of Life must be fully recognised. The cardinal features of a Hindu Home are:—its quadrangular home, its joint family, its intense domestic affections, its religious basis; the high status in family accorded to its women, the equity with which the laws of heritage work and, above all, the spirit of tolerance and hospitality that pervade the home. The learned author deals with every aspect of the Hindu Home, with true insight and in vigorous language, sifting the good from the bad in the Hindu family life, indicating the strength and exposing the weaknesses in the system. A book which should be read and deeply pondered over by every Hindu.

BOOKS RECEIVED

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THE PLIGHT OF THE PUNJAB MINORITIES. By Dr. Sir Gokul Chand Narang. With Notes and Comments by Pt. Ram Lal Tara, B.A., LL.B., Sunday Times Press, Lahore.

THE INTER-UNIVERSITY BOARD, INDIA. Annual Report 1940-41. Lucknow Publishing House, Lucknow.

REPORT ON THE WORKING OF THE IMPERIAL LIBRARY, CALCUTTA, 1939-40. Government of India Press, Calcutta.

LEGEND OF LOST RING AND OTHER POEMS. By B. Rama Rao, M.A., F.G.S., Director, Mysore Geological Department.

MARXISM: Is it Science? By Max Eastman. George Allen & Unwin Ltd.

ESSAYS ON MAHATMA GANDHI: MAHATMA GANDHI AND TRUTH; MAHATMA GANDHI AND AHIMSA. By K. R. Menon. Greater India Publishing House, 415, Race Course Road, Singapore.

ORIENTAL YEAR BOOK, 1941-42. Edited and compiled by H. B. Sen, M.A. The Oriental Publishing House, Benares.

THE NEW TESTAMENT IN BASIC ENGLISH: A New Translation. Cambridge University Press, Bennett Coleman & Co., Ltd., Bombay.

VIKRAMURVASIE. By Sri Aurobindo. Sir Aurobindo Asram, Pondicherry.

THE INTERNATIONAL DEVELOPMENT OF CHINA. By Sun Yat-b-Sen. China Publishing House, Hongkong.

CHINA After Four Years of War. China Publishing House, Hongkong, China.

CHINA Fights Back. China Publishing House, Hongkong, China.

MESSAGE OF HORANATH. Horanath Mission, 361, Hornby Road, Bombay.

MY MISSION. By Hornath. Hornath Mission, 361, Hornby Road, Bombay.

SRIMAD BHAGAVAD-GITA. With Sarvatobhadro. By T. R. Chintamani, Madras University, Madras.

SOME SOUTH INDIAN VILLAGES: A RESURVEY. By Dr. P. J. Thomas and K. C. Ramakrishnan. Madras University, Madras.

THE PROBLEMS OF EDUCATION IN BENGAL. By P. C. Sinha. Thacker Spinck & Co., Calcutta.

REPORT ON THE WORKING OF THE DISTRICT BOARDS IN THE U. P. FOR 1938-39 and 39-40. Superintendent, Printing and Stationery, Allahabad.

INDIAN STATES

—:o:—

Hyderabad

THE NAWAB OF CHHATARI

Speaking from the Hyderabad broadcasting station, Hon. the Nawab of Chhatari, the new President of H. E. H. the Nizam's Executive Council, said:

In view of the full confidence with which our Ruler has been pleased to honour me, I shall try my best in accordance with his wishes to do justice to every individual and every section of His Exalted Highness' subjects. In your honour shall henceforth lie my honour, in your interests my own interests, in your progress my progress, and in your weal my own welfare. I shall share with you all the vicissitudes of your joys and sorrows. Your economic, intellectual, physical and social welfare and progress shall in future be the object of my life. In being true to my salt, I shall dedicate to you and to your service the last drop of my blood.

The Nawab Saheb hoped that in the discharge of his sacred duty, he shall enjoy the willing co-operation of every one of the faithful subjects of His Exalted Highness without distinction of caste or creed.

THE NIZAM AND SIR AKBAR'S SERVICES

His Exalted Highness has graciously been pleased to issue a Firman-e-Mubarak to the following effect:—

A pension of B. G. Rs. 3,000 per month is granted to the Rt. Hon'ble Sir Akbar Hydari. As Sir Akbar did not avail himself of leave during the tenure of his office as President of the Council, seven months' privilege leave with full pay has been granted and this amount is directed to be paid in a lump sum of B. G. Rs. 50,000 as gratuity. Sir Akbar's grandchildren who are five in number are granted O. S. Rs. 100 each as Mansab. "Dilkusha," Sir Akbar's present residence in Somajiguda, which is a Government building, is placed at Sir Akbar's disposal for life so that on his visits to Hyderabad, he may reside in the building.

Baroda

LAND MORTGAGE BANK ACTIVITIES

The Baroda Land Mortgaga Bank, which has been doing very useful work by supplying long term finances to its members, issued debentures of the value of Rs. 3 lakhs in 1939 (25 years). Of these debentures worth Rs. 1,69,250 were subscribed by the public and the rest by the Government. The work done till now can be assessed from the fact that upto January 1941 the Bank advanced loans to the extent of Rs. 5,89,290.

The Bank has now been authorised by Government to issue further debentures of the value of Rs. 5 lakhs at 3½ per cent. interest redeemable within 25 years. The Government have guaranteed the principal and interest on these debentures and agreed to purchase debentures upto half the amount as and when necessary. These debentures are issued in small sums of Rs. 10, Rs. 50, Rs. 100 and Rs. 250 to facilitate their purchase also by men and societies with small capital.

RECRUITMENT TO SERVICES

The Baroda Government have arrived at a reciprocal arrangement with the Government of Bombay in regard to recruitment to public services. According to this arrangement, persons domiciled in the Baroda State will be eligible for recruitment to the Government service in the Province of Bombay and candidates from that province will be eligible for admission to State service. In the Civil Services Classification and Recruitment rules issued by the Government of Bombay the term "native of the Province of Bombay" has been defined as including also a person who has a domicile in the Baroda State.

Mysore

INDUSTRIAL RESEARCH BOARD

At a meeting of the Mysore Industrial Research Board held under the presidentship of Mr. A. V. Ramanathan, Minister for Law and Industries, directions for the development of industries for the purpose of helping in the war effort and for needs of the country in respect of essential articles, which were till now imported and were restricted in supplies, were investigated.

The main directions were the development of the activities of industrial and testing laboratories, where large number of medicinal items are being manufactured.

MACHINE TOOL CONTROL

The Government of Mysore have promulgated the Machine Tool Control Order, 1941, and Aluminium Control Order, 1941. It is directed that no person shall be engaged in the import into Mysore, the production or the sale of any scheduled machine tool except under and in accordance with a licence granted by the Machine Tool Controller. No person shall be engaged in the export out of India of any scheduled machine tool except under and in accordance with a licence granted by the Machine Tool Controller for British India appointed by the Central Government of British India. The Government of Mysore have appointed the Director of Industries and Commerce as the Controller.

MYSORE SANSKRIT ACADEMY

Rajamantrapravina N. Madhava Row, the Dewan of Mysore, declared open the Mysore Sanskrit Academy at a public meeting held at Sir K. P. Puttanna Chetty Town Hall Bangalore, on September 15. Sir S. Varadachari, Judge of the Federal Court of India, delivered the inaugural address.

Travancore

TRAVANCORE BANK CASE

Messrs K. C. Mamen Mappillai and K. M. Eapen, who were convicted in the Travancore National and Quilon Bank Case and sentenced to imprisonment and fines and who were undergoing their sentences in the central prison, Trivandrum, had sent up memorials expressing regret for errors committed by them and consequent collapse of the bank and praying that on account of the state of their health, especially that of Mamen Mappillai who is stated to be suffering from severe attack of heart disease, they may be released.

After taking all circumstances of the case into consideration, the Government ordered remission of the unexpired portion of their sentences including fine and released them on September 8.

TRAVANCORE LAW REPORTS

To remedy the existing defects in law reporting in Travancore and to improve the system of publication of law reports, the Government of Travancore have issued orders for publication of the reports monthly on the I.L.R. model and for this work being entrusted to a body composed of an editor and a reporter, who will both be practising advocates, working under the control of a Council consisting of the Chief Justice and another Judge of the Travancore High Court, the Advocate-General and one senior advocate.

FINANCIAL SECRETARY

Mr. A. Lakshmi Narayana Iyer, Assistant Accountant-General, Madras, has been appointed Financial Secretary to Travancore Government. He will take charge of his office shortly.

Burdwan

THE LATE MAHARAJA

The death of the Maharaja of Burdwan has been deeply regretted. Sixty years of age, the Maharajadhiraja Sir Bijay Chand Mehtab Bahadur of Burdwan leaves behind two sons, Maharajkumar Uday Chand Mehtab Bahadur, M.L.A., and Maharajkumar Abhoy Chand Mehtab Bahadur, and two daughters, Maharajkumari Sudharani Devi and Maharajkumari Lalita Rani Devi. Both the sons were by his bedside when he breathed his last.

He was very intimately connected with the British Indian Association, the premier landholders' organisation in Bengal, and was for the last few years its President. He was a member of the Bengal Executive Council for a number of years and was a delegate from India to the Imperial Conference, London, in 1926.

Cochin

THE NEW DEWAN

His Excellency the Crown Representative has accorded sanction to the employment of Mr. A. F. W. Dixon, I.C.S., as Dewan of Cochin for two years.

Mr. Dixon, who is now on a month's leave, was Secretary to the Government of Madras in the Local Administration Department. Mr. Dixon is expected to take up his new office on the expiry of his leave.

Nabha

PRIME MINISTER OF NABHA STATE

Mr. E. B. Wakefield, I.C.S. who was for the last few years the Prime Minister of Nabha, has now been called for a war appointment and has been succeeded to the office by Sardar Shivdev Singh, a premier State Sardar.

Bhopal

SALARIES IN BHOPAL

His Highness the Nawab of Bhopal has ordered the State Finance Department to carry out an immediate investigation of salaries of all low paid State servants, with a view to revising the scales of pay where necessary so as to enable State servants to maintain themselves adequately under present conditions.

This information was supplied to the Bhopal Legislative Council when the Honourable Mr. K. F. Haider, Finance Member, intervening in the debate on the non-official resolution recommending the grant of specified dearness allowance to all State employees earning less than a hundred rupees monthly in view of the rise in the cost of living.



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April '42.

INDIANS OVERSEAS

—(o)—

South Africa

INDIANS IN SOUTH AFRICA

There was little change in the position of the Indian community in South Africa during the year, according to the Report for 1940 of the High Commissioner for India in the Union of South Africa.

The outbursts of colour feeling which in 1939 culminated in the presentation of a petition to Parliament with nearly 250,000 signatures, has to some extent died down due mainly to preoccupation with the war. South African Indians are taking a share in the Union's war effort. An Indian Corps was raised and within a few days of the opening of a recruiting campaign, 500 Indians enlisted at Durban. Before the end of the year, two Companies were with the South African troops in the North.

A survey, carried out by the Agency in connexion with the education of Indian children in Natal, a province in which over 80 per cent, of the Indian population is located, revealed that there was a general lack of accommodation, long waiting lists in most schools and a noticeable shortage of facilities for recreation. The Agent-General appealed to the Provincial Executive, stressing especially the need for compulsory education. He also asked for free education for girls and for medical and dental inspection in Indian schools.

The Provincial Executive agreed only to make a beginning with secondary education at Ladysmith in Northern Natal and to effect slight improvements in the scale of pay of teachers in Indian schools. The Report comments on the unsatisfactory nature of the response and adds that so long as one out of two Indian children never goes to school, and very few of those who do reach a secondary school, the community is bound to remain in a state of economic subjection.

During the year the Union Government decided to implement the findings of the Wage Board for unskilled workers (the poorest section of Indians) in Durban. A minimum wage of 4s. a day for daily labourers was introduced. Many Indian casual labourers had previously been employed by the Durban City Council at wages ranging from £2 to £3-10 per month with rations valued at 10s. per month.

Ceylon

INDO-CEYLON DELEGATION

At the request of the Government of Ceylon, the Government of India have agreed to a resumption of the informal conversations which came to a close in November 1940. The meeting is now taking place in Ceylon.

It is hoped that as a result of these exploratory discussions, a solution of the various outstanding problems may be found which will help to re-establish on a firm basis of understanding and co-operation the traditional friendship between the two countries.

The following constitute the delegation of the Government of India:—

Sir Girja Shankar Bajpai (Leader).
Sir Mirza Ismail.
Mr. T. R. Venkatarama Sastri.
Mr. T. G. Rutherford.

The official advisers to the delegation are: Mr. G. S. Bozman, Joint Secretary to the Government of India, and Mr. A. V. Pai, Additional Deputy Secretary to the Government of India, who is acting as Secretary to the delegation.

Mr. T. N. S. Raghavan, Agent of the Government of India in Ceylon, is also assisting the delegation.

Burma and Malaya

BURMA AND MALAYA

The Indo-Burma agreement was subjected to severe criticism at an all-parties' meeting held at Gokhale Hall, Madras, on September 6, when a reception was accorded to Mr. Vallayan Chettiar and Mr. R. G. Iyengar, members of the Indian delegation from Burma, and to Mr. N. Raghavan, President, Central Indian Association, Malaya.

They were entertained at a tea party by a committee of hosts prior to the meeting. Leaders of all shades of public opinion attended the function.

Mr. G. A. Natesan, who presided over the function, said that

it was a matter of deep humiliation that the iniquitous Indo-Burma Agreement had been sponsored by an Indian who had been associated with the Indian Overseas problem for nearly 25 years. Ever since Lord Hardinge's time, the Government of India had been identifying themselves with the aims and aspirations of Indian nationals abroad; the recent Burma Agreement, therefore, baffled them all. They must do their utmost to see that the terms of the agreement were not given effect to. After all, this problem of Indians abroad was, to a great extent, bound up with the question of India attaining a position of equality with other nations of the world. So long as India remained a subject country, they would not be in a position to effectively solve the problem of Indian nationals abroad. He hoped that the Government of India would not lift the ban on emigration of labour to Malaya until the demands of the Indians there for equality of status had been conceded.

He finally assured the delegation that Indians overseas could always count upon the sympathy and support of India in their efforts to remove their disabilities and safeguard their interests abroad.

Mr. Vellayan Chettiar said that the very fact that they had come over to India to protest against the agreement was proof positive that the Indian community in Burma had neither been consulted in regard to the agreement, as was promised, nor were they agreeable to the terms of the agreement.

Mr. R. G. Iyengar pleaded for the postponement of the consideration of the agreement till the war had ended as every one at present was—as it should be—preoccupied with war efforts. In the alternative he pleaded for the removal of all objectionable clauses in the agreement which vitally affected the interests of Indians domiciled in Burma and were contrary to the terms of the Government of Burma Act.

Mr. Raghavan, who briefly dealt with the conditions of Indians in Malaya, pleaded for equality of status and equal opportunities for Indian settlers in Malaya with the Malayan citizens. He also emphasized that the ban on emigration of unskilled Indian labourers to Malaya should not be lifted until fair wages and fair conditions of labour were assured to them.

INDIAN AGENT'S PLEA

"Goodwill is essential and we can ask the people of Burma to extend that goodwill with as sound a claim as we can tell the Indians in Burma to deserve it; but goodwill is not enough, there must be the actual determination to do justice," observed Mr. R. H. Hutchings, Government of India's agent in Burma, in a speech on "Indian Problems in Burma".

The Indian problem in Burma, said Mr. Hutchings, was really one for Burma and not for India. The safety and welfare of Indians in Burma was primarily the concern of the Government of Burma. Explaining the constitutional position, he said that Indians being a minority community in Burma, the safeguarding of their legitimate interests was a special responsibility of the Governor. The constitution did not speak of Burmans or Indians or Britains. They were all British subjects. Their standing in the constitutional scheme was not determined by nationality but by domicile.

TOPICS From PERIODICALS

THE REAL ISSUE IN INDIA

In the course of an article on "India and the Empire," the *New Statesman and Nation* recounts the circumstances that led to the conflict between the Congress and the Government resulting in the dead-lock which still persists.

The consent of India was not asked. Although India contains three-quarters of the population of the British Empire, has become during the last 20 years far more nationally conscious and has been promised Dominion Status, yet she was brought into the war as if she was of no more account than Fiji or British Honduras. The reply of Congress, which represents the bulk of politically conscious India, was a resolution which condemned Fascist aggression, deplored the British assumption that India would fight irrespective of the aims of the war, and said:

"If the war is to defend the *status quo*, Imperialist possessions, colonies, vested interests and privilege, then India can have nothing to do with it. If the issue is democracy, then India is intensely interested in it. If Great Britain fights for the maintenance and extension of democracy, then she must necessarily end Imperialism in her own possessions, establish full democracy in India, and the Indian people must have the right of self-determination by framing their own Constitution through a constituent assembly without external interference and must guide their own policy."

In that case, India would "gladly associate herself with the other democracies for mutual defence against aggression and for economic co-operation.

This offer, continues the journal, was treated with contempt by the Chamberlain Government and after the formation of Mr. Churchill's Government, which included labour members pledged to self-determination for India, no improvement was made. Negotiations have drifted on from that day until this day. Pandit Nehru and four thousand Congressmen are in prison. All that Britain has offered is an enlarged advisory council to the Viceroy. Congress now demands complete independence. Thus, says the Journal:

The dead-lock appears to be complete. Of all the blunders of Britain's rulers, none appears so flagrant or, in the long run, more disastrous than Britain's refusal of the offer of Congress at the outset of the war. Though Ireland was catastrophically handled in the last war, there was at least the excuse that the extreme party in Ireland was never willing to fight for the British cause. No such excuse exists in the case of the far greater and more serious question of India. For Congress was bitterly anti-Fascist, and it had realised the basic fact of our age that "independence" without arms had become impossible. It was willing to throw itself on to the British side. Perhaps our rules believe that mass opinion in India does not matter. Since India has been allowed few officers and since the mass of Indians are not fighting men, they are accustomed to feel contempt for threats of Indian revolt. They can always buy enough Indians to carry on the administration. India's poverty ensures that labour will be forthcoming for the war factories and Indian capitalists are usually willing enough to produce goods for which we will pay. Nothing could be more short-sighted.

German propaganda is making capital out of this dead-lock. Germany can point to 150 years of British rule and, ignoring the positive assets that Britain has brought to India, can point out

that the mass of Indians remain abjectly poor, that 92 per cent. of them are still illiterate and that Britain has used India as a country for investment, from which she still draws 50 millions in interest alone each year and treats her as a colony to be administered by civil servants whose pensions the Indian people pay.

By mishandling, a simple issue has been made complex and what could have satisfied India two years ago is apt to be rejected as inadequate today. Mr. Amery's attempts at tinkering with the problem will not do.

They mean little today if Britain is to attempt to use India merely as a dumb arsenal during the war, a country from which Princes send money, poverty provides soldiers and wealth provides goods—one in which, in Mr. Thompson's words, subordination is taken for granted as a substitute for that comradeship in a democratic cause of which we once boasted. If in Britain's greatest hour of need, India proves an embarrassment and not an ally, if the common people under the flag find that their rulers' talk about freedom is merely so much verbiage to hide the fact they are locked in a struggle between Pluto-democracy and Totalitarianism, then the Empire would disintegrate as soon as danger touched its centre,

IS INDIA A NATION?

Can India be a Nation? asks a writer in the *Round Table*. It is true that a third of her area and nearly a quarter of her population belongs to autonomous Indian States, mostly governed on "old fashioned autocratic ways". Mr. Jinnah, the autocratic leader of the Muslim League, declares that "Islam and Hinduism are not only profoundly different cultures but separate nations which can never be joined under a single political government". Are we then to accept the conclusion that the unity of India is merely artificial product of pressure from without incapable of surviving once that pressure is removed?

The answer lies largely in the domain of geography. India is one and indivisible. There are no such internal frontiers as those which in Western and Southern Europe have fostered the growth of separate nations. The Indian States correspond to no such natural divisions.

They represent in the main little more than the crystallisation at moments convenient to the practical, illogical British mind, of the state of affairs left when the chaos resulting from the break-down of the Mogul Empire gradually gave place to the extension of British power, direct or indirect, over all India. Their territories sprawl everywhere across India's natural lines of communication and, while that is of minor importance so long as the general control of Indian affairs is in British hands, the elimination of that control, leaving the States and the Provinces of British India to fight out their relations over tariffs, railways, defence or foreign policy as entirely separate and unco-ordinated political entities, would lead to indescribable confusion if not actually to war.

The deepest division between the inhabitants of India, that between Islam and Hinduism, has similarly no boundary to express it. Nowhere indeed except in the extreme north-west is there an exclusively Muslim population.

The North-West in a wider sense, including the Punjab and Sind with the North-West Frontier Province, has an almost two-thirds Moslem majority. In Bengal and Assam the majority is under 55 per cent. Elsewhere in British India, Islam is a minority nowhere exceeding 20 per cent. In the States the one great Moslem dynasty, that of Hyderabad, rules over a population nearly 90 per cent. Hindu, while the only major State with a Moslem majority, Kashmir, is ruled by a Hindu dynasty. In the Punjab, the Sikhs, though only 20 per cent. of the total population, are not likely to forget that less than a century ago they were the military rulers of that great province or that there are martial Sikh States outside it. Conversely, in the United Provinces the correspondingly small Moslem minority still has the traditions of the age when their province was the centre of a Moslem Empire which, for centuries, ruled all Northern India; if India were once to be broken up between Moslem and Hindu, they would clamour for a political reunion with their Moslem neighbours, east and west, in order to restore that Empire. The execution of Mr. Jinnah's Pakistan policy, in fact, is calculated to reproduce in India the same sort of conditions as those which followed the break-down of the Mogul Empire, to revive the internal strife and lawlessness and devastation from which the Indian peoples were rescued by the expansion of British rule. Nor would it only be a question of internal peace. An India thus broken up would be incapable of defence against the outside world. A Muslim North-Western State could not defend itself unaided even against the Afghans and, with the recent record of the Balkan States in mind, can any one be sure that other Indian States, Moslem or Hindu, would aid it?

Disunion would likewise wreck the prospect of that industrial development on which, almost literally, the future life of India depends.

The lay out of the transport system, the local distribution of raw materials, the present low purchasing power of the population as a whole, these and many other factors in the economic situation would make it impossible for India to advance, or indeed to escape a decline in her scale of production and her standards of living if she were to be divided into two or more rival nations, born of a political and communal antagonism that would inevitably extend itself into the economic field.

The fact is that geography and history have made India a unit for the fundamental purposes of external and internal peace and economic development.

SIR NORMAN ANGELL'S APOLOGIA

Sir Norman Angell, the well-known author of "The Great Illusion" now appears in a queer role—that of an apologist of British rule in India. Writing in the *Survey Graphic*, he tells the American people that Britain does not own an inch of ground in all the vast range of territories scattered all over the world.

The British people do not even govern the greater part of their overseas "possessions". For during the last 70 years, Britain has carried on a process of de-imperialisation so that what was originally an Empire has, for the greater part, ceased so to be one; what were originally colonies have become independent states. They have attained without war the independence for which the thirteen American colonies had to fight.

That may be true of the Dominions and Colonies, but what of India? Only the wearer knows where the shoe pinches, but Sir Norman has no hesitation in telling the Americans that

for 20 years India has made her own tariff and has used that tariff-making power again and again to exclude British goods; and that, even when Britain controlled India's tariff, the Indian market was open to the whole world on equal terms, Britain claiming no advantage for herself.

Every one in India knows how this tariff-making power actually works in practice. For twenty years, India has been promised Dominion Status which is as far away now as ever. Sir Norman, like the average bureaucrat, has no difficulty in finding excuses for the non-fulfilment of a definite pledge. He has evidently taken his clue from the "Talking Points" supplied by the British Ministry of Information. The usual argument of disunity is urged and then, in defiance of all history and tradition he tells his kinsmen over the Seas that "before the British came there was no such unit as India. The Indians did not know the word".

That is Sir Norman's reading of Indian history and he consoles himself with the reflection that

these indubitable facts bear on Britain's hesitation to grant India Dominion Status in existing conditions of the world. There would follow a partition of India between, say, Russia and Japan, just as Russia and Germany have recently partitioned Poland.

That would be terrible indeed, but could be no excuse for perpetuating an unnatural domination.

It is a pity that a philosophic thinker like Sir Norman should adduce to the credit of British rule such elementary things as the extension of Railways and Irrigation. They are at least as much in the interests of British capitalists as in those of the Indian masses. And then there is no sense in attributing to British rule the natural results of modern civilisation. British propaganda in America should be on more rational and firmer basis if they are to carry conviction to an intelligent public.

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THE NEGRO IN THE U. S. A.

There are sixteen million negroes in the United States and the fact that for the first time one of them has been promoted to the rank of General by President Roosevelt is hailed as a landmark in American history. For, General Davis, who now holds one of the highest posts in military life, has demonstrated his competence by the brilliance of his career. That a negro could be first in any human activity was something inconceivable to the American mind three or four decades ago. For, the whites never dreamed that a negro could equal them in anything.

But things have undergone a spectacular change since then. Negroes have distinguished themselves in different spheres of life. The *World Digest* gives the following facts culled from a journal published in Buenos Aires.

First came the fists of the negro boxers with Jack Johnson as outstanding star, and then the music of the first jazz bands in Chicago headed by "the crazy Brown"; all of which made the whites take notice of the negroes and come to consider them as something more than simple laboring machines. Between infallible uppercuts and diabolical "Charlestons", the negro began to stand out as something that at least was different. And this marked the beginning of a dawn which, after a very few years, blossomed into the fullest and most glorious mid-day.

For the negroes were not alone important as boxers and rug cutting artists. The public soon realized that they also served as poets or singers, as legislators or military officers. Rapidly *for the first time in the history of the United States* had become wide-spread. And, although in the majority of cases there was not actually more than one negro represented in each of the activities which make up the formidable medley of energy in the great Northern democracy, it still could very well be said that many of these representatives of a former slave race are truly outstanding stars in the world today.

Then follows an interesting list of names of negroes who have so distinguished themselves.

Marian Anderson, the contralto who a short time ago sang in Buenos Aires over Station L.R.-1. Radio "El Mundo", is considered by many as the foremost singer of our days. Joe Louis, world champion boxer, has no rivals for the present. Duke Ellington is the gifted director of the best jazz band in existence. Langston Hughes, Countee Cullen, and Claude McKay, writers and poets, stand out as leaders of their race and as poets of high merit. The motion picture has carried everywhere the voice of Paul Robeson, extraordinary baritone. Many members of the House of Representatives in Washington have more than once found themselves at a loss to reply to the only negro Representative in the United States, Mr. Arthur Mitchell, elected in 1934. In the World's Fair in New York, there was a beautiful sculpture by Augusta Savage, negro artist educated in Paris, who had won this distinction in competition with more than two hundred other contestants.

The scientific world has a high regard for Dr. George Washington Carver, ex-slave, and Director of the Agriculture Department of Tuskegee Institute, and for Dr. Louis T. Wright, Director of the Harlem Hospital. The Philharmonic Society of New York felt honored one day at the visit of William Grant Still, the composer, on the presentation of his admirable Afro-American Symphony. In the Olympic Games of 1936, Jesse Owens demonstrated his insuperable athletic abilities. Beaufort Belaney is a negro painter for whom no white person in New York would be unwilling to pose. Professor W. E. B. DuBois, of Atlanta, founded and for many years edited the magazine *Crisis*; and he made himself one of the staunchest pillars of his race's recovery.

The list is fairly representative of different branches of culture and achievement and shows that the negro is in no way inferior to the white, that is to say, if equal opportunities are afforded for his improvement. Hence the inspiring exhortation:

"The day of the negro has arrived. Now we are equal to the whites in fitness and respectability. Let us try to deserve these blessings. Let us work; let us learn; let us be men. . . ."

—an exhortation to which millions of negroes respond with enthusiasm.

THE POLITICAL SITUATION IN INDIA

In a lengthy survey of the present political situation in India, Sir Jagdish Prasad urges in the columns of the *Twentieth Century* the release of political prisoners to bring about a change in the atmosphere to end the dead-lock in the country. One possible solution, he says, may be a National Government in the provinces for the period of the war without prejudice to ultimate party claims after the war.

Before such a solution could be thought of, political leaders will have to forego insistence on purely party governments on the one hand and Governments based on the two-nation theory on the other. The preliminaries of such proposals cannot, however, be mooted so long as all the Congress Premiers and a number of other eminent men such as Pandit Jawaharlal Nehru are in prison. Moreover, their continued incarceration is the occasion for much ill-feeling among large sections of the people which makes calm consideration difficult.

The treatment of political prisoners inside jails, which varies between province and province, helps to keep up the tension. In some provinces, the sound principle is adopted that nothing should be done inside the jails to make a political prisoner feel more bitter when he comes out than when he goes in. In others, the dominant note of policy is, that the man has deliberately hampered war effort at a time of great peril to the whole Empire and therefore deserves no special consideration.

The argument will no doubt be advanced that, unless there is a previous guarantee that the Civil Disobedience movement will be abandoned, those who are released prematurely will have to seek re-imprisonment almost immediately, and all that the policy of premature release would have achieved would be renewed public excitement and increased bitterness of feeling. It would be idle to deny the existence of such a possibility but the risk is worth taking as the Government are strong enough to take it. Political happenings do not always conform to logic. If logic had always prevailed, the General who was among the last to surrender to the English in the Boer War would not to-day be a Field-Marshal in the British Army and one of the staunchest supporters of the British cause.

It is not beyond the range of possibility that events may have brought a change of view in those now in prison, and that their meeting together as freemen to take stock of the situation may effect in it a much desired improvement.

So much for the two alternatives. As regards the third alternative of an intermediate form of Government between Autocracy and Responsible Government, it would be well to postpone its discussion till such time as it becomes clear that one man rule is to continue indefinitely.

Referring to the position in the Congress provinces, Sir Jagdish Prasad says:

It is admitted that not once during the Congress regime did the Governors find occasion to exercise their powers to protect Minorities and that on the whole their relations with their Congress Ministers were friendly and helpful. And yet, so suddenly had the British attitude hardened that it was asserted by persons in authority that it was not necessary for condemning the Congress Governments that they should have done any actual harm to the Muslims and that it was enough if the Muslims should harbour a feeling that they had been wronged. Influential men did not hesitate to express the view that if the Congress went back to office without coming to a settlement with the Muslims, the whole of Northern India would go up in flames. It is against this background that Mr. Amery's utterances should be judged.

He concludes with the following pertinent observations:—

The Government of India Act is still on the Statute Book. It has not so far been repealed. If it can be improved or replaced by consent within a reasonable time, well and good. If not, the British Government must act, as it acted in 1935 in spite of strong opposition from powerful men in its own party. It should redeem the pledges it has so often made to the people of India and proceed to establish a Government at the Centre, united and strong and based on those principlss of freedom which have been so successfully applied to the British Dominions, which have proved of such immense value whenever the security of British people has been threatened and which have brought America to its side in this war. India has for centuries experimented with despotism and autocracy. She yearns for freedom and free institutions. Let the British people who have discovered parliamentary institutions for the world give India a reasonable chance of experimenting with them.

INDIA IN PERIODICALS

INDIA AND THE AMERIAS IN THE FUTURE. [The Aryan Path, September 1941.]

SWAMI VIVEKANANDA AND MODERN INDIA. By Swami Jagadiswarananda. [Prabuddha Bharata, September 1941.]

THE NEWARS OF KATMANDU. By "A Nepali". [The New Review, September 1941.]

THE STALEMATE IN INDIA. [The Round Table, June 1941.]

THE INDEPENDENT HINDU KINGDOM. By S. N. Sen. [The Modern Review, September 1941.]

THE INDIAN POLITICAL CRISIS. By Sir A. P. Patro, K.C.I.E. [The Calcutta Review, August 1941.[

INDIAN LITERARY TRADITION. By N. M. Kulkarni, M.A. [The Journal of the Benares Hindu University No. 3.]

CULTURE AND MASS RELIGION

Culture and mass religion present strong points of contrast. For culture is an individual achievement and a cultured society is a collection of cultured individuals. Whereas mass religion builds upon group consciousness and it deals with a certain type of people as distinguished from individuals. Dr. A. C. Bose, writing in the September issue of the *Modern Review*, suggests the following safeguards against the degeneration of culture when dealing with the masses:

By giving culture in a diluted and often somewhat coarsened form to the masses, the teachers, perhaps, took the risk of impairing its dignity and delicacy. Sometimes there was a deliberate sacrifice of the more delicate and spiritual qualities in the interest of mass appeal, but against this risk and the sacrifice, what a service did they render to culture by winning over vast masses of people as admiring followers who, in a severe detachment from it, would easily have turned its enemies?

The remedy for the loss of the finer qualities lay with culture itself. History bears witness to the fact that culture was not satisfied by merely evolving and spreading a mass religion, but, as it happened with the more advanced countries, engaged itself frequently in purifying and improving it. What is reformation but the impact of culture on mass religion? In fact, the test of a mass religion is, how often and how completely it can pass through not only a reformation but also a renaissance; in other words, how vital is its contact with the life of higher culture.

If a religion like Hinduism has lived for millenniums, it is because at frequent intervals the tenets of its belief have been tested and re-stated through the experience of men of high culture and the rigidity of its forms has been overpowered through the expansion of the spirit.

Culture is fine, but certainly not great enough till it has found means to translate itself to the language of the masses of the people and reach down to their understanding and at the same time keep itself vigilantly engaged in upholding its true nature. For, even in order that a few should be enlightened, the many must be persuaded to prefer light to darkness.

PHILOSOPHY, SCIENCE & RELIGION

This is the heading of an article in the September issue of the *Vedanta Kesari* by Dr. Sateshchandra Chatterjee. While both science and philosophy are the intellectual pursuit of truth, religion, says Dr. Chatterjee, is a mode of life. To be a scientist or a philosopher is to think in a certain way and know certain things, but to be religious is to adopt a certain mode of life. He continues:

Science is an intellectual attempt to know physical phenomena, philosophy is a similar attempt to know reality. Science rationalizes our sense-experiences of the physical world, while philosophy tries to rationalize our supersensuous experiences of reality. Religion is not so much an attempt to rationalise any experience as to attain certain forms of supersensuous experience. It consists in man's effort to attain and maintain the experiences of a supersensible reality and to live a life in conformity with them. It affects and transforms the whole of our life. While science and philosophy make us especially to think in certain ways, religion makes us think, feel, and will in certain specified ways. Religion is based essentially on the experiences of a supersensible reality beyond the visible world. While philosophy tries to rationalise these experiences and justify them in relation to the world of our ordinary experience, religion consists in the training of the body and the mind so as to realise the supersensuous in our life and in the world. Moral purification, devout meditation, and renunciation are the keynotes of the religious life. In religion we think of the supersensuous reality as a personal being in whom the highest ideals of truth, goodness, and beauty are realised, and by whom the whole world is created, maintained, and destroyed at will.

Dr. Chatterjee concludes by saying that philosophy justifies the religious faith in God when it rationalizes our experiences of supersensuous reality in relation to the world of sense and science. In view of this, we find some truth in Hegel's statement of the relation between philosophy and religion although it is put a bit paradoxically when he says: "Philosophy, therefore, only unfolds itself when it unfolds religion and in unfolding itself it unfolds religion."

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CHRISTIANITY AND INDIA

Mr. Anil Chandra Ganguli, writing in the latest number of the *Calcutta Review*, says that Christianity came to India during a period of transition. For in its wake followed a number of other cults professing to replace religion as Theosophy, Positivism, etc. The Christian Church was disunited. Further the policy of attacking non-Christian religions pursued by the Missionaries "was un-Christian in spirit" as pointed out by C. F. Andrews "and opposed to the words of the Master—He came not to destroy, but to fulfil." Just at that time India came in contact with the Western scholars who discovered unbounded wealth in Sanskrit language and who began to praise Hinduism to the skies. This was a set-back to Christianity. The writer concludes:

India at last re-discovered herself. Study of her history and philosophy inspired confidence in the Indian. He was awakened to a sense of duty to defend his own culture; to understand the truth of Hinduism and to interpret them; at any rate, to venerate them where comprehension failed. . . . .

The Hindu Idol, the target of the Missionary, is but the symbol of that One Infinite Soul; each religion is but an independent path leading to that one God, whatever be His name. The artificial distinctions of dogma are born of a false sense of values—the means hindering, rather than helping, the end in view.

This spirit of catholicity and tolerance reflected the true genius of India. Hindu Renaissance with this universal note successfully overcame the symptoms of decadence and stemmed the rising tide of Christianity.

Formal conversion ceased, and the Hindu discovered that the Missionaries had really brought no new message, nothing indeed that was unknown to India. Centuries before the birth of Christ, the same spirit of God had manifested itself through Indian prophets who had anticipated the teachings of the Bible. Indeed, in the philosophical and religious experience of India, all human experience has had its echo. In her long history of 5,000 years, India has often been the victim of political ambition, but the foreign conqueror has never been able to conquer the people's mind. Hinduism with its broad vision and traditional vigour has assimilated new truths, if any, in foreign culture and has preserved the integrity of its spiritual evolution. Neo-Hinduism is but the flowering of the genius of India, a philosophy of life, eternal and the universal.

BATTLE OF THE ATLANTIC

The *Magazine Digest*, quoting from a Toronto Weekly, observes that, perhaps, the most crucial battle of the present war is being waged in the Atlantic. It is not so well publicized as the campaigns in other regions, but all the same it is the bloodiest, most merciless and most important phase of the war.

Food supplies from abroad are the mainstay of the un-self-sufficient British Isles, whether carried in tramp vessels or proud ocean liners. It is the number of these vessels actually reaching harbor which will decide whether Britain can maintain her precious life-line across the Atlantic.

In the third year of the last war, German naval officials confidently predicted the immediate collapse of Great Britain due to the ruinous destruction of her merchant marine. In this, the second year of the present war, Nazi officials are jubilant over reported success in the campaign against merchant shipping. Recently within the space of 48 hours, the German Admiralty triumphantly announced to the world the sinking of 224,000 tons of British shipping.

That is why this grim Battle of the Atlantic may be the "spring offensive", which Hitler has been promising Great Britain for many months.

The crisis in the Balkans, the affair in the Mediterranean—although these may be more spectacular from a news point of view than cold figures of ship sinkings—may only be devices of Hitler to spread Britain's fleet thin over a large area and thus be able to strike a fatal blow at her shipping.

The fate of the Empire, continues the writer, may conceivably hang upon the output of American shipping-yards. If all goes well, one million tons are expected to be sent forth this year, with well over two million tons by next year, and, perhaps, five millions in 1943. Much depends on the ability of Britain to weather Nazi attacks these coming months until United States shipbuilding can throw the balance definitely on the British side.

THE IDEA OF REPRESENTATION

Representation is one of the most complicated questions of modern politics, and Dr. E. Asirvatham discusses the growth of that idea through the ages in the course of an article in the *New Review* for September.

The principle underlying representation is the consent of the governed.

This was a relatively simple affair in the democracies of ancient Greece which were direct democracies. All free men met together in a common assembly to frame policies, decide upon laws, elect magistrates, receive ambassadors and listen to reports from their representatives returning from abroad. There was no question of having proxies or deputies to represent them. They were themselves personally present to conduct the affairs of the State.

Owing to the changed conditions of the world today, such direct democracy is no longer possible except in some of the small cantons of Switzerland.

The principle of the consent of the governed as the basis of any stable and successful form of government became so firmly fixed by the eighteenth century that when England tried to tax her American colonies without giving them representation, the American War of Independence was the result with its battle-cry of 'No taxation without representation'. The French Revolution was fought about the same time with a view to establishing the rights of liberty, equality and fraternity for everybody. The value of every human being came to be gradually realized, and Jeremy Bentham, the founder of English Utilitarianism, summed it up on its mechanical side in the well known formula: 'Each to count for one and nobody for more than one.'

From now on, it was widely recognised that common interest could be best served by giving the vote to every adult person.

One man one vote became the clarion-call of all democrats. A series of Parliamentary Acts in England in 1832, 1867, 1884, 1918 and 1928 have removed step by step most property and sex qualifications for voting, and the franchise has been established on a wide basis although plural voting has not been totally eliminated. A person, for instance, can vote as a member of his constituency as well as a registered graduate of his university both in England and India. Such advanced democracies as France and Switzerland do not extend the franchise to women even to-day.

Some argue that the accident of residence is not a satisfactory basis of representation and that a man has more in common with members of his own profession or occupation than with those who happen to live together in the same constituency.

It is, therefore eloquently pleaded by some that territorial representation should be replaced by functional representation and that Parliament should become representative of the various professions and economic interests in the country.

While attractive at the outset, this scheme raises more difficulties than it solves. It is not easy to decide what the vital interests are which should be represented and there is nothing to prevent these interests from dividing and sub-dividing themselves till society becomes completely atomized.

A system peculiar to India is the representation of religious communities through separate electorates.

Some consider it to be a negation of nationalism while others regard it as a necessary evil until caste exclusiveness, religious preferences and differing personal laws and social customs either disappear from the country altogether or are brought within reasonable bounds.

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NEWS * DEPARTMENTAL * NOTES

Questions of Importance

POSTPONEMENT OF ELECTIONS

The India and Burma Postponement of Elections Bill passed its third reading in the House of Commons on September 11. The Bill extends for the duration of war and 12 months afterwards, the maximum life of the House of Representatives in Burma and the Legislative Assemblies in the 11 Provinces in India.

"The communal feeling is unfortunately running pretty high in some parts of India at present and might be seriously aggravated by election meetings and speeches," said Mr. Amery and added:

In certain Provinces, there is the further feature that the Constitution has been suspended due to the withdrawal of Congress Ministries and Members. I think it would be little less than farcical at any rate so long as that position continues, if elections were held merely in order to afford an opportunity of ventilating Mr. Gandhi's policy of negation without any prospects of returning to constitutional government after the elections.

Mr. Silverman (Labour) said that the measure was an act of autocracy, it was an act of dictatorship and an act preventing the people from expressing their own views. The communal feeling was not caused by the war and would not be ended by the war.

Mr. Sorensen declared that it would be more in agreement with the principles of democracy to hold the elections than to postpone them and advance sorry, shallow and untrue arguments in defence of that action.

Mr. Cove (Labour) asked the Government to make a complete change in regard to India and apply the Atlantic Charter fully to Indian conditions.

Mr. Amery in reply said that it was the genuine desire of Britain to see India find her position as soon as possible as a free and equal partner in the British Commonwealth.

That is a matter of principle in which we have taken a lead before the Atlantic Charter which introduced no new principle as promulgated.

INDIA AND THE ATLANTIC CHARTER

"The Joint Declaration does not qualify in any way the various statements of policy which have been made from time to time about the development of constitutional government in India, Burma or other parts of the British Empire," declared Mr. Churchill in the course of a statement in Parliament explaining the implications of the Eight-Point Declaration.

"We have pledged, by the Declaration of August, 1940, to help India to obtain free and equal partnership in the British Commonwealth of races subject of course to the fulfilment of the obligations arising from our long connection with India and our responsibilities to its many creeds, races and interests.

Burma also is covered by our considered policy of establishing Burma's self-government and by measures already in progress.

At the Atlantic meeting, we had in mind primarily the extension of the sovereignty, self-government and national life of the States and nations of Europe now under Nazi yoke and the principles which should govern any alterations in the territorial boundaries of countries which may have to be made. That is quite a separate problem from the progressive evolution of self-governing institutions in regions whose peoples owe allegiance to the British Crown. We have made declarations on these matters which are complete in themselves, free from ambiguity and related to the conditions and circumstances of the territories and peoples affected. They will be found to be entirely in harmony with the conception of freedom and justice which inspired the Joint Declaration."

PANDIT MALAVIYA ON BRITISH PLEDGES

Pandit Madan Mohan Malaviya, addressing a large gathering at Benares, in response to his appeal, referred to the dreadful and devastating war which had deprived so many countries of Europe of their freedom and sovereignty and reminded his audience that in the last war Indian troops had been sent to France to help the Allies.

"In the words of Mr. Asquith, the then Prime Minister of Great Britain," he added, "they were heartily welcomed as joint and equal custodians of their common interests and fortunes." "We hail," Mr. Asquith said, "with profound and heartfelt gratitude their association side by side and shoulder to shoulder with the British and Dominions troops." At the end of the war, Mr. Lloyd George said: "You are entitled to rejoice, people of Britain, that the Allies, Dominions and India have won a glorious victory. It is the most wonderful victory for liberty in the history of the world." Indians had hoped that in view of such whole-hearted appreciation of the contribution made by India to the cause of freedom, India would be raised to the status of an independent country, but this has not happened.

Twenty-two years have passed since these opinions were expressed and the deadliest war known to history has been going on for over two years. India has made a magnificent contribution to the success achieved by Britain in the several theatres of war. India has been clamouring since the beginning of the war that Britain should declare that India shall cease to be regarded as a dependency of England and that her status shall be recognised as one of equality with Great Britain at the end of the war. Many statements have been made by the Secretary of State and the Governor-General of India. But it seems that the British Government has not made up its mind to part with power in India. In the joint declaration of President Roosevelt and Mr. Churchill, it was stated that "Britain and America would respect the right of all peoples to choose the form of Government under which they will live, and they wish to see soverign rights and self-governments restored to those who have been forcibly deprived of them". This made many people to think that India would be included in the sphere of the Declaration but they have been disillusioned.

After referring to Mr. Churchill's speech on India, Pandit Malaviya said:

"This clear unambiguous statement has dashed the hopes that some people cherished, that at the end of the war India would have equality of status with the Dominions and Britain.

Are you my countrymen, to be content with the position to which Mr. Churchill wishes you to be confined? Do you want freedom such as Britain enjoys? If you do, you are not to be depressed by anything which Mr. Churchill has said. You have only to be determined to obtain your freedom, to be united among yourselves and to make such sacrifices as you may be called upon to make."

Concluding, Pandit Malaviya exhorted his audience to organise and discipline themselves for the service of their motherland.

MR. AMERY ON INDIA'S WAR EFFORT

A tribute to India's war effort was paid by Mr. Amery, Secretary of State for India, broadcasting to Latin America.

"While it is true," Mr. Amery said:

"that there is much political agitation in India—even more between rival elements than against the existing Government—it is not surprising that the peoples of India, regardless of these difficulties, are unanimous in their detestation of the Nazi system, whose victory would be the destruction of all their hopes and are worthily contributing not only by their wishes, but by their efforts and sacrifices, to the common cause. For this contribution, India enjoys a unique strategic situation at the centre of the vast arch of British territories and interests that extend around the Indian Ocean and equally near to meet any threat against our position in the Middle or Far East.

Indian reinforcements were, at the very beginning of the war, hurried to Egypt, Aden and Singapore. Since then Indian troops have played a decisive part in the conquest of Eritrea, Abyssinia and Syria. Their prompt arrival at Basra checked the German designs upon Iraq, as their action in Iran has more recently forestalled a similar German enterprise and opened a line of communication by which British and American help can be sent to Russia. A powerful Indian force stands side by side with British and Australian troops in Malaya, ready to defend against all possible attack the great Naval Base at Singapore.

Indian troops have won renown in many wars of the past. In the present war, they have shown how to adapt their traditional valour to conditions of modern warfare and their skill and heroism have won the admiration of all who have fought alongside them or against them. In less than two years, a peace time Indian Army of some 200,000 men has been increased to nearly a million.

Every one of these men is a volunteer, for there is no conscription in India and recruits are still coming into depots at the rate of a thousand a day, as fast as they can be equipped.

Mr. Amery concluded by stating that India to-day was a great arsenal of war and over 250 factories were turning out munitions. Over three and a half million pounds have been subscribed through the Viceroy's Fund for war relief and over three million pounds by the Indian States and the Provinces and by Burma for the provision of Fighter Squadrons for the Royal Air Force.

SIR C. P.'S. TRIBUTE TO C. R.

Eloquent tributes were paid to Sri C. Rajagopalachariar by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, when he unveiled a portrait of the ex-Premier at the premises of the Hindi Prachar Sabha, Madras, on Monday the 15th September. The portrait was executed by Sri S. N. Chamkur, and the residents of Thyagaroyanagar, who had formed a Committee and organised the function as a token of their deep love towards Rajaji, presented the same to the Dakshina Bharat Hindi Pracharak Sabha. Mr. Chamkur's full size painting in oil, showing C. R. in his characteristic posture and costume is a brilliant work of art which extorted instant admiration for its fidelity to the original. The suburb of Thyagaroyanagar has honoured itself in the possession of so fine a picture of its distinguished citizen.

Sir C. P. Ramaswami Aiyar spoke eloquently of the qualities of leadership which Sri Rajagopalachari displayed and also referred to his high sense of public duty combined with a sense of devotion to the "primal essences of the world" which he portrayed in his works and short stories.

As a politician, said Sir C. P., Sri C. Rajagopalachariar is a born leader of men. He felt he should lead. He managed to acquire a position in which he did great work for his country in leading. He believes in the message of Mahatma Gandhi and is willing to incur any odium and to go through any sacrifice without questioning in the spirit of a soldier—a Field-Marshal.

"In Sri Rajagopalachari," Sir Ramaswami Aiyar said in conclusion,

India has a great asset. Inflexible and strong, he is nevertheless a man with a sense of humour,—a Puckish, playful sense of humour—one who could differentiate between outward differences and see congruences and the unity underneath. Such men are rare. In these days of controversies, personal, communal and otherwise, such men are the salt of the earth. Such men are needed. Such is Sri Rajagopalachari. I perform this function with the utmost joy and with the utmost gratitude.

Messages from friends and leaders from different parts of the country showed its deep appreciation of Rajaji's character and achievements. Mrs. Sarojini Naidu wrote:

Rarely have I seen such rare and brilliant intellect allied with such impressive and inspiring simplicity of life and such genuine courtesy of spirit alike to friend and antagonist. His achievements are in the unspectacular but enduring freshness among our national assets.

The warm esteem which C. R. enjoys beyond the frontier of the Province was expressed in Sir M. Venkata Subba Rau's message from Hyderabad. The message which praised the constructive statesmanship of this "dreamer and realist" added:

Tender to a fault, yet in matters of conscience, firm as a rock, of great personal charm yet of inflexible courage, extremely simple yet bafflingly subtle, Sri C. Rajagopalachariar has been a dynamic force in the political life of resurgent India. By his dedicated life, by the sacrifices he has made without counting the cost, his large humanity, piercing intellect, seductive eloquence, he has become one of the finest statesmen of this generation.

Yet another of the many hearty tributes to Rajaji's talents was from Dr. C. R. Reddy of the Andhra University. Honouring C. R. both as man and statesman, Dr. Reddy wrote:

I have always admired the great gifts of Sri Rajagopalachari and the grand example of an efficient, uncorruptible, clear-headed public life and service that he has set. In his intellectual grasp of problems and realistic vision of India's needs and possibilities, he shines forth as one of our master-minds. He is one of the big types that are indispensable to India.

It must do C. R.'s heart good to know that he is held in such esteem by his countrymen who deeply appreciate his great gifts and services.

A HIGH SCHOOL JUBILEE

To have survived 50 years of trial and tribulation in this land of infant mortality is no small achievement for an institution; and it is fitting that the Golden Jubilee of Sir M. Ct. Muthiah Chettiar's High School in Vepery, a suburb of Madras, should be celebrated with great eclat. The institution owes its origin to the enlightened generosity of the late Sir Muthiah, and it has grown from strength to strength by the continued patronage of his son, Hon. Mr. M. Ct. Chidambaram Chettiar, who has upheld the traditions of his house by his sustained interest in it. The occasion was appropriately marked by the opening of a new annexe to the suite of buildings, by Sir C. P. Ramaswami Aiyar.

Sir Ramaswami Aiyar took this opportunity to pay a well-merited tribute to the generosity of the donor and went on to observe that there should be included in the curriculum of a school something which would contribute to emotional peace and uplift and make the boy or girl more alive to the joy of life.

Pointing out that the boys and girls of the present day were "wasted specimens of humanity", Sir Ramaswami Aiyar stressed the importance of physical perfection and the need for "capturing and renovating" indigenous exercises. In the matter of vocational education, he said that Gandhiji was essentially right when he stressed the charka and khaddar movement, but his technique, limited as it was, should be extended. Sir Ramaswami Aiyar also referred to the steps taken in Travancore for the inclusion of music and dance in the reform of education.

The Jubilee Souvenir published in this connection is a handsome volume of pleasant recollections of the old school which must serve as an appropriate memento of the occasion.

TRIBUTES TO REV. FR. CARTY

Warm tributes were paid to the work of Rev. Fr. Carty of St. Joseph's College, Trichinopoly, as an educationist and economist, at a public meeting held at the Senate House, Madras, on September 12 to celebrate his 65th birthday.

The Celebration Committee availed themselves of the occasion to have a portrait of Rev. Fr. Carty unveiled by Dr. C. R. Reddi, Vice-Chancellor of the Andhra University.

A large and distinguished gathering of educationists and citizens of Madras was present on the occasion to offer felicitations to Rev. Fr. Carty.

The Celebration Committee had brought out a Commemoration Volume containing articles on current political and economic subjects partly by his old students and partly by others. The Commemoration Volume was presented to Rev. Fr. Carty as a memento of the occasion.

Sir Mahomed Usman, Vice-Chancellor of the Madras University, presided over the function.

LUCKNOW UNIVERSITY

The Executive Council of the Lucknow University has elected Raja Bisheswar Dayal Seth of Kotra, Vice-Chancellor of the Lucknow University, in the vacancy caused by the recent resignation of Kunwar Sir Maharaj Singh. No other names were proposed, Mr. V. L. Pandit having decided not to contest the election. Raja Bisheswar Dayal, who is 40, is the youngest Vice-Chancellor in India.

THE VEDAS AS LITERATURE

The article on "The Vedas in Literature", which appeared in the last number of this *Review*, was a talk broadcast from the Madras Station of the All-India Radio by Mr. V. Narayanan. We regret the omission of these particulars at the foot of the article and hasten to rectify the same.

FUNCTIONS OF LAWYERS

Addressing the students of the Law College, Madras, Sir C. P. Ramaswami Aiyar said it was essential for a legal practitioner to maintain close contact with his fellowmen and to understand human nature as his success depended largely on his being able to enter the other fellow's mind. In the normal life of a lawyer there was little room for oratory. A quiet, matter-of-fact, half-humorous style of speaking, which would keep the interest of the judge and enable a story being told in a straightforward manner was needed. It was essential for a law student to learn the art of compression.

Referring to the need for a specialisation, he said that in the United States and in England, the lawyers who earned the largest income were specialists in some branches or subjects. In India, signs were not wanting of specialisation in respect of income-tax, law or election law. It would be a good thing if students of law concentrated their attention on some such special subjects.

He commended to the students the system of 'family lawyer.' He looked forward to the time when such a system would spread here, so that attempts could be made to resolve disputes without recourse to law.

This country had produced most eminent lawyers and he ventured to think that South Indian intellect was peculiarly fitted to deal with the intricacies and mazes of the law. This excellence, said Sir Ramaswamy Aiyar, should be developed not only in courts but also outside, so that a lawyer might serve as a creative and formative influence on society and help to stabilise it.

MADRAS SALES TAX—ULTRA VIRES

"Notwithstanding that the tax imposed by the Madras General Sales Tax Act is based on turnover, we hold that it is, in fact a tax on sales and that, in so far as it imposes a tax on the first sales of goods manufactured or produced within the province, it is *ultra vires* the Provincial Legislature," observed the Chief Justice of the Madras High Court, dismissing the appeal preferred by Government against the decision of the District Munsif, Vizianagaram, in a suit field by some local ground-nut merchants that the tax on the first sale of goods was *ultra vires* the Provincial Legislature and that it was excise duty within the meaning of upheld the Government of India Act.

The appeal was heard by a Bench of the High Court, consisting of the Chief Justice and the Hon. Mr. Chandrasekara Ayyar, who upheld the decision of the lower court.

The Chief Justice added: "We consider that in calculating a dealer's turnover for the purpose of the Act, the sale by him of goods which he had manufactured or produced must be excluded."

It is understood that Government will be filing an appeal to the Federal Court against the judgment of the High Court.

NEW JUDGE FOR MADRAS

A press *communique* announces the appointment of Major James Alan Bell, M.C., BAR.-AT-LAW, to be a puisne Judge of the High Court of Madras in the vacancy that will occur on the appointment of Mr. Justice F. W. Gentle to be a Judge of the High Court of Calcutta.

ABOLITION OF CAPITAL PUNISHMENT

A Government Bill abolishing the death sentence for murder and substituting life imprisonment and also abolishing flogging has been read the first time in the New Zealand House of Representatives.

ORIENTAL LIFE ASSURANCE Co.

The Oriental continues to lead other Indian Companies in the volume of business turned out. The report of the Directors of the Company for the year 1940 states that new business for the year amounted to 35,764 policies assuring Rs. 748¾ lakhs as compared with the new business of 39,965 policies assuring Rs. 773 lakhs for the previous year. The ratio of expenses including commission to premium income during the year was 20.6 per cent. as compared with 22.6 per cent. in 1939 and 22'0 per cent. in 1938. The average rate of interest realised during the year was 4'34 per cent. after deduction of Income-tax at the source as compared with 4'50 per cent. realised during the previous year.

The Directors recommend a dividend to the shareholders of Rs. 125 per share, free of income-tax for the year 1940 and a bonus equal to one month's salary to the officers and staff.

AMENDED INSURANCE ACT

That the amended Insurance Act had been the cause of much uneasiness in the insurance world and specially amongst those on whom rested the administration of insurance companies was admitted by Mr. N. R. Sarker, the new Member of the Viceroy's Council, while replying to felicitations at an afternoon party given in his honour recently by the President and members of the Indian Insurance Institute.

Mr. Sarker, who is a former President of the Institute, expressed no doubt that the framers of the Insurance Act were inspired with the best of motives. But as no man-made law was perfect, the Insurance Act, he said, had also its defects, which its practical application would gradually expose. Mr. Sarker was also aware of the great anxiety which Section 27 of the Act had given rise to amongst insurance officials and in view of the prevailing tendency in the money market and the shrinking yield, Section 27 would appear to present really a problem to many of them. But knowing Sir Ramaswami Mudaliar and the broad outlook which characterised his activities, Mr. Sarker assured insurance men that they would not fail to find in him one who was always open to conviction, provided they were able to satisfy him that this Section was causing real hardship to insurance companies.

INVESTMENT IN MORTGAGES

Life insurance companies in the U. S. A. have for many years invested a good proportion of their assets in mortgages on real estate. There are two principal reasons why they favour investments in real estate mortgages. The first is their need for diversification of investments. The second is the somewhat higher rate of interest that may be obtained on mortgage loans compared to bond investments. Then there is the opportunity of selling additional life insurance as a result of mortgage loans placed in given locality.

NATIONAL INSURANCE COMPANY

The National Insurance Company maintains its position as one of the soundest of life offices in India. The soundness of its financial position will be evident from a perusal of its Balance Sheet as at 31st December 1940. The total assets in 1940 aggregated to Rs. 3,78,89,530 and the Company's investments are of an unimpeachable character.

The valuation results of the Company after every five years have been consistently satisfactory. "National" Policyholders have been for long enjoying handsome bonuses.

TRADE WITH SOUTH AFRICA

The creation of a post of Indian Trade Commissioner at Johannesburg was agreed to by the Standing Finance Committee of the Central Legislature at its meeting in Simla on September 9.

The Standing Finance Committee had approved of the appointment of six Trade Commissioners in 1930, including one in South Africa, but it was subsequently decided not to proceed with the creation of the latter post.

The decision has now been reconsidered, as it is felt that the present is an appropriate time to explore the possibilities of expanding trade with the Union. An important factor in arriving at this decision has been the necessity of finding alternative markets for Indian exports to replace those lost as a result of the war.

The new Trade Commissioner in South Africa will have his headquarters at Johannesburg, and his jurisdiction will include in addition to the Union of South Africa, Portuguese East Africa, Rhodesia and the British Protectorates of Batusoland, Bachuananaland and Swaziland.

Sir Shaafat Ahmed Khan has since been appointed as the first Trade Commissioner for India in South Africa.

ADULTERATED FOOD

The report of the Madras Government Analyst on the working of the Prevention of Adulteration Act is, as usual, an indictment of the enforcing authorities, says the *Mail*. "The outstanding conclusion is that adulteration of food in the Madras Presidency continues on a very large scale—a scale that, in my opinion, should not be tolerated. I think this can be directly connected with the fact that the average fine imposed on convicted vendors, instead of steadily increasing to a deterrent figure—as it should do—has actually decreased." The highest average fine imposed in any local area is Rs. 55, the lowest Rs. 7. In one or two municipalities, the ridiculously low fine of Re. 1 was imposed. "To my mind," the Government Analyst declares, "the continuance of the highly proportion of adulterated samples one in three—shows conclusively that many vendors think, on balance, it is more remunerative to take the risk of being caught and having to pay a small fine than to mend their ways and sell genuine unadulterated food."

Mr. Hawley suggests that the maximum fine of Rs. 500 with the alternative of a substantial term of imprisonment should be imposed in some cases.

STEEL CONTROL IN U. S. A.

The office of Production Management recently placed steel in all forms under full Government priority control. The Defence Priorities Director has issued a control order relating to the alloy of steel owing to the growing shortage of certain types of steel products.

The order is designed to place all defence needs for iron and steel products before civilian requirements. It stipulates that defence orders must be accepted by steel companies with certain exceptions even if acceptance means deferment of non-defence orders already on the Company's books.

The reference extends to contracts for Britain and any other country securing material under the Lease and Lend Act as well as to the United States' army and navy.

TRADE COMMISSIONER IN CANADA

Mr. M. R. Ahuja, who has been appointed Indian Trade Commissioner in Canada has left Amritsar *en route* to Toronto. Mr. Ahuja was India's Trade Commissioner in Italy until her entry into the war.

TRAVANCORE'S EXAMPLE

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, presiding over the first anniversary and prize distribution of the National Girls' High School, Triplicane, referred to the part played by Travancore, in the cause of women.

"The first woman Surgeon-General in the whole of India was appointed in Travancore. We have appointed the first woman Sub-Judge in India. We have also a number of women professors in our men's colleges. Not a small proportion of our officers in the Co-operative and Educational Department consists of women. More than 50 women are employed in the Secretariat itself. We have proved that, given the opportunity and the necessary facilities and encouragement, there need not be any falling off on the part of women from the standards of efficiency demanded usually from what we call the sterner sex."

In Travancore today 42 per cent. of men and about 32 per cent. of women were literate—a percentage which was six or seven times more than that obtaining in the whole of the rest of India. That was the result, said Sir Ramaswami Aiyar, of the policy initiated by a great woman ruler 160 or 170 years ago, Maharani Parvathi Bai, who came to the conclusion that to educate men they must educate women. The rights of property enjoyed by women made it necessary that women should be literate.

BEGUM SHAH NAWAZ

The decision not to resign from the National Defence Council is announced in the course of a statement to the Press issued by Begum Shah Nawaz, Parliamentary Secretary of the Punjab Government, who was called upon by the Working Committee of the All-India Muslim League to resign within 10 days.

She maintains that she did not associate herself with the constitution of the Defence Council as a member of the All-India Muslim League, but in her capacity as a representative of women in India. Begum Shah Nawaz says: "The offer made by the Viceroy expressly excluded any mention of my representative capacity of the Muslim interests or as a member of the League. The Viceroy stated: "It would give me great pleasure if you would serve as a representative of women and as representative also of the Punjab."

"I feel that the very recognition of the Indian women's right to have a voice in the military affairs of their motherland must be welcomed by every woman worker and this opportunity should be utilised by them not only to safeguard their interests but to further the aims and objects for which they are working."

SOVIET WOMEN

The women of Moscow, replying to the recent message from the women of London, said: "There is no power in the world able to shake the Soviet women's will for victory."

After thanking the women of London for their message, the reply continued: "The women of Moscow selflessly work at the factories, hospitals, offices and in the field of culture and art. We are deeply stirred and moved by the pledge you took in these historic days. We wish you success in your struggle.

"We are fully confident that the close alliance of the democratic countries will once for all do away with Fascism."

WOMEN'S COLLEGE

The Guntur Municipal Council decided recently to start a College for Women in the town.

WORLD'S DEBT TO TELLERS OF TALES

A lot of nonsense is talked about fiction, said Mr. J. W. Robertson Scott in a recent speech. "We know very well that because some books are biography, autobiography or travel they are not necessarily more elevating or more stimulating than a great many novels we could name. Some of the poorest books that have come my way during the last twelve months—worst in matter and manner—have been autobiography, biography, and travel.

"What a wonderful and helpful library could be made of fiction only! We must all of us have thought often of the vast debt the world owes before and since the invention of printing to the teller of tales. The notion that our borrowers, especially if other literature be readily available and they have the required guidance to it, will read far too much fiction is absurd. As well believe that the boy who is apprenticed to a grocer and given his run of lump sugar and currants is going to eat too much of them."



MR. S. K. CHETTUR, I.C.S.

A review of whose new book—*Bombay Murder*—appears on page 626.

VICEROY'S TERM EXTENDED

His Majesty the King has been pleased to approve that H. E. the *Most Hon'ble* the Marquess of Linlithgow, P.C., K.T., G.M.S.I., G.M.I.E., O.B.E., D.L., T.D., Viceroy and Governor-General of India, should hold office for a further period until April 1943.

DR. RAJAN RELEASED

Dr. T. S. S. Rajan, former Minister of Madras, who was the first satyagrahi in Tamilnad to court imprisonment, was released from the Trichinopoly Central Jail on September 22, on the expiry of his term of one year's imprisonment.



SIR M. VISVESVARAYA

retired Dewan of Mysore, whose 81st birthday was celebrated last month.

SIR SULTAN AHMED

Sir Sultan Ahmed took over charge of the office of Law Member in the Governor-General's Executive Council from Sir Mohammad Zafrullah Khan on September 5. In a statement to the *Associated Press* on the eve of his assuming the office, Sir Sultan said:

"In accepting the offer of His Excellency the Viceroy to succeed Sir Muhammad Zafrullah Khan, I did nothing that was at all in contravention of the decision of the League, nor am I even now convinced that I have done anything which will be in the least prejudicial to the best interests of the Mussalmans of India."

SIR REGINALD MAXWELL

The Governor-General has appointed Sir Reginald Maxwell to be the Vice-President of the Executive Council. The post was held by Sir Mohammad Zafrullah.

TO EASE PAIN

A new powdery substance called biodin extracted from common household yeast is said to ease pain in wounds and speed up healing, writes *Tit-Bits*.

The yeast powder is mixed with antiseptics to do something which medical science has long sought. It counteracts the harmful effects of the antiseptic and aids to attack the infectious germs.

Benefits are due to the ability of the biodin to produce the oxygen which injured tissues use in repairing themselves. The powder has been used most often on burns where its pain-relief is strikingly rapid.

U. S. MEDICAL MISSION TO BRITAIN

The United States are sending to Britain a committee of American medical men to try and find out why the people have come through the winter's "blitz" with better health than in the years of peace. Medical men generally are completely baffled by the nation's fitness. They feared that, after nights of crowding in air-raid shelters and exposure to all weathers on A. R. P. and fire-watching, epidemics would sweep the country like a prairie fire.

NURSES AND MARRIAGE

The Cochin Legislature passed a cut motion after several hours' discussion requesting the Government to allow nurses to marry by 30 votes to 16. The Government opposed it on the ground that there would be inefficiency in the nursing profession as it was not compatible with married life.

TUBERCULOSIS CLINIC

The Government of Bhopal have sanctioned Rs. 1,80,000 for the construction of a tuberculosis clinic and sanatorium in Bhopal. This information was supplied to the Bhopal Legislative Council by the Hon. Saib Qureishy, Minister in charge of the Medical Department.

MR. BHULABHAI'S RELEASE

The Government of Bombay has been advised that the health of Mr. Bhulabhai J. Desai is likely to suffer from detention in prison. The Government has, therefore, ordered his release on medical grounds.

PLAN TO IMPROVE PUBLIC HEALTH

The Board of Public Health, United Provinces, has circularised to all local bodies its proposals for the improvement of public health of the Province. It is pointed out that in view of the fact that very little money is allotted by local boards for the improvement of public health, a definite percentage of their revenue should be earmarked for this purpose.

A sub-commitee, which had been appointed by the Board, has recommended that Municipalities should allot 30 per cent. of their income for the improvement of public health, and the district boards 15 per cent. of their income. Secondly, certain percentage of the expenditure incurred on public health measures such as drainage, wells, markets, slaughter-houses should be earmarked for the proper maintenance of the existing works.

The sub-committee has further suggested all applications for construction of buildings should be examined by the Medical Officer of Health in respect of sanitary requirements, ventilation, etc., and that an appeal against his order should be with the district magistrate and not the local Public Health Committee or the Board. It is suggested that the building by-laws should be strictly enforced.

PRECIOUS VITAMINS

Vitamins are food substances which exist in variable but always small quantities in certain foods. Some foods are almost or quite deficient in them. They are essential in nutrition. Vitamins are thus classified:

Vitamin A.—Essential to growth. Helps the body to resist infection. Found in animal fats, yolk of egg, milk, butter, and cheese. Green vegetables also contain it but in smaller quantities.

Vitamin B.—A group of vitamins which constitute a factor in normal growth. Found in milk and milk products, cereals, peas, beans and lentils, green and root vegetables, nuts and egg yolk.

Vitamin C.—Prevents scurvy. Found in fresh fruit and vegetables, carrots, potatoes, and so on.

Vitamin D.—Prevents rickets. Found in milk, butter, yolk of eggs, liver, animal oils and fats. Babies improperly fed become ricketty because deprived of Vitamin D.

REGULATION OF BANKING

The report of the Central Board of the Reserve Bank of India for the year ended June 30, 1941, issued recently reveals a record net profit of Rs. 2,79,26,447-3-3, out of which a sum of Rs. 17,50,000 has been set aside for payment of a dividend at the rate of 3½ per cent. and the balance of Rs. 2,61,76,447-3-3 is proposed to be transferred to the Government. The report contains a brief survey of the economic, financial and banking conditions in the country during the year.

Reviewing the international situation, the report states that the essential problem of war economy continued to be the same as in the war of 1914-18, namely, the necessity for the mobilisation of all economic resources for the prosecution of the war at a time when the real output of goods and services was reduced by the diversion of men to the forces. Though the introduction of the various war control measures immediately after the outbreak of the war facilitated economic mobilisation, the increased cost of waging war on a highly mechanised scale created financial problems of an unprecedented magnitude, which were reflected in the enormous increases in Government expenditure during the year.

THREE PER CENT. BONDS

The total face value of the 3 per cent. bonds 1941, tendered for conversion in terms of the offer contained in the Government of India, Finance Department Notification No. D/C 720-B/41, dated the 11th August 1941, was Rs. 8,26,13,800. Of this, Rs. 5,48,81,600 was converted into the 3 per cent. loan, 1949-52, and Rs. 2,77,32,200 into 3 per cent. loan, 1963-65. As the total outstanding was Rs. 10,67,31,700, the unconverted balance is Rs. 2,41,17,900.

STATE BANK FOR HYDERABAD

A Government *Communique* announces that H. E. H. the Nizam has given his assent to the Hyderabad State Bank Bill recently passed by the Legislative Council.

The legislation which is comprehensive in its scope, the *communique* says, is primarily designed to maintain the stability and security of the State currency and to provide the credit necessary for the economic life of the country.

COMPANY MANAGEMENT OF STATE RAILWAYS

The system of leasing India's State-owned railways to companies for management virtually amounts to this, that the people of India defray the costs and expenses of building up the property, while the profits and other advantages of ownership are shared and reaped by others, says a writer in the *Journal of Indian Merchants' Chamber*. In the early days of the railways when the traffic returns were low and did not pay the expenses, interest and other charges, the people of India defrayed all the deficits. When the time came for profits, the British Companies stepped in, and by the abuse of their influence over the Secretary of State for India, got hold of the railways, practically becoming masters of the same, sharing in the surplus profits and exercising autocratic powers over large expenditures and lucrative appointments.

RAILWAYS AND TRADE UNIONS

The Railway administration—so far the S. I. Ry. is concerned—is not opposed to Trade Unionism and is prepared to encourage such properly conducted Trade Unions of Railway employees as having absolutely no interest in politics was the assurance given by Mr. J. F. C. Reynolds, agent and general manager, S. I. Ry., to the deputationists of the S. I. Ry. employees that waited on him by appointment.

He also told them that he would grant recognition for the Union subject to the approval of Home and Railway Boards. He said he would meet the Association's representatives which should under no circumstances exceed 20, on October 11 at Trichy.

AMALGAMATING RAILWAYS

It is officially announced that the railway systems now known as the Assam Bengal Railway and the Eastern Bengal Railway will be combined with effect from January 1, 1942, and known as the Bengal and Assam (B. and A.) Railway.

E. I. R. WORKERS

Grain shops for the benefit of railway factory workers similar to those existing in the last war are likely to be opened by the East Indian Railway authorities.

THE ART OF DILIP DAS GUPTA

If artists are a problem, an art exhibition is a despair to ordinary men, observes "Chitra Roy" in the *Hindustan Standard*.

To the "Society of Artists", Bengal, one must feel grateful for offering therefore a "one man exhibition" to the visitors. They first presented to us Mr. Ramendra N. Chakraberty some time ago. Their recent attempt is to place before the public another young artist, Mr. Dilip Das Gupta with some seventy pieces in oil and water colour and about half a dozen of pastel and spatula works at No. 49, Chowringhee Street.

A varied quality of the canvasses greets the visitors at the very landing of this exhibition. The "Tin Mine" (No. 56) and the "Saw Mill" (No. 51) in oil certainly are no usual subjects for an artist of Bengal. Yet they are there; and by their side the "Addict" (No. 55) also in oil, a master study for a young artist, of possible Chinese opium smoker.

MUSIC CONTROVERSY

The Tamil Music Conference held in Chidambaram recently adopted a resolution requesting the executive authorities in charge of institutions for the advancement of music to give prominence to Tamil songs in preference to songs in other languages, which might be taught, if necessary, only to a very small extent, Sangeeth Sabhas to arrange *katcheris* in such a way that the songs were in Tamil and that only a minor portion of the *katcheri* was devoted to songs in other languages and the authorities in charge of Radio stations to arrange their radio programmes intended for the people of Tamil Nad in such a way that Tamil songs predominated. This resolution has led to a somewhat unpleasant controversy.

TAGORE FOR NATIONAL GALLERY

In accordance with a suggestion made by Mr. Bernard Shaw, the Director of National Portrait Gallery in London has agreed to hang portraits of Dr. Rabindranath Tagore painted by Sir William Rothestein and Sir Muirhead Bone, Sir Kenneth Clark, Director of the National Gallery, has made this move on behalf of the Tagore Society.

VIZZY ON CRICKET

The Maharajkumar of Vizianagram in an illuminating talk on Cricket given by him and broadcast from the Lucknow Radio Station recently, observed:

"Cricket has a lesson to impart, not only to individuals and bodies but to all nations of the world. Let all powers and countries, irrespective of caste, colour or creed, play the game as is done in cricket which obviously means that there should be no domination by one race over another. Thus 'smash and grab' which is the order of the day shall be a thing of the past. This, I have no doubt, shall bring us humans to the very threshold of the New World which our hearts are yearning for."

LACKING IN TEAM-SPIRIT

Speaking on Indian cricket, as also referring to his own captaincy of the Indian touring side in England in 1936, the Maharajkumar says further:

"It is an unfortunate feature of Indian cricket that our teams have often lacked that team-spirit which goes a long way in making a side successful in the various matches it has to play. This lack of unity among our teams has often resulted in our failures."

INDIAN TENNIS RANKING

The following players have been ranked in India in numerical order for the year 1941-42 by the Ranking Committee of the All-India Lawn Tennis Association:—

MEN

1. Ghaus Mahomed.
2. Iftikhar Ahmed.
3. S. L. R. Sawhney.
4. Dilip K. Bose.
5. Yudhister Singh.

WOMEN

1. Miss Leila Row.
2. Miss Dubash.
3. Miss K. Haji and Mrs. C. Massey (bracketed).

Class "A": C. W. Barker, J. M. Mehta, Khasu Sen, Sohan Lal and Rashik Kumar Singh of Wankaner.

PETROL SUPPLIES FROM THE AIR

For dropping petrol and water suppliers from aeroplanes, with or without the aid of parachutes, an unburstable container has been evolved by Sir S. S. Bhatnagar, Director of Scientific and Industrial Research. The container has been tested by dropping it from heights of 75 to 100 feet and has satisfactorily withstood the impact of the fall.

The container is made of canvas-cum-plastic compositions, and as large as two-gallon containers have been made which have satisfactorily withstood the impact when thrown from the roofs of the second storey of the Alipore Test House and of Secretariat Buildings, New Delhi. The Army Headquarters are making further experiments with the container by dropping it from low-flying aeroplanes.

This unburstable bottle has the necessary property of resilience and is petrol and oil proof. It is stated that, apart from its enormous advantage in war-time, it can be used as a container for oil paints, oils, etc., even after the war. It is lighter and less liable to damage by impact than a tin can.

A NINE-LENS CAMERA

To speed the work of photographing strategic stretches of America's coastline, Coast Guardsmen have prepared a twin-engine Consolidated PBY-5 plane, similar to the Navy's long-range patrol bombers, to carry a 750-pound nine-lens camera developed by the United States Coast and Geodetic Survey. The camera can photograph 790 square miles in a single exposure when flying at an altitude of 34,000 feet.

FIRE EXTINGUISHERS FOR PETROL AND OIL

One of the most efficient methods of extinguishing fires caused by highly inflammable liquids, such as petrol benzol and Diesel oil as well as in motors, switchgear and other electrical equipment is the use of carbon tetrachloride. This is a non-inflammable organic liquid which has a low boiling point, about 169°F., and consequently when sprayed upon a fire vapourises almost instantaneously and displaces the air thus smothering the flames because of lack of oxygen.

MR. DEY ON MUSIC IN FILMS

"South Indian music has a fascination for me. I find South India more music-conscious than any other part of India," observed K. C. Dey, the popular blind singer of Bengal, in the course of an interview. As regards to South Indian Music in Films, Mr. Dey observed:

I find music is permitted to dominate South Indian films. I can't understand why there should be, say, twenty songs in a picture. While it is good to note that every South Indian actor from the hero or heroine to the menial character knows music and sings well too, it is unnecessary to exploit their talents to provide a music concert on the screen. Another deplorable feature is the use of music on occasions of death, sickness and murder. This is obviously bad taste and the sooner this unpleasant aspect is eliminated, the better for South Indian films.

M. S. Subbulakshmi, in the opinion of K. C. Dey, is the most talented South Indian singing actress to-day. "Subbulaksmi," said Dey, "seems to be a born musician. Apart from her melodious voice, she possesses a fine range of knowledge and we liked her songs very much in Calcutta.

FILM OF THE LIFE OF AMY JOHNSON

Miss Anna Neagle, the film star, and Mr. Herbert Wilcox, producer, have left by clipper for London to make a film of the life of the late Miss Amy Johnson, who lost her life "ferrying" a plane. Miss Neagle is travelling under the name of Florence Marjorie Robertson.

"ODORATED TALKING FILM"

Recently at the World's Fair, a short film was shown that was actually and pleasantly in the odoriferous class. It was graced by the initials O. T. P., meaning "odorated talking pictures."

This invention is credited to the Swiss, Hans E. Laube, who is assisted in his undertaking by Robert Barth. Laube asserts that he can supply between 3,000 and 4,000 scents, as required, for the screen.

What would happen should there be a war scene of poison-gas on the screen? Indeed, the possibilities are endless.

POINTS ON SAVING PETROL

In order to assist motorists to reduce to the minimum the inconvenience of petrol rationing, Burmah-Shell present the following recommendations:—

A car running at 60 m.p.h. requires a great deal more power to gain and retain its speed than one running at 40 m.p.h.; it must, therefore, consume more fuel per mile. Actually, petrol consumption at 60 m.p.h. is about 35 per cent. more than at 40 m.p.h.

Since the spark plug must ignite the mixture, it is essential that this should be in good condition. Cracked or worn plugs or plugs whose points have not been set to the correct gap, will always increase consumption.

In the same way, unless the contact breaker points are set correctly and are kept in good condition, an increase in consumption will occur.

It is a popular belief that the further the ignition can be advanced, the more power will be developed in the engine. This is only a part truth, because actually over-advance will reduce power and spoil the fuel consumption figures almost as much as under advance.

A dirty or blocked air filter will give rich mixtures simply because the air cannot pass through it into the engine. The cleaning of filters is a much neglected job, and is responsible for more uneconomic petrol consumption figures than any other cause.

Many drivers are prone to use choke to great an extent and certainly to a greater extent than is really necessary, even with a car which is somewhat slow in starting and in pick-up. Overuse of the choke can very quickly reduce any other advantage secured to assist petrol consumption.

The use of an oil in the engine heavier than that recommended by the manufacturer will tend to increase the petrol consumption as the engine friction is higher with a heavier oil than with a lighter oil. It is important, however, to use a drag-free oil.

Tyres should be kept inflated to the correct pressure. Under-inflated tyres cause additional and unnecessay road suction causing wastage of power and therefore of petrol.

Cars parked all day in the sun become extremely hot, and so tend to encourage the loss of petrol through evaporation from the petrol tank.

When the foot or hand brake is released in some cases, the brake shoes do not come completely away from the bands, thus creating a certain amount of friction and therefore loss of power during running.

To leave the engine idling for long periods while the car is not moving uses up very much more petrol than restarting the engine when required.

Check up for petrol leaks in the petrol system.

No car can perform with its maximum economy if the engine is not in perfect condition; therefore, from time to time the whole engine should be inspected, particularly to ascertain if compressions in each cylinder are good and approximately equal and if the valves and spark plugs are in efficient working order.

AIRCRAFT PRODUCTION

United States aircraft production is destined to end German air supremacy within the next few months and make Britain dominant in the air, says the Aircraft Year Book for 1941.

The book predicts that the combined United States and British production may have a decisive influence on the trend of the war in the coming months.

The increase in American aircraft production under the national defence programme is recognised by all informed persons as an industrial miracle destined to become a decisive factor in ultimately ending the cataclysmic struggle between democracy and totalitarianism. The book adds that 3,500 war planes have been delivered to Britain since the outbreak of the war.

MANUFACTURE OF PLANES

The following world production figures of aircraft are estimated in the authoritative magazine, *American Machinist*, in hundreds per month:—

Germany 25.
Russia 20.
Britain 18.
The United States 15
Japan 3 and
Italy none except parts.

This gives Britain and America 32 per cent. higher production than Germany, and Russia is only a little behind Germany. Production in the British Dominions and non-German Europe is negligible compared with the above figures, says the Magazine.

AUSTRALIAN BOMBERS

Plans have been completed for the mass production of the new Australian-designed and built medium bomber after test flights which are expected soon. The bomber, which can also be used for dive-bombing, is powerfully armed. Fitted with American Pratt and Whitney engine, its speed range is expected to exceed that of the Bristol-Beaufort torpedo-bomber.

LATE PILOT OFFICER K. M. MUKHERJEE

Pilot Officer, Khauni Mohan Mukherjee, who was killed in a flying accident near Kohat on September 18, was 28 years of age and belonged to a Bengali family, which has a record of active service.

INDUSTRIAL EXPANSION

One way to judge industrial expansion as a result of the war is by answering the question: What articles wholly or mainly manufactured have been exported in larger quantities from India during the year ending March 1941 as compared with the corresponding pre-war period of 1938-39?

The total value of exports of articles wholly or mainly manufactured increased by Rs. 33,63,00,000 from Rs. 47,61,00,000 in 1938-39 to Rs. 81,24,00,000 in 1940-41.

MR. NUTTAL'S ADVICE TO BUSINESSMEN

Mr. J. Nuttal, President of the Madras Chamber of Commerce, delivering the inaugural address of the Y. M. C. A. College of Commerce Students' Union, Madras, observed that the true aim of Commercial Education is service. There were two types of businessmen, Mr. Nuttal continued, opportunists and servants of the public. The opportunists were a class of very successful businessmen. They made a lot of money quickly at somebody else's expense. That was not real success. To be a really successful businessman, a man should think not merely of himself, or the amount of money he could make and leave other people entirely out of the question. He must be ready to help mankind just as anybody else. So he would appeal to them to look upon business not as a means of gaining fortune quickly, but as a means of service to the country and service to mankind.

HIGH EXPLOSIVES MANUFACTURE IN INDIA

The first stage in making India self-sufficient in the manufacture of high explosives has been reached by the production of pure toluene for nitration at a newly erected toluene plant.

Another notable development is that basic steel manufactured by acid process from 100 per cent. scrap is now being made by an engineering works. It is anticipated that this will relieve the shortage of spring steel required by the Railways which had hitherto been imported.

Delivery of 18-pounder armour piercing anti-tank ammunition, manufactured in India for the first time, has also begun.

VARIETIES OF RICE

Increase of rice production in India and large-scale introduction among cultivators of the great number of new varieties evolved by 10 years of research were among subjects discussed at recent meetings of the Governing Body of the Imperial Council of Agricultural Research.

It is explained that new and improved varieties of rice suited to different tracts, including some which will grow on dry land, are ready for distribution. To popularise these varieties in the rice-growing provinces, the Governing Body sanctioned Rs. 1,10,000 for a two-year scheme.

While within a few years of the introduction of new sugar-cane varieties, some 75 per cent. of the area under this crop was sown with the new varieties, in the case of rice, the percentage of the area covered by new varieties so far is only 6.

Among the Governing Body's recommendations for increasing rice production are: Distribution to cultivators of manures, especially of cake at cheap rates on a large scale, the price being recovered after harvest; distribution of pure and improved seed on a large scale; encouragement of growing subsequent to paddy of suitable rabi crops like gram and other pulses in paddy lands and inducement to cultivators to utilise for rice cultivation as far as possible areas released from other crops. The meeting emphasised the necessity of irrigation of paddy lands which it considered to be of paramount importance to maintain and improve rice production in India.

CATTLE POPULATION

India's cattle population is about one-third of the world's recorded total. India's total is approximately 230,000,000 cattle and buffaloes, out of which about 45,500,000 three-year old cows and 20,300,000 she-buffaloes are kept for breeding or production of milk. Goats number 57,200,000 of which about 8,000,000 are hand-milked. The milk of Indian cows is richer by 50 per cent. in fat content than the milk of European and American cows. The milk of Indian buffaloes contains almost double the amount of fat.

TEA FOR FACTORY WORKERS

Scientific research has proved that fatigue amongst industrial workers invariably leads to physical strain, decreased efficiency, boredom, absent-mindedness and even serious accidents, all of which tend to have an adverse effect on industrial output and the general morale of the labour force.

On account of its unique merits as a gentle but harmless stimulant, a cup of good liquid tea served to labourers in mid-work has proved to be an invaluable aid to employers in overcoming this fatigue factor, and the practice of serving tea to industrial labour during working hours is rapidly gaining in popularity amongst industrialists in this country.

DEARNESS ALLOWANCE

Approximately 20,000 workers of all the Indian-owned cotton mills in the province stand to benefit by the decision of the Committee of the Bengal Mill-owners' Association, recommending all mills in its membership to grant a dearness allowance to their workers, at the following rates with retrospective or immediate effect or with effect from as early date as deemed convenient :—

Those earning up to Rs. 20 per month or a full month's working basis—two annas per rupee.

Those earning above Rs. 20. but not over Rs. 50 per month—one anna and six pies per rupee ; and

Those earning above Rs. 50 but not over Rs. 100 one anna per rupee.

THE PAYMENT OF WAGES ACT

In India this Act affects 8,09,888 persons so far as railways are concerned. This total includes 70,000 workers employed by contractors or sub-contractors fulfilling contracts for railways for Railways' Administrations.

TELEGRAPH WORKMEN'S UNION

Under the orders of the Government of India, it is learnt, that the Post and Telegraph Department has accorded recognition to the All India Telegraph Workmen's Union with its affiliated branches throughout India.

GENERAL

REACTION TO CHURCHILL'S STATEMENT

Mahatma Gandhi, when asked for his reaction to Mr. Churchill's statement in Parliament, declined to say anything but remarked that his silence was more eloquent.

"The Congress policy and programme stand vindicated on the irrefutable testimony of no less a person than the Prime Minister of England, Mr. Churchill," declares Dr. Rajendra Prasad in a statement to the Press.

Those who had been hugging the hope that the eight point declaration of President Roosevelt and Mr. Churchill might by some chance be made to cover the cases of countries like India which are part of the British Empire, have reason to be grateful to Mr. Churchill for disillusioning them as completely and unequivocally as it could possibly be done.

Mr. Nalini Ranjan Sarkar, Member-designate of the Viceroy's Executive Council observed :

"I cannot consider the latest speech of Mr. Churchill (regarding the Atlantic Charter) in the British Parliament to be helpful at such a time ; I am rather inclined to think that it may prove unhelpful so far as war efforts are concerned."

Dr. Sapru demands an unambiguous and courageous declaration.

It must be clear by now to Mr. Amery and Lord Linlithgow that attempts to carry Indian opinion with them in regard to this declaration have been a complete failure.

Having failed to carry with them the Congress, they have equally patently failed to carry with them the Muslim League on whose support they had built up so much of their hopes. I have always maintained that while the minorities, whoever they may be, are entitled to see their rights amply and adequately protected, a policy which rests upon treating one party as a barrier against the other, can at best be a temporary expedient but is bound to lead to disastrous consequences in the end. It is not difficult for any one to see the barrenness of this policy now. Balances and counter-balances can never take the place of an abiding policy and the spectacle that we are witnessing at the present moment in India of people being invited to join the National Defence Council, joining it first and then withdrawing themselves from it by professing to divide their personalities into so many sections may be a very good instance of political rope-dancing. But, in truth, it is humiliating both to the Government who have received a rebuff from those on whom they had fawned and to the people of this country. All this to my mind is the result of the policy of the Government which it has been at pains to enforce during the last 18 months but which it has by its mishandling of the situation never been able to get accepted.

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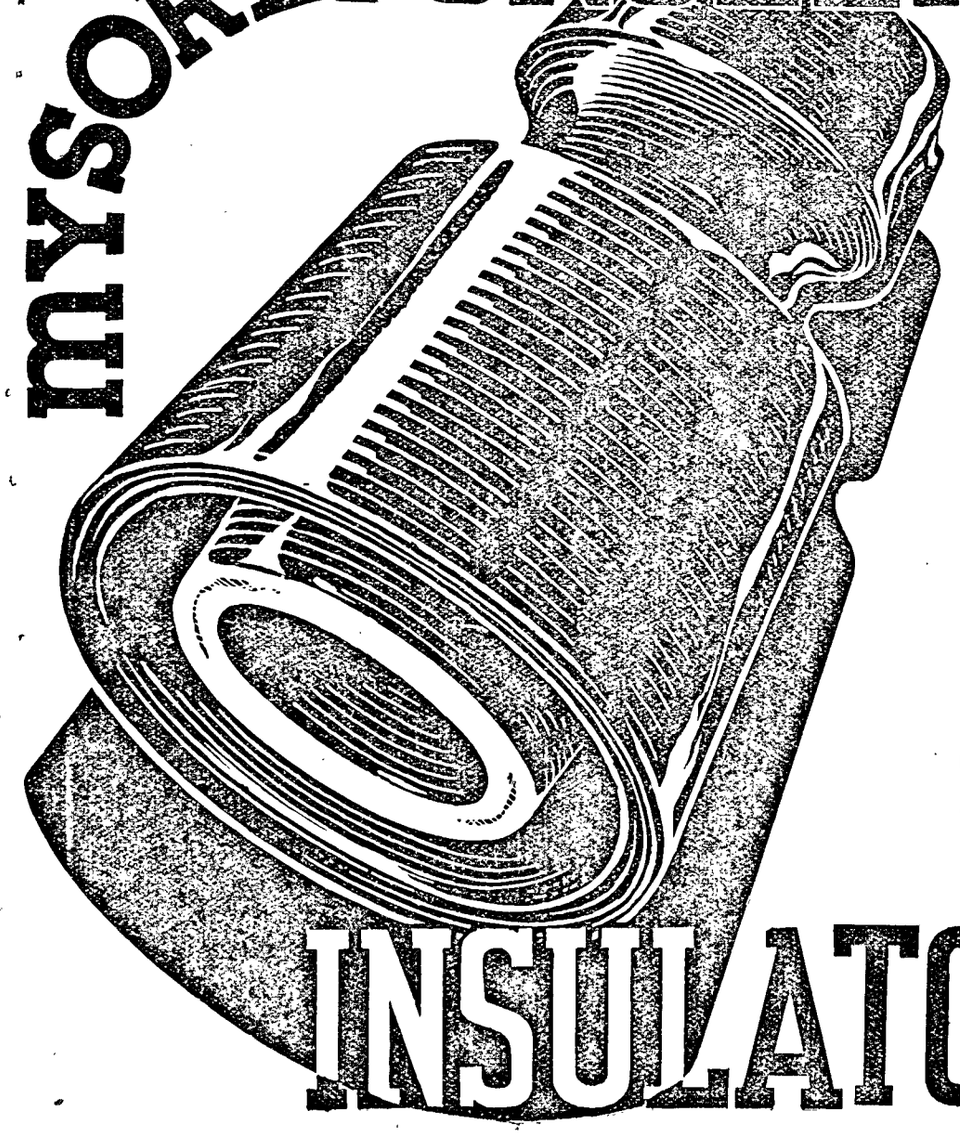
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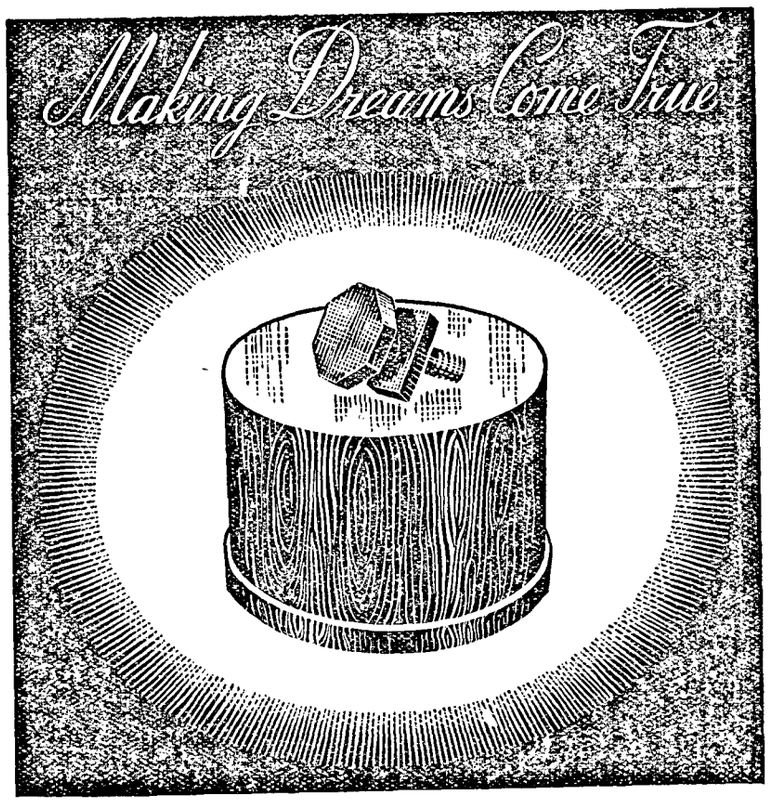
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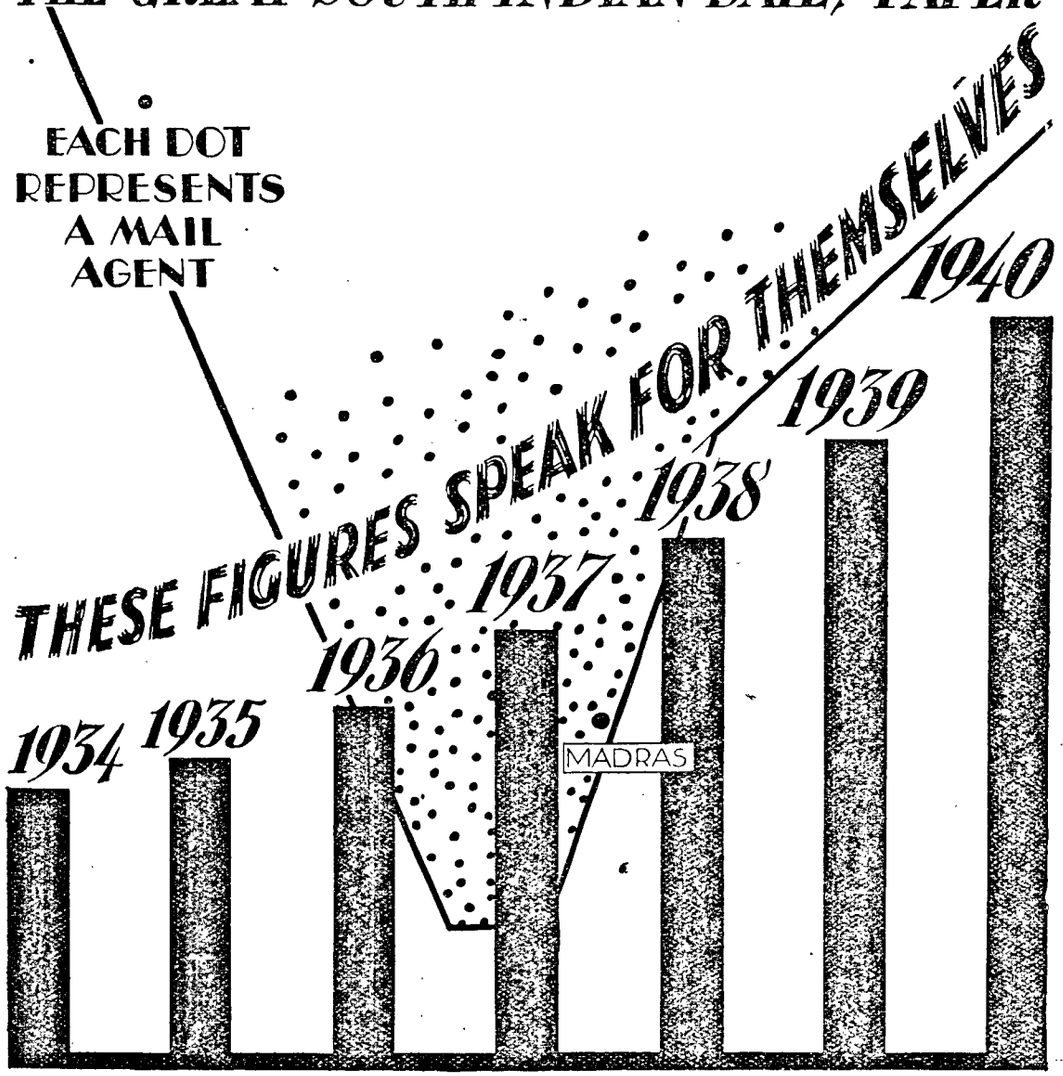
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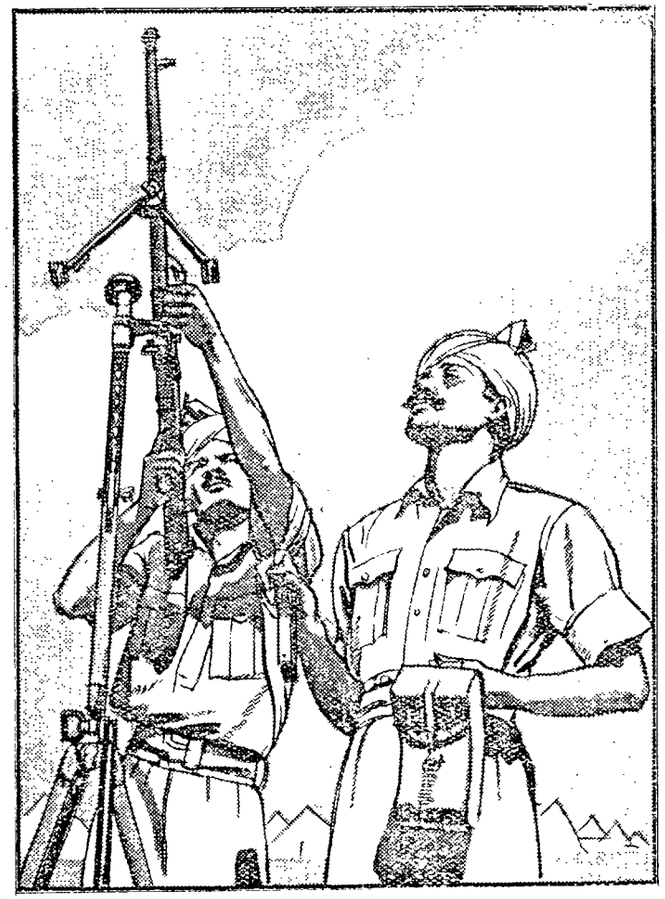
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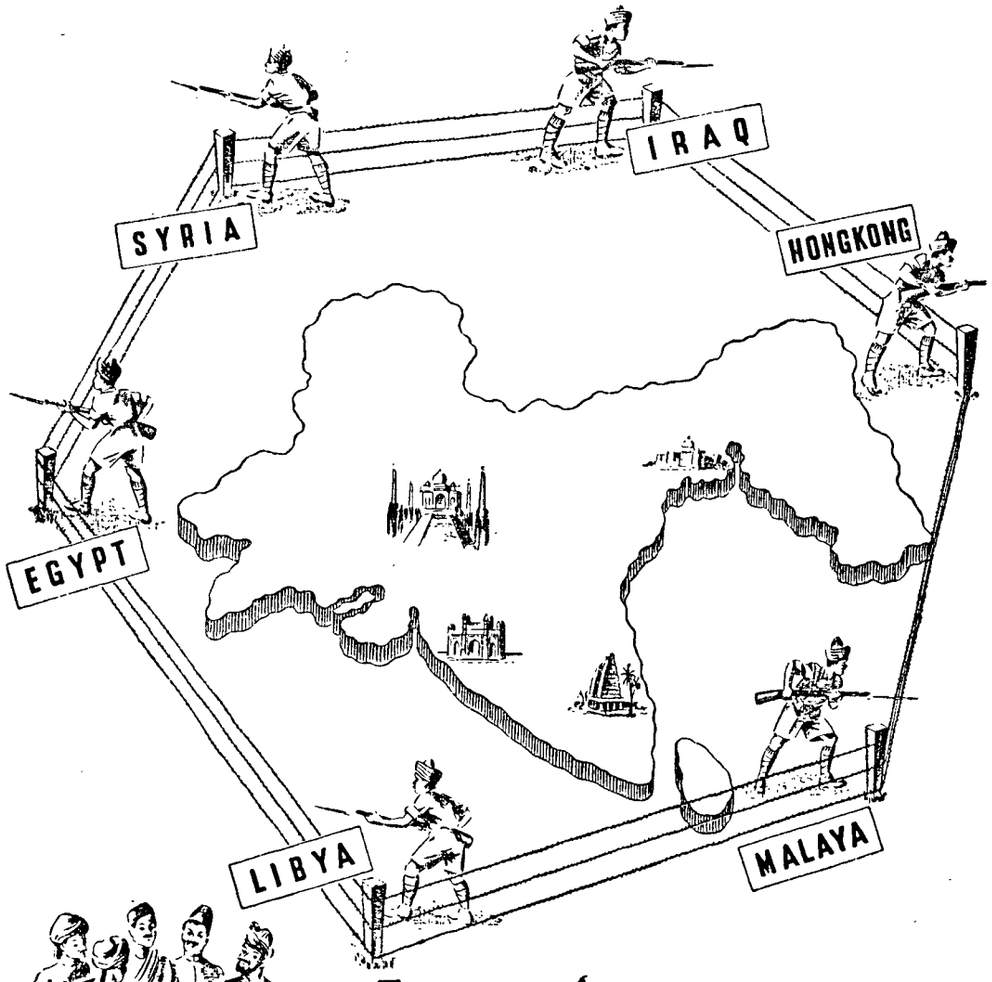
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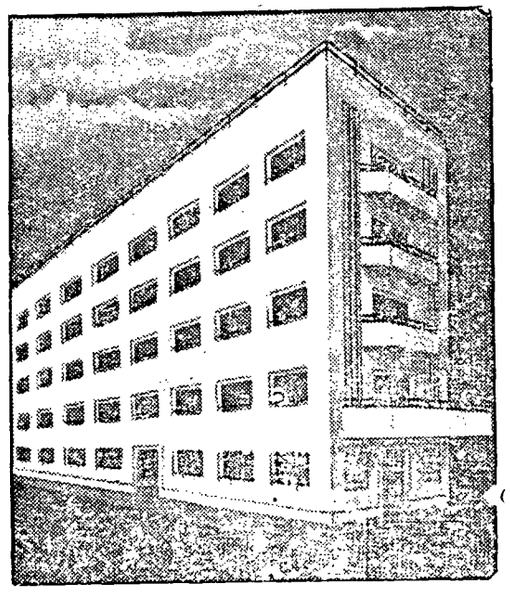
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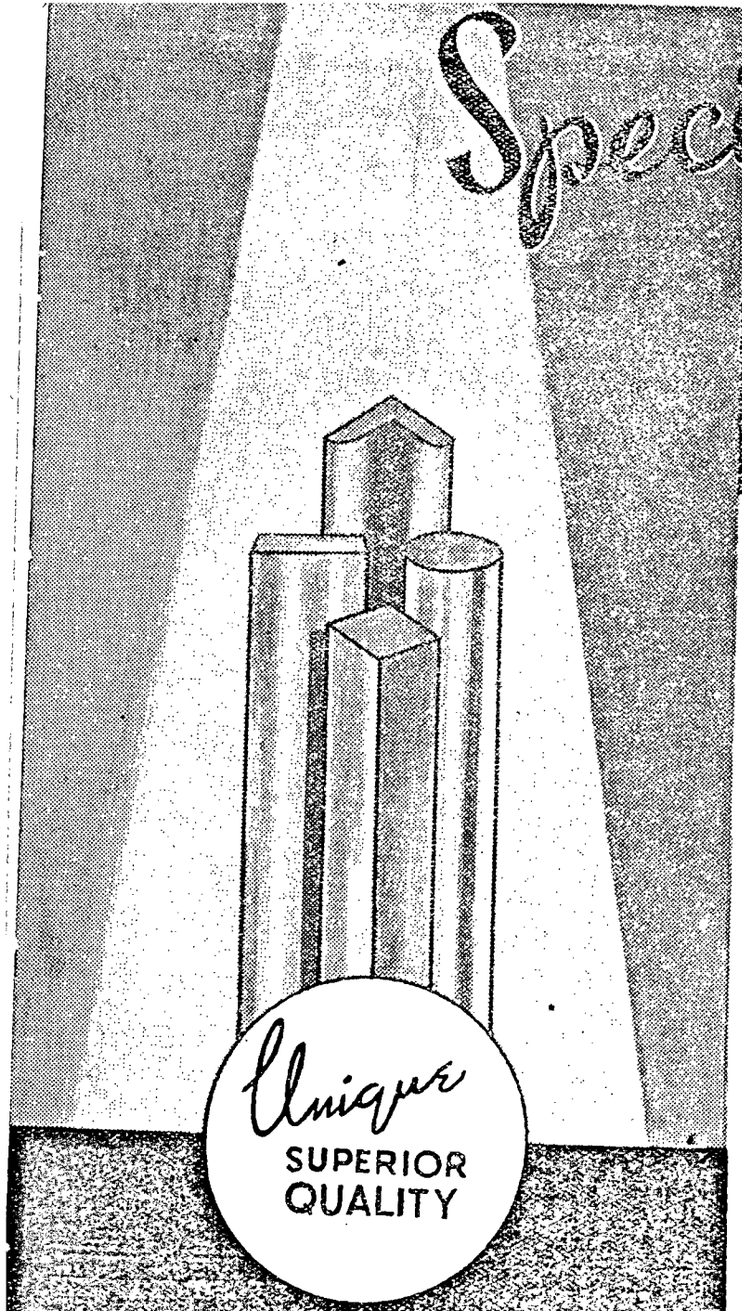
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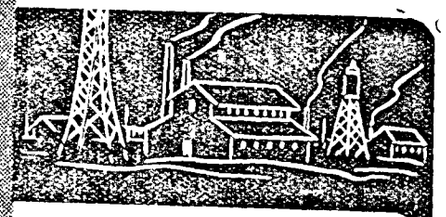
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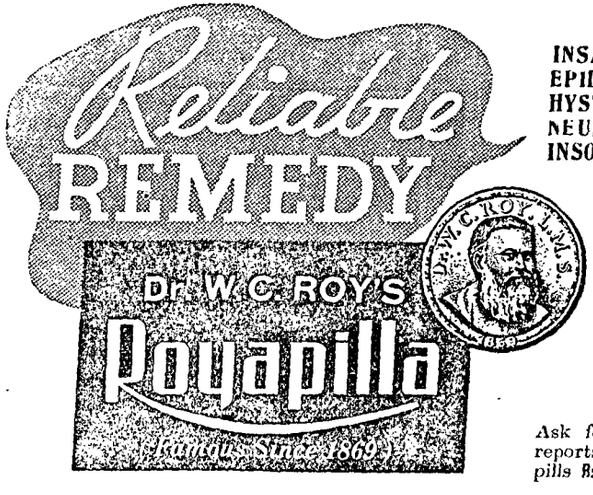
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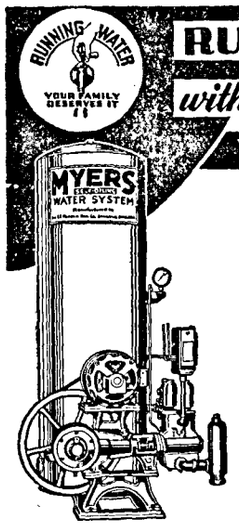
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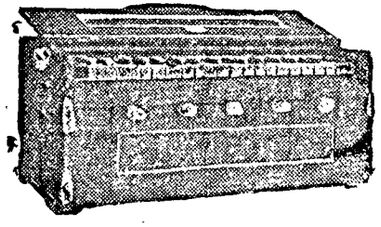
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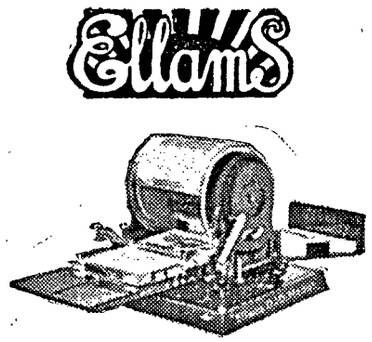
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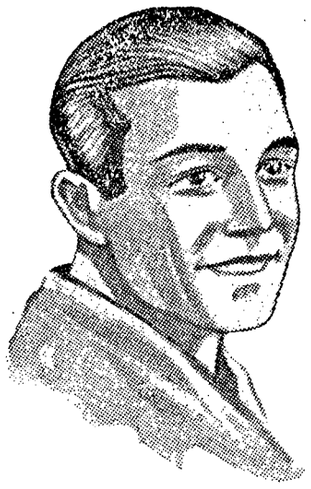
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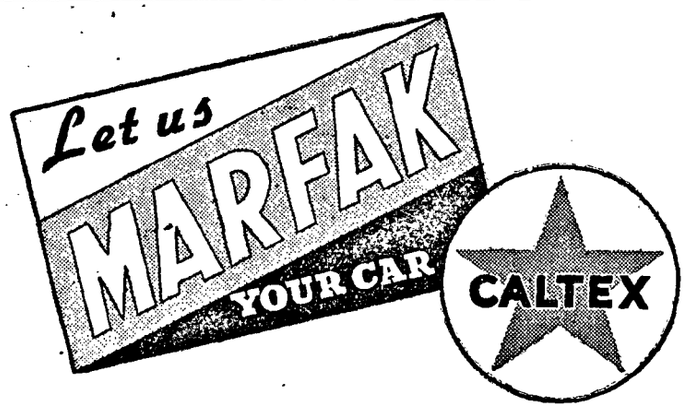
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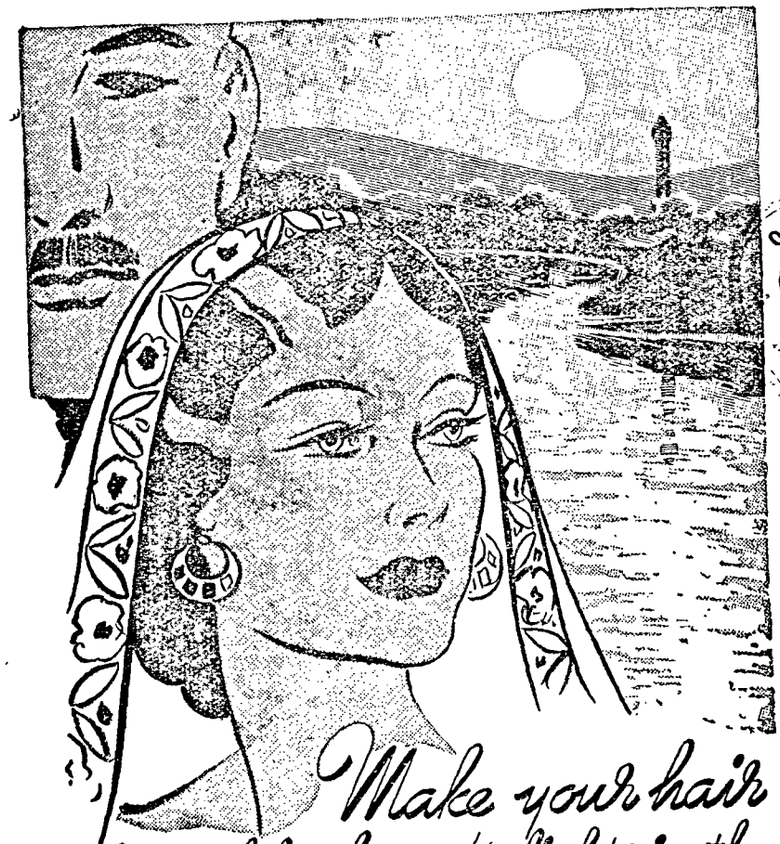
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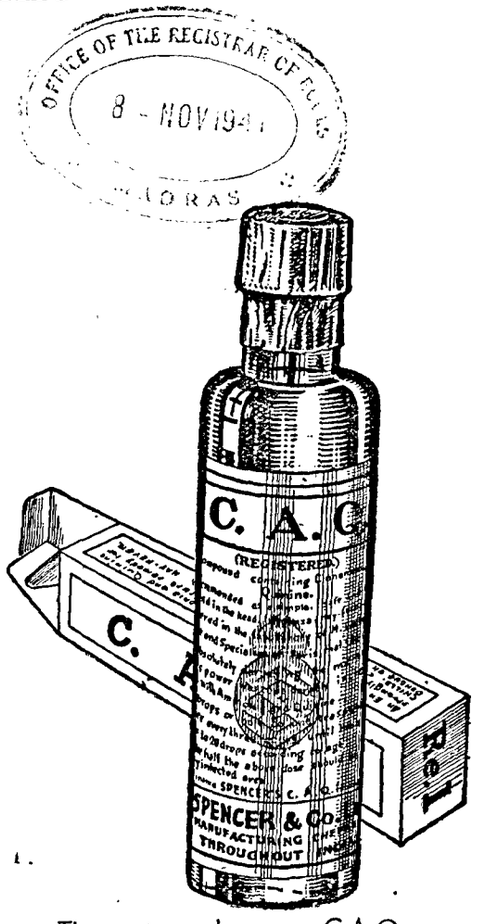
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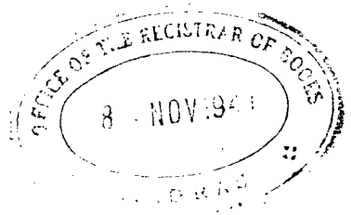
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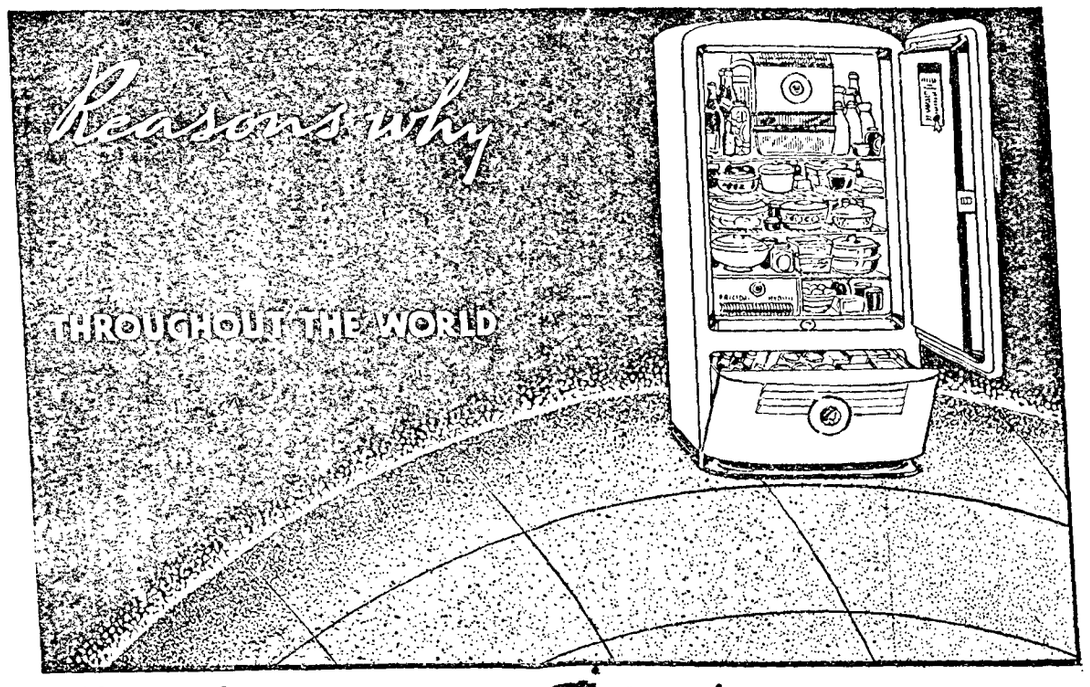
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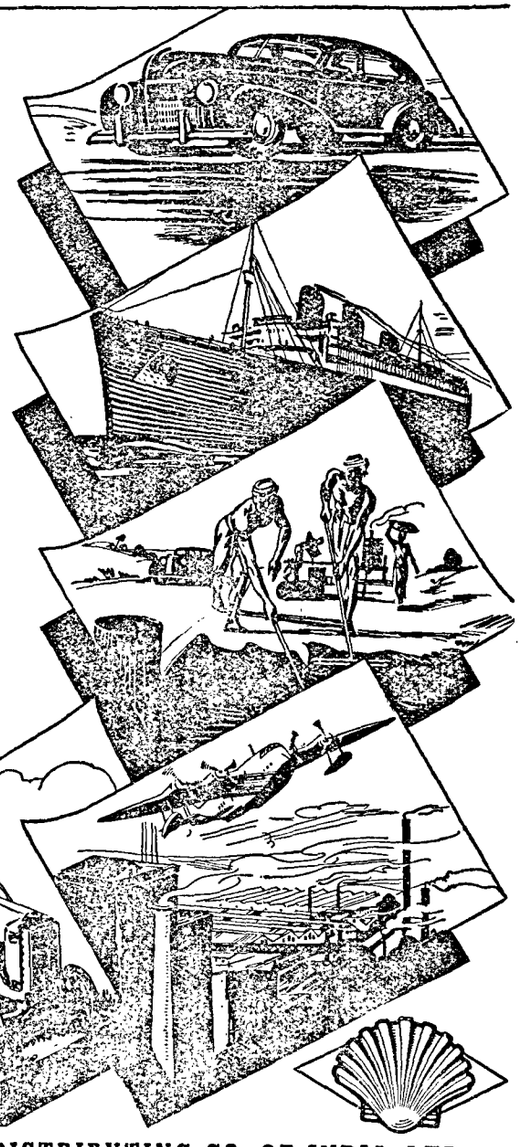

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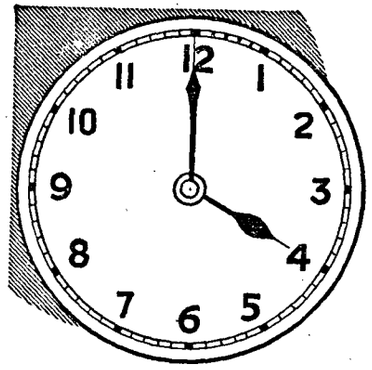
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Edited By Mr. G. A. NATESAN

Vol. 42.] NOVEMBER 1941 [No. 11.

TWO CAPITAL QUESTIONS

BY MR. G. A. JOHNSON

THE two capital questions of the day are: Will Russia hold out? Will Japan come in? But examination of the foreign news columns of a daily newspaper shows that not far off half the space is devoted every day to reports from the United States: what President Roosevelt said, what Mr. Cordell Hull said, what some aged senator said. Even in India, this allocation of space cannot be regarded as altogether disproportionate; for, although Mr. Roosevelt's speeches are intended primarily to sway domestic opinion, it is evident that the answers to the two questions set out above and to many others depend upon the attitude and actions of the United States. By the United States, Russia can be supplied, Japan kept in play—a willing fish, perhaps. And, of course, upon United States naval co-operation and, still more vital, upon United States shipbuilding, depend the issue of the Battle of the Atlantic. According to a recent calculation, Germany is spending the equivalent of £6,000,000,000 on the war each year—although in the German case, financial reckoning may be regarded as obsolete except for purposes of comparison. Britain and the United States together are spending rather more. But there is much leeway to be made up and, to fill the gap, the unrivalled industrial resources of the United States must be fully employed. Fortunately, recent testimony suggests that the "peak of American production will (*pace* Mr. Lewis and C. I. O) be reached early next year.

Closely bound up with American aid is British aid to Russia. At the beginning of last month, British, American and Russian delegates reached complete agreement over the rate of supply. Since then, the situation has deteriorated. The Germans have come nearer to Moscow, have practically completed the occupation of the Ukraine and the Donetz industrial area and are threatening the Caucasus. It is permissible to suppose that Russia's immediate needs have greatly increased. On the other hand, recent developments may quite well have been provided against. Last-minute methodical destruction and carefully organized removal of industrial plant indicate that the Russians were well prepared for contingencies. Whatever their exact position, public opinion in the United Kingdom and, to a growing extent, in the United States, is determined that their deficiencies shall be made up. And that brings us to the first of our capital questions.

There is a very vocal body of British opinion that supplies, even reinforced by the R. A. F.'s pounding of Germany and German-occupied territory, are not enough,

Britain, it is urged, must create a diversion by a landing or by a number of landings, by a thorough-going invasion of Europe or by reinforcements in Asia. It is rarely considered that the equipment and maintenance of an adequate expeditionary force would deprive Russia of supplies which she needs much more urgently than men.

Not even the publication of Lord Gort's despatches has stilled this invasion clamour, as it was probably designed to do. These despatches make it clear that the position of an expeditionary force, even in comparatively favourable circumstances, is not an enviable one and that its difficulties multiply as its communications lengthen. They also show, incidentally, that the British Army, officers and men are at their best in an emergency, but that, in 1939-40, British staff-work and British behind-the-front preparedness were far from adequate for modern warfare. The "invasion school" is in what appears to be a true British tradition when it calls for improvisation. But experience up to Dunkirk showed that improvisation is not enough. It was only in the retreat and evacuation that this talent reaped a reward, which, if Britain, France and Belgium had been adequately prepared, would not have been required.

The "invasion school" overlooks much of what Britain is already doing for Russia. Air power has been mentioned. British sea power is of very great importance and the accumulation of forces in the Middle East not only immobilises Axis reinforcements but keeps Axis strategists guessing. Finally, it could do Russia no good at all if Britain stripped her defences by sea, air and land and made herself liable to a successful counter-invasion. The "invasion school" obviously has no high opinion of Russia's power to resist. Numerous experts publish thousands of words of comment and analysis of the military situation every day. It is not proposed to compete with them here. There are, however, a few points which may be worth making. The success of the Russians in defeating German "encirclement" tactics is fairly evident. They refuse to be overawed. Their defence of Odessa (until it ceased to be a useful military undertaking) and their defence of Leningrad and, lately, of Moscow indicate that the Germans and their allies are not remarkably successful in stationary warfare. It is sometimes suggested that the Russians are likely to abandon Moscow. Simultaneously we hear that the Germans are not anxious to capture it. My opinion (and it is purely a personal opinion) is that both insinuations are wrong. Of course, an opinion formed on psychological grounds by a non-expert and from a distance is not to be taken as gospel. At least, however, when the fate of all opinions is patently hazardous, it may be claimed that this is more fallible than most. Moscow is a symbol.

The French abandoned Paris partly because their Government had no guts and partly because it was a historic city. Historic cities are excellent things in peace time, but in war they are a serious handicap. During the heavy raids on London last year, some people in India and, perhaps, in England too, showed far more concern over the fate of Westminster Abbey, the Houses of Parliament, St. Paul's and Buckingham Palace than they did over the thousands of human casualties. The destruction, or even the threatened destruction of the irreplaceable creates strong emotions, either defeatism, as in Paris, or vengeance, as in London. It might appear at first that a more modern city like Moscow (which, of course, has historic monuments too) would more readily be abandoned. But this, I am convinced, is wrong. There was a time when Paris was a symbol of the French national will. It was so in 1870. It was not so in 1940. But Moscow continues to be a symbol. It is the expression of modern revolutionary achievement. What is modern can be replaced and built better than before. Physical destruction in this case produces no spiritual depression. What is symbolic of national achievement must be defended. Therefore there can be little doubt of the supreme importance to Russia of the successful defence of Moscow nor of the supreme importance to Germany of its capture. If the Germans fail to capture Moscow, it will be their heaviest defeat so far and, in all probability, the beginning of the end.

At the southern end of the front, the Germans are pressing on. It looks as if, unless they aim to press on through the steppes north of the Caspian, they will reach the Caucasus before long. Here, perhaps, there is a useful field for British intervention. The supply route through Iran, now reported to be safeguarded by a treaty with the Iranian Government, is bound to grow in importance. It seems probable, however, in view of national difficulties, that a serious campaign will not open in this theatre before the spring. On the desert frontier between Egypt and Libya the campaigning season is just about to open. The theories of the "invasion school" have been discounted above. But that does not mean that Britain will do no campaigning. The Middle East is likely to be the most profitable theatre of war. But Imperial and Allied strength in the Middle East is dependent to a large extent on conditions in the Far East. Having pointed out, by way of summary, that Russia will do her best to hold Moscow and an unbroken line running south-east from Leningrad to the Caucasus, with fair prospects of success, we shall pass on to the second capital question.

Reading the widely reproduced press comment about the A. B. C. D. front—it is surprising that Air Chief Marshal, Sir Robert Brooke-Popham, has not been assigned the initials of the late Chief Scout—one would imagine that war with Japan would be the best thing in the world. Let us get it over seems to be the attitude. As a reply to Japan's blustering tactics this is all well and good. It may even produce useful consequences. But it is absurd to suppose that the strategical situation would improve if Japan came in. The most sensible object of Far Eastern policy is to secure that Japan stays out without ambiguous intentions. Unluckily, this is not easy in present circumstances.

The Japanese point of view is intelligible. In the first place, it may reasonably be assumed that Japan would be no more pleased with a German victory than we should ourselves. But the mere possibility of such a victory compels the Japanese Government, *whatever its composition*, to take a realist and opportunist view of the situation. Unless Japan can be fortified with material resources sufficient to maintain her independence, she is protected from the threat of German domination only by

distance (which is decreasing) and by the might of the forces opposed to Germany. She would like to have a foot in both camps. Best of all, perhaps, she would like to realise her ambitions and, having realised them, to join the front to which she naturally belongs, the Anglo-American naval front. As things stand, however, Britain and the United States will not pay her insurance premium—China perhaps, Indo-China, Thailand and the Netherlands East Indies. Not only would such a bargain be immoral, but, so long as power politics govern international relations, it would also be unreliable, however strong and genuine Japan's desire to keep it. In Japan's own interests, her relations with her new allies could scarcely be less detached than they are with her present associates. She must be in a position to back the winning side, once she is sure who is going to win. "Too late" must be the nightmare of Japanese politicians.

It is sometimes suggested that, after the war, another war will have to be fought to turn the Japanese out of China. This should not be necessary if the principles of the "Atlantic Charter" are to govern international relationships after the war. Japan has shown herself adaptable, flexible and imitative in her foreign policy. In a world in which power is the most effective safeguard of national independence, she must struggle and grab with the best (or the worst). In an era of equal opportunity—if that can be realised—she would have no such compelling necessity. The Chinese "incident" could be terminated and only its costly and embittering memory would remain. Probably Japanese thought has not reached this stage of calculation. But there can be no doubt that a decisive Allied victory in the West would produce an apparent metamorphosis in Japan. Unfortunately, so long as Japan, for reasons of power, is bound to maintain a threatening attitude in the Far East, both the Russians and ourselves are unable to divert to the West those forces which would release Japan from the shackles of her dilemma. So, unless the negotiations in Washington result in reliable guarantees of Japanese good behaviour, little change in the situation need be expected at present, unless the Germans break through into Asia or are thrown back, or become obviously exhausted. It should not be forgotten that American trade is important to Japan.

There is little space left to discuss the German reign of terror (subjective as well as objective) in occupied Europe. It is horrible. It is revealing. It is, perhaps, going too far to assume that the plan to execute 100 Frenchmen for every German murdered indicates that the German forces of occupation are just one per cent. of the French population—although political arithmetic of this type is what one might expect of a German. It is, however, obvious that the Germans are everywhere losing confidence in their ability to keep Europe under control and that the New Order has failed dismally. If the Germans meet with any reverse in the East, even, perhaps, if they cease to advance, wide-spread risings may be expected. In the Balkans, over wide areas, the occupation has ceased to be effective, if it ever was. It would, of course, be premature to suppose that the Germans are already beaten. They are still capable of great enterprises. Africa may yet become the main theatre of war, as that timid power-politician General Hertzog anticipates. But if the forces opposing them continue to grow in strength and resources, the point at which they will be mastered cannot long be deferred.

To end as we began, American production, reinforcing British and Russian, is the key to victory.

PRICE CONTROL AT WORK

BY MR. P. R. VISWANATHAN, M.A.

THE present war has given rise to certain peculiar economic problems. In the light of the lessons learnt in the last war, measures were taken not to allow prices to soar up. This has been tried in various methods both in Great Britain and in India. But our study will treat mainly with the working of war economy in India alone with reference to price control.

In 1914-18, there was an attempt to finance the war partly by currency expansion and this led to high prices, which in turn brought about high wages and thus the vicious spiral was started in a way. It was thought the reason for the rise in prices did not lie only in currency expansion but there were also other factors, which contributed to the increase in price. The middle men, for example, speculated and carried a large slice of the profit allowing very little to the producer. When the Government had not stated any definite policy with regard to prices, forward transactions carried enormous profits at the initial stage and later forward trade was almost a wild goose chase.

Measures are now being taken to control prices in the light of the above lessons. To begin with, the Government in order to prevent any speculation announced in various methods that prices would be controlled and that attempts to raise prices would meet with punishment. But when it was said attempts what was meant was sporadic rise in prices quoted in a haphazard way by retail dealers on the news of outbreak of war. Thus a rise from the bottom was prevented and that was a right step too. But there was not a regular machinery to keep in touch with the retail prices or report about a rise. The village officers and other Taluq heads were entrusted with this complex problem. At the beginning it was reported that many of these men convened meetings of merchants and advised them not to raise the prices. This was to remedy the immediate trouble of a rise on the very news of the outbreak of war. When it was said prices what was meant was mainly agricultural prices chiefly food grains and not manufactured articles.

Later attempts were made to fix prices. What are the principles on which prices are to be fixed is a proposition that remains vague to the present day. Without statistics of production and trade at large, price control cannot be perfect, much less price fixing. Further a co-ordination of the provincial price control committees under the control of a central organisation is indispensable. Such a thorough control implies State interference with and control over private enterprise to a great extent. In the absence of such an active policy, any attempt at price control will be partial.

Considering the effects so far seen in India of such a policy of partial price control, there is a divergence in the price levels of raw material and manufactured articles. While the raw materials, mainly food articles, have been kept artificially at lower price levels, the latter, some of them necessaries, have shot up in price. It is true that a list of necessaries among manufactured articles is prepared and prices of them controlled, but many necessaries are not included in the list. Secondly; even in the case of articles included in the list price fixing is not worked on the basis of allowing a fixed uniform rate of profit for the various concerns, fixing a maximum limit for dividends or on any policy, which reckons the remunerations to the factors of production, which necessarily means collection of statistics; but prices are merely fixed from time to time at the market rate, which fluctuates on speculation, forward contract and the like and the consumer carries no benefit from such formal announcement of prices. Thirdly, the weightage in the price fixing committees of entrepreneurs and middle-men is disproportionately strong with almost no representation of agricultural interests.

But the reasons for this divergent increase in the prices of manufactures lie deeper. In the first place, manufacture has to meet the demands of wage increase; secondly, wear and tear has to be replaced at higher cost; thirdly, the increase in the price of raw materials is

not transmitted intact without further addition in the quotation of finished articles. Fourthly, on account of reduction in internal transport facilities and higher freight charges retail prices are bound to rise. Then again with the disappearance of foreign competition traders cannot resist an upward trend.

Looking at the control of prices obtaining at present, prices are fixed for every week by what are called prices advisory committees presided over by the Collectors of respective districts. For the city of Madras prices for essential commodities are issued every week. But notices were brought to the press of many cases of higher quotations, especially with regard to firewood casurina. There were complaints also from the public to the effect that even rice was sold higher. About the first week of August when the Price-fixing Committee issued the price of Nellore raw rice (old) at 3½ Madras measures per rupee, the actual selling price was 3¼ measures per rupee. In the following week price was fixed at 3¼ measures. This is a clear indication of the fact that the Committee simply issues nominally prices prevailing in the market.

On the contrary if prices are to be fixed, the Committee should have stocks at their disposal to sell at the fixed prices. All that has been done on the stocks side is to prohibit excessive stocking. Even for this prohibition there are not machineries for detection. On the production side no attempt has been made for an increase, without which reduced prices are not possible especially when imports have fallen on account of many reasons, chief of which is want of shipping facilities. It has thus been seen that the Government have no control over the stock position, much more so to increase the stocks. Under these circumstances price control has to be worked on a gradual scale. Further price fixing is a very delicate machine to be handled in a half-hearted way.

On working this delicate machine, the most apparent effect so far is a divergence in the prices of manufactures and raw materials. This price divergence is prominent in the cases of raw and manufactured jutes and cottons. Following tables indicate this divergence:—

Index numbers of whole sale prices in Calcutta

(Base 1914=100)

1940	Cotton Raw	Cotton Manufactures	Jute Raw	Jute Manufactures
Jan.	113	131	124	146
Feb.	110	124	130	130
Mar.	103	121	100	114
Apr.	108	126	99	111
May	79	124	85	97
June	68	119	80	94
July	82	192	63	95
Aug.	78	117	53	85
Sept.	80	119	53	101
Oct.	74	123	50	103
Nov.	81	123	52	106
Dec.	70	124	56	107
1941				
Jan.	68	129	59	108
Feb.	65	130	51	109
Mar.	74	138	56	131
Apr.	66	142	54	117
May	72	150	69	129
June	81	158	73	141
July	88	214	Nil.	Nil.

Then again even among manufactured articles the prices of sundry articles such as razor blades and the like emphasise this divergence by rising as high as 400 per cent. Many of such articles come under essentials, especially the chemicals used for cottage industries, which have to sell their goods at competitive prices with the large scale machine-made goods.

These in short are the effects predominantly visible under the present policy of price control. The Indian Sugar Syndicate again is now reported to be considering the possibilites of price-fixing for sugar-cane. Though the attempt is to bring the prices in Syndicate controlled area in a line with those in regions not controlled by the Syndicate, this is another of those attempts at fixing a price for an agricultural product without limiting the profit of the industry which consumes it.

Another important factor to be considered is the total volume of currency. Inspite of the oppositions to the efficacy of the Quantity theory, the volume of currency has a great effect, why, a determining effect on prices, especially in a country like ours, where

there is not the cheque habit but it is specie that flows out of the central bank for 6 months in the year and into it for the other 6 months.

Taking this point into consideration, note circulation on the eve of the war (August 1939) was Rs. 179'95 crores. In 1939-40 there was an increase in currency circulation (paper notes and coins) by Rs. 59'53 crores and in 1940-41 there was a further increase of Rs. 52'34 crores. After these additions, the total fiduciary issue as on October 3 stands at Rs. 303'67 crores, compared with the note circulation of Rs. 179'95 crores at the outbreak of the war. This increase in the volume of currency—almost a doubling of it—is sure to have an effect on prices. Therefore prices cannot be fixed at the pre-war level.

Further the exact ratio of increase in the volume of currency and that in prices is unknown even in a free market and much more so under a partially controlled price system. But one thing is certain and that is, under a doubled volume of currency agricultural prices cannot be fixed at the pre-war level. Prices are sure to increase to a certain extent. Then why not give the benefit to the agriculturist also?

Any attempt at control of prices should be thorough and all embracing. Any partial attempt or a half-hearted measure will import into the economic structure certain defects which becoming chronic will be a problem for years for any post-war reconstruction measure.

Speaking the other day in the third price control Conference, the Hon. Commerce Member stressed the complexity of this problem. He seems to have felt the impossibility to attempt to regulate the price of even one of the 500 varieties of cloth produced in India by various mills. A full report of the deliberation and discussion of this point was not available to the Press. But the outcome, as reported, was the consideration of a suggestion to put in the market one or two varieties of "Standard cloth" like Dhotis, Saris and Longcloth at controlled prices to the poorer classes.

If the suggestion was approved the question would be considered. It is not known whether the Conference has approved of this suggestion. Even if it has approved, which by itself is a doubtful question, who is to take charge of the production of this standard variety? Since the price will be controlled it will have no attraction for manufacturers, especially when larger profits are available in producing other varieties. Then it will mean a compulsory quota system for all mills.

Then again the question of both adequate production of yarn for the handloom weaver and of prices of various kinds of yarns was said to be a little more intractable. All that the Conference could do in this case was to say that the Government would take the necessary steps.

Coming to the causes that have led to this increase, the Commerce Member himself says: "In the case of manufactured articles, prices had advanced because exports had to be made to countries in the Middle East." This is a clear indication of the fact that the rise is not due to an increase in the cost of production but is due to increased demand, which has led to the profiteering of the middle men. Traders and manufacturers argue the case of increased cost of production. It has been admitted by the Commerce Member himself that agricultural prices have been more tractable and that the Provincial bodies have been able to control the prices. It is clear again that the increase has not been from the bottom, namely, due to a rise in cost of production, but the start has been from the top, namely, the manufactured articles rising first and then a slight rise in agricultural prices. Added to this the Government have worked at the tractable prices and left alone what they are prone to call "intractable prices". The result has been, as shown above, a great divergence in the price trends of agricultural commodities and manufactures.

Now the problems presented by these two are not the same. In one case it is a matter for controlling a rise, while in the other, namely, in agricultural prices the case is for a reasonable return for the producer, at the present level or at even a higher level, without the middlemen carrying the whole or a larger slice of the profit. This does not seem to

have been realised by the Conference, and the problem which was wrongly considered to be the same as in the case of manufactured articles has been left to the Provincial bodies.

One of the solutions suggested is an increase in production and the Rice Committee has put forth a proposal for bringing 1,000,000 acres under improved varieties of crop to raise production by 10 per cent. in three years.

But this cannot solve the problem. On the whole it is evident that the Government have failed to take the responsibility on themselves. In the case of coffee, by the promulgation of an Ordinance they ensured a fair return to the planters on the creation of a surplus pool. This was possible for the Government. Why not then protect the interest of the poor Indian agriculturists also? The Burma Government, for example, has taken control of the whole of rice export and have decided to purchase the whole of the coming year's cotton crop in order to ensure the producer a fair price. Even in India, because the price of timber for needs of the Southern Command were higher, the Department of Supply have taken control of the timber supply.

The Government of India will be shirking their duty and responsibility if they do not take a similar step to purchase these raw materials, ensuring a reasonable price to the agriculturist and eliminating the middle men element. This step is warranted all the more by the position of raw cotton, which after the freezing of the Japanese assets has reached a deplorable state, with stocks accumulating and prices crumbling down.

In Madras City, again, the prices of firewood have become intractable. The Prices Advisory Committee has fixed the price of firewood casuarina, interior, per gundu at As. 7; but the actual price at which it is sold is not less than As. 9. Besides the demand for charcoal by the buses, the tenders for firewood called recently by the South Indian Railway Company are likely to afford greater scope for speculative middle men.

The problem for various commodities thus are different and they cannot be dealt with in one uniform way. The following figures taken from the records of the Department of Commercial Intelligence and Statistics will show the price trends of commodities—trends which are not the same even among food products.

Index numbers of wholesale prices in Calcutta by groups of articles.

Prices in July=100

	AUGUST, 1939	JUNE 1941
Cereals	83	114
Sugar	162	139
Tea	140	227
Hides and Skins	63	71
Metals	142	199
Building materials	123	127

While the price of cereals has increased, that of sugar has decreased. Tea price on the contrary exhibits an abnormal rise. To deal with these different problems of different commodities only the Government are the competent body. If the Government shirk to take the full responsibility of purchasing the crops, some permanent defects in the economic structure will be the result and any amount of legislation later will not be able to get rid of these defects.

Coming to the prices of yarns, following is a list of pre-war and war time wholesale price of yarns in the Madras market.

Description	Mar. 30, 1939	Oct. 10, 1941
40 s Coimbatore (19 lb. bundle)	5- 9	13-8
Madura ,,	5-14	not quoted
90 s (5 lb. bundle)		
Coimbatore	4-2-6	10-1-6
Madura	4-6	10-1

Compared with these abnormal rise in the prices of yarns are the following pre-war and war time commodity-prices:

	Mar. 30, 1939	Oct. 1941
Groundnuts (per candy of 531 lb.)	24-8 to 25	28-8
Groundnut oil (per candy of 509 lb.	43	67
Coconut oil	53-8	73
Sugar (per bag of 2 cwt.)	30-10-9	28-12-9

WHAT IS SOCIAL WORK?

BY MR. J. P. GUPTA, B.A., LL.B.

(Research Scholar, The Sir Dorabji Tata Graduate School of Social Work, Bombay)

TO-DAY we see a sorely troubled world driven by intolerance, prejudices and greed with complex problems of such magnitude that they almost defy understanding. There are a large number of persons who are incapable of solving their problems without help from the society. Unfavourable circumstances and environments are at the root of almost every situation in which an individual fails to make satisfactory adjustment. Pleasant home, fresh air, sunshine, abundant pure water, wholesome food, healthy recreation, human affection, educational opportunities, congenial occupation, security and participation in a community life are generally the desirable elements which are required for normal surroundings and their absence may, in general, be termed as unfavourable.

It is really pitiable that a large portion of our population is devoid of such favourable circumstances. The industrial revolution has shaken the ancient self-controlling and economically independent communities and to-day we are surrounded by ignorance, hunger, and disease. The big industrial cities that have come into existence have attracted the village agriculturists to the city bringing the disintegration of village communities. In the place of Indian villages, where the village, the caste, the family gave people security, status and a feeling of neighbourliness, it has given us the modern congested cities like Bombay, where men come and go as the labour market demands; where the bonds of mutuality are completely severed and neighbourliness does not exist.

In our cities, few but the wealthy can afford pleasant homes with sufficient air and sunshine. The commercialised recreation that is present in cities is a source of demoralisation. Employment too is uncertain and a large number of them are daily marching to the factories trying to find work and not finding it. Human affection has decreased with the disintegration of family.

Educational opportunities are restricted to a few only and the community activities do not exist. Says Norton William:

> These groups are particularly subject to the vicissitudes of life and many of them will continue to be so even after society has done everything within its power to minimise chances and hazard. There are the feeble-minded and the insane, a large percentage of whom can never be self-supporting nor self-managing. There are the vast number of anti-social individuals ranging all the way from those with mild personality difficulties to those who commit the most serious crime. There are the aged who find themselves without savings; there are orphans, widows with small children, the congenitally handicapped, and wage-earners who are ill or disabled. Besides these individuals victims of misfortune, there are those whom capricious natural forces or an unstable economic and social scheme may throw into dependency whenever a catastrophe occurs. A drought or a flood, a war, an economic depression, or even progress in invention and organisation may suddenly reduce great numbers of the population to a state of need.

These impoverished people at the moment are numberless and we want for them security and a good life. Social work begins where education, industry, the state, the church, the family have failed to provide the individual with what he needs for adjustment to social life. It seeks to repair the evils wrought by unemployment, low wages, bad heredity, illness, poor environment, ignorance and immorality. It is an attempt to introduce into modern life the principle of mutual aid once characteristic of a simpler and less specialised type of life. Social work can be traced back to the care of the wounded in the tribal fights, construction of wells, tanks and *dharamshalas* or maintenance of schools and hospitals and the starting of general feeding-houses and alms for the needy by the individual, the caste group or the state.

"By social work is meant any form of persistent and deliberate effort to improve living or working conditions in the community, or to relieve, diminish or prevent distress, whether due to weakness of character or to pressure of external circumstances. All such efforts may be conceived as falling under the head of charity, education or justice, and the same action may sometimes appear as one or another according to the point of view." Social work is organised to serve

those who have failed or are failing in their social adjustment. In other words, it is the sum of all the efforts made by the society to provide for its members when the established institutions have failed.

There are two aspects of approach and solution of these problems. The one is the relief measure—"the mere feeding of the hungry, the clothing of the naked" without reference to the final effect of the method of the relief on the recipient or the positive promotion of social welfare. This method makes no further attempt to prevent the evil by attacking the conditions which are responsible for bringing these sufferings. This sort of work is at present being done by charities and individual philanthropy in India. The other type is the constructive type which is of a more recent development, and primarily deals with the rehabilitations of the sufferer or a well-planned scheme. It does not believe in only immediate relief and no more; but in the removal of the root-cause so as to make the beneficiary stand on his own feet. The social worker makes a study of the causes of the misfortune be it poverty, dependency, sickness or delinquency and what not by direct contact with the client as also by assembling and analysing all the available information from the client's family, friends, employers and other social resources of the community as schools and hospitals, and prescribes the treatment to strike at the root-causes of the trouble so discovered. Each case is studied and treated individually as no two individuals are alike in their problems and psychology. America is a pioneer of this new concept. "Social service or social work as understood in the United States is that form of persistent and deliberate effort that helps the individual (or family group) to make satisfactory adjustment to his environments. In another aspect it attempts to provide those aids of living which make for a richer and more wholesome existence. In still another aspect, social work through scientific research is searching out the cause for human distress, measuring the incidence of poverty, ill-health and delinquency, etc. or seeking an evaluation of the methods of treating these ills and the character of the results achieved. Finally social work is engaged in reform. Through legislation, improved administrative procedure and public education, the struggle to improve living conditions and promote social justice is carried on. As the social worker in his daily practice and through research becomes conscious of wrongs and inequalities, he seeks a remedy and becomes an active protagonist of the changes needed to achieve that end". Thus there has gradually come a change of concept in the philosophy of social work so much so that while early philanthropists thought in terms of the poor and the handicapped alone, at present we think in terms of people on all economic levels who are not self-sustaining economically, mentally or morally.

Dr. Radha Kamal Mukerji delivering the first convocation address at the Sir Dorabji Tata Graduate School of Social Work said:

> The essence of social work is to fight anti-social attitudes and behaviour through the re-establishment of a suitable community organisation which may re-define the social situation and gradually re-build the life organisation for persons who have suffered loss of status.

Social work as a profession is different from other professions in three respects, *viz.*,

1. It takes into account the multiple needs of the individual and treats all the needs as a unit. In other words, a social worker accepts a wider responsibility for his client than any other profession as he makes efforts to meet all the needs of his client and does not pass them on to others.

2. There is a continuous change in the concept of what is essential for human welfare. Moreover, there being no planned distribution in social work and the work of education, home, medical, psychiatric and state agencies, which are closely related to social work, so anything left by such agencies is taken by social work.

3. The services rendered by the social worker to the client are not paid by him but by the society.

Motives of Social Work.—People do social work with different motives. Some take it as a religious duty towards the weak

for the salvation of their own souls, some on principles of social justice, some with humanitarian ideal being moved by the pain and suffering of the people, some with political motive to gain power, some for general progress of the society which is being retarded by the members lagging behind, and some are responsive to advance in scientific knowledge and are interested in exploring the possibilities of modifying human lives to the advantage of both the individual and of society.

> The reasons that people subscribe to the community chest or to individual charities are three: one is that prestige in the community demands some evidence of social disinterestedness and generosity from those who can afford to give; the second is that prestige is often achieved through generous gifts by those seeking social position; the third is that there is a genuine emotional response to those in distress which is characteristic of humanity.

Its Objectives.—The scientific social work has two objectives: the present and the ultimate. The present aims at prevention of the physical suffering due to sickness, accidents, cruelty or poverty or due to group injustice, economic insecurity, crime and waste, by the removal of their causes through setting up wholesome environments. The ultimate aim of social work is to make the individual self-supporting so that he may not require the help any more, as also to modify the social institutions and social activities so as to promote a more normal and richer life. The goal in view is to the individual as best as he can be and the community to become the finest and fullest expression of social life that it can be.

For the fulfilment of these objectives, the social work aims at:

1. The adjustment of the individuals and groups to their environments; and

2. The improvement of conditions which make adjustment difficult for many persons.

Both these aims are interdependent and a balance between the two is required for improving the lot of these sufferings. Sometimes the individual is to be fitted to the situation while at other times a change is to be brought about in the environments so as to be beneficial to the individual. It has been realised by all social workers that improvement of conditions causing maladjustment should be the central aim of social work, but still most of the work is devoted to help the individual to get along under the present conditions. It is due to the fact that social welfare programme is usually supported by persons who believe that present conditions can be improved without any radical departure from the present institutions and customs. They are not in favour of attempts to make fundamental changes in the existing economic and social structure. Equally it is due to the welfare programme being misunderstood by the general public. To the ordinary man it means a programme for the helpless, the defective, the diseased, the criminal and other non-social group. They do not include in its concept the opportunities of working with normal people under normal conditions. But as the aim of social work is to bring substantial improvement in the cultural and material progress of society and the creation of a closer and more personal relationship between all classes of the community, the social work programme is essential for all as the conditions which bring maladjustment in individual not well equipped socially may also be responsible for slowing down the rate of general social progress. Public health work raises the standard of health throughout the country, compulsory education ensures general literacy, enlightened business seeks to prevent unwholesome way of work and living and so on. "A social point of view means consideration of the whole problem as an affair of the effect upon all the persons concerned of each possible alternative, and choice of action in accordance with the estimated balance of interest".

Division of Social Work.—The varied activities of social work carried on by religious, humanitarian, educational and patriotic agencies can be classified under the following four main heads:—

Case Work.—It seeks to effect better social relationship by dealing with individual one by one. In America, Europe and England, there are case working agencies known as family welfare or child welfare societies. The former are working to rehabilitate or improve the

families not adjusted to their environments on account of physical, racial or economic difficulties, while the latter take care of the dependent, delinquent, defective and abnormal children in their homes, in school, in court and in institutions.

Action ranges from the humblest services, guided by affection, patience, and personal sympathy to such radical measures as complete change of environment, the organisation of resources, where none existed before and the re-knitting of ties long broken.*

Group Work.—It includes such activities as recreational work, club, boy-scouts, red cross, neighbourhood, etc., to prevent maladjustment and to build up social unity.

Social Reform.—It concerns with the improvement of social relations through social legislation and propaganda as prevention of child marriage, factory legislation, etc.

Social Research.—It includes collection of data in order to re-interpret them for use in social reform, group work, and in case work.

Case work serves it by effecting better adjustments between individual and their social environments; group work serves it by dealing with people face to face but no longer one by one. Social reform serves it by affecting man betterment through propaganda and social legislation; and social research serves personality by making original discoveries and re-interpreting known facts for the use of these other forms of social work.†

Training for Social Work.—The social worker is the person to whom the client looks for advice upon all possible resources of relief—medical, physical, legal, educational, recreational, economic and so on. To know what remedies are obtainable is a task of no small responsibility calling for a thorough knowledge of both the client and the community combined with skill in adaptation. The skill is not inherent in a social worker but requires a special training. It is irrational to imagine that while the physical ailments of an individual requires the services of a professional medical man, the social, moral, and economic maladies can be safely entrusted to individuals whose only qualifications for the task is enthusiasm or benevolent intention. A social worker without training is just like a mariner without a chart and there is every possibility that he may do incalculable injury to the cause and to the very person for whom he works.

Communities can be built or re-built by a scientific tackling of the problems by the social worker technically called social engineer. It is not so easy to build or re-build communities composed of living rational beings as the construction of roads and bridges, etc. This requires an exhaustive knowledge of human characteristics and of the effects of environments upon individuals. Skill in personality adjustment can only be acquired through experience, while capacities of the individual may be brought forth and increased through class-room work. So the course of study should comprise both theoretical and practical instruction. In India, the Sir Dorabji Tata Graduate School of Social Work is the pioneer institute in this direction combining class-room work with field-work under supervised instruction and direction.

* Richmond: What is social case work, pp. 255-256.
† Abid p. 259.

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THE PROBLEM OF INDIA

BY "A NATIONALIST"

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AFTER two years of war the demand for clarification of war aims is as insistent as ever. What is known as the Atlantic Charter, with Mr. Churchill's foot-note to it about the exclusion of India from its ambit, cannot pretend to be the last word on the subject. It is not the Congress and the Indian nationliasts alone who are pleading for a frank and definite statement of what Britain intends to do after winning the war; the more thoughtful among Labour and Liberal groups in England and a host of independent intellectuals have expressed themselves unequivocally on the urgent need for a definite enunciation of war aims. Nay more. The time is come, we are told, when "we must actually take the first definite and unequivocal steps towards the new world order under the leadership of men who are known passionately and sincerely to desire it. *And we must do this before, not after, we can hope to end the fighting*". That is their contention.

In a Penguin special—"Where do we go from here"—Prof. Harold J. Laski contends that only a European Revolution can overthrow Hitler, and Great Britain must take the lead in that Revolution. He argues that the way to victory lies through the revolt of the masses against the conquerors in the occupied countries. But this result will only come if those masses are given hope; and the way to hope lies through the demonstration by Great Britain herself of the will to begin "even in the midst of war, the building of a just and equal society." The mass revolution of the kind envisaged by Prof. Laski may be a far-fetched idea and too dangerous to be attempted in the very rigorous conditions of life imposed on the conquered countries by a strong and vigilant military power; but there is no doubt of the potent influence of a striking British demonstration of altruism in a world of selfishness and greed. And how better could this be done than by a cleansing operation in the Empire itself—in the most pivotal part of the Empire—India?

India stands before us to-day demanding the right to self-government as clearly as ever America or Ireland did, demanding freedom from our paramount power as unmistakably as Poland or Czecho-Slovakia demand freedom from the paramount power of Germany over them. There is not one popular leader in India, with a serious following behind him, to whom we can appeal for support of the continuance of our paramountcy. Year by year, to maintain it, even in the revised form of 1936, we have to resort to special powers, the exercise of undemocratic authority, the wide use of the power to imprison and to flog. The few Indians of position we can produce to applaud our rule are men whom we have elevated for that purpose, who, without that elevation, as both we and India know, would be against us and not for us.

The character of our rule in India, continues Prof. Laski, "maintained in defiance of Indian demands has long stained our reputation for plain dealing all over the world. Until the advent of Hitler and Mussolini, it was the classic example of imperialist exploitation". After referring to the Act of 1935 which ingeniously "multiplied every protective device discoverable of reaction", Prof. Laski proceeds:

We announce that we shall put no obstacle in the way of Indian freedom; we only ask that all Indians of every sort shall first agree upon its pattern. And since that agreement is not forthcoming, we continue to govern India for our own purposes. Meanwhile, in the name of the Indian people, we ourselves take this and that decision on its behalf; and then proudly thank India for its generosity to us; or accept this gift or that from one or other of the Indian princes—their method of insuring their further protection from us—which we know is a gift mostly wrung from the misery of their unhappy subjects, and then exhibit these gifts as the proof of Indian "loyalty", I do not know how far we deceive ourselves by this technique; empire possesses a large capacity for self-deception.

This, however, cannot deceive the Indian people. It is therefore clear, he says, that "the solution of the Indian problem depends upon the reality of our determination to agree to its self-government". If Britain is really in earnest, there is no reason why it cannot begin to operate "within a year of the conclusion of peace".

But as long as every vested interest in India is, like the Moslem interest, encouraged, openly or secretly, to believe that it will get better terms from dependence upon us than from a real

attempt at accommodation with other Indian interests, of course agreement between them is not forthcoming. We patronise these dissidents from unity in the same way, though much more subtly, as the Conservative Party has so long patronised the separation of Ulster; and with the same evil consequences.

For the gains that would be available to England from a free India, bound to her like the Dominions by no ties other than her own choice would be immense.

It is not only, as we have been made aware, that such an India, even in the stage of its approach to freedom, would give us a wealth of aid in the war-effort that we cannot dare, under present conditions, to exact from her. It is not only that such an India would free us from necessities of coercion which, when they issue in events like Amritsar, bedevil our domestic politics. It is not only, further, that a free India can begin that fuller exploitation of her own resources which her present service to our vested interests at so many points restricts and constrains. It is also that, freeing India now, we remove from the post-war years a problem that will, because it will grow in intensity, hamper by the attention for which it will call our capacity to deal with our own immense issues of reconstruction. It is, above all, because the recognition by us of India's right to freedom is the supreme announcement we can make to the world that we have done, once and for all, with the older imperialism.

Nor can this be delayed. For the trouble about this war is, as Sir Richard Acland shows in his vigorous plea for action—in "Unser Kampf"—that it is the second war to make the world safe for Democracy and fit for heroes to live in. None of the promises made during the last war has been kept. The disillusionment is too keen for people to put much faith in promises. But an ounce of practice is better than a ton of promises.

If our people can adopt the new morality and authenticate their change of heart in the eyes of the world by a change of government, they can save themselves from their present dangers. It will only be necessary yet further to guarantee our good faith to the world by a few quite simple, but unequivocal, preliminary steps in the right direction.

What then should the new Government do?

It should appoint, as Secretary of State and as Viceroy for India two men who are known to be determined that British economic and political control in India shall end at the earliest possible moment. Community problems in India no doubt present difficulties which are very useful to those who do not desire to abandon our control. But in the hands of men determined that they should be solved and backed by a government equally determined, they would be overcome. The fact must be faced that the new Viceroy would have to encounter the fierce opposition of all those Indians who enjoy the highest rewards of the present order, just as we should at home. This opposition would have to be overcome.

For, Sir Acland contends that we cannot persuade the people of Germany that we are fighting to free Europe unless we set out at once to free India.

They will believe we are fighting to preserve our Colonial possessions and theirs unless we set out at once to transfer these possessions to the only people who have any right to them. They will believe we are fighting to hold them in military subjection unless we set out at once to create a system in which no one can hold anyone in military subjection.

Though Mr. Churchill has seen the wisdom of adding other aims to the one aim of winning the war, he seems yet too hardened a Tory to be able to rise above the prejudices of his class. Doubtless he has proved himself a great War Minister; but his recent declaration in Parliament that the Atlantic Charter does not cover the case of India and Burma, though by no means surprising to us, is certainly not helpful in the way of either solving the Indian problem or accelerating war effort. It is quite understandable that Mr. Churchill and Mr. Roosevelt were more concerned with the fortunes of the occupied countries now under Nazi domination, but that is no reason why the British Prime Minister, fully alive to the futility of old promises and pledges that have remained unredeemed, should still harp Amery-like on the same formula. It does not require a Churchill to repeat the old slogan:

We have pledged by the declaration of August 1940, to help India to obtain free and equal partnership in the British Commonwealth of races subject, of course, to the fulfilment of the obligations arising from our long connection with India and our responsibilities to its many creeds, races and interests.

Something more than this unimaginative slogan is expected of a bold and dynamic leader like Mr. Churchill, if he is not altogether an over-rated statesman whom the fortunes of war have raised to giddy eminence. These so-called responsibilities would, of course, continue to the end of time. And they naturally serve as an excuse for withholding the legitimate rights of a whole people.

WAR AND THE CEMENT INDUSTRY

BY MR. T. V. SUBRAHMANYAN, B.A.

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THE present cement industry in India owes very much to the last Great War. Prior to 1912, there was practically not a single cement factory in India. The demand for this constructional material was also very limited at that time, in view of the fact that few knew about the potentialities and uses of cement. Except in cities and towns, cement was quite a 'new substance' to the country folk, who in their characteristic conservative nature paid more importance to the 'Lime Mortar' than to this grey dust. The few demands that emanated from the Public Works Department and other contractors were entirely met by cements imported chiefly from Great Britain, Italy and Japan. The price of such imported cement was also not favourable for the buyer to indulge in cement concrete construction.

It was the firm by name South Indian Industrials at Madras that first attempted at manufacturing cement in the year 1902. Although for all theoretical purposes it can be said that the first bag of cement was produced by this Company, the actual production and distribution of cement on a commercial basis came into vogue only with the starting of the Indian Cement Co. at Porbandar in the year 1912. The output of this factory was very limited in the initial stages and the sales were also not encouraging owing to the fact that people were after British cement and were not used to the new Indian made product, although the latter exceeded the British Standard Specification for Portland cement.

In the year 1914, the Great War broke out and this put a temporary stop to the import of cement and other materials from foreign countries. This was really an opportunity for the Indian cement industry to come forward. During war time there was also more demand for cement within India than in normal times. When import of foreign cement was more or less shut out, people had naturally to go in for the Indian cement. India could now supply her own cement without any competitors. In keeping with the demand, two or three more factories were opened in the course of another three years since the opening of the Indian Cement Co. Experience in using Indian cement revealed its high quality and earned a reputation of its own which, in after years, has been fully established.

Advancement in constructional study, call for more buildings, business houses, factories, transportation facilities, etc., all have collectively contributed to the progress of the Indian cement industry, which had received the first stimulus from the 1914 War. After the completion of the Great War, there has been a surprisingly rapid growth in the number of cement concrete buildings throughout India, especially in cities and towns. With better knowledge of this building material coupled with the availability of concrete mixers and other relevant requisites, there has been a growing demand for cement for the construction, not only of buildings but also of other structures like bridges, dams, roads, culverts, etc. To cope with this ever increasing demand it was found necessary to open more factories. A decade had not elapsed since the great War before there appeared about nine cement works in India all working to their fullest capacities.

All these factories having their sites in central and upper India, distribution of cement to the southern parts of India, though possible, was not very economic. Consequently foreign competition was still going on in full vigour in the coastal cities of South India, like Madras, Tuticorin, Negapatam, Cochin, Calicut, etc, However with the establishment of the Shahabad Cement Works at Shahabad and the Coimbatore Cement Works at Madukarai, distribution became more successful and cheaper. There was also a gradual decrease in imported cement. Many small and large concrete projects now began to appear in South India, of which Mettur Dam is a fine example.

Side by side with the increased production of cement, there has also been a marked development of the working knowledge of

this material. As a result of research study and experience, cement revealed itself to be a unique constructional material that can be used with success in an endless number of ways. For irrigation and water supply purposes, for ornamental structures in gardens, for many agricultural requisites, etc., this substance became an 'inevitable companion' of architects and and farmers. In this connection it is necessary to remember that for such a rapid spread of knowledge among the public about the many utilitarian aspects of cement, the efforts of the Concrete Association of India has been mainly responsible. Consequent upon the propaganda work done by this institution, the Indian Cement Industry steadily advanced and the consumption increased. The Cement Marketing Co. of India peacefully marketed the product of the various factories and catered cement at uniform moderate rates throughout the length and breadth of India.

At this stage, the condition of the Indian Cement Industry was very encouraging and promised a bright future. There was a striking harmony between the demand and supply, The quantities of foreign cement imports were getting less and less.

With a view to eliminate foreign competition completely and to cater Indian cement at cheaper rates, those who were connected with this industry put their brains together and as a result of which it was decided to amalgamate and centralize the administration and sales of the various individual companies into a single Associated Cement Companies. This consolidation was put into effect in the year 1936. The labours done in this direction were not in vain. The output of many factories was increased. A few more factories were opened for more economic distribution of cement. The Cement Industry thus began to flourish very pronouncedly.

The scope in the field of cement industry, as has been revealed by the prosperity of the Associated Cement Companies, now invited other financial magnates to enter into this field and try their fortune by opening other cement factories in competition with the A. C. C. Thus commenced an unhealthy internal competition which, to a slight degree, disturbed the hitherto consolidated condition of the cement market. Publicity work on both sides went on in full swing. There was a profusion of pamphlets, posters and handbills describing the qualities of cement in almost every hardware and cement merchant's shop in India, Owing to the rate war, the prices of cement were not steady but fluctuating. This contest was not altogether favourable to the smooth progress of cement industry.

The rate war, however, did not last long. The competition might have continued for some time more, but at this period the European War broke out (1939) which enhanced the prices of many materials required for the manufacture of cement. Naturally the producing cost of cement went high. Without undergoing loss, rate war was not worth attempting at. The demand for cement has been also increasing astonishingly. For many war purposes cement was required. For repairing docks, for protection of buildings, construction of roads, air-raid shelters, etc. etc., cement was needed. Enquiries have been coming even from ports other than in India. The attention of the cement producers was now to be directed more to meet the urgent need of the country than in waging rate war. Commercial magnates of both sides now joined together, an understanding was reached between the various companies, the sales of the competitive concerns were taken over by a central organization as before, the selling prices were revised and once more normal conditions were restored for the mutual advantage of the consumer and the seller and the cement industry at large. This understanding and agreement between the competitive concerns have rendered this thirty year old cement industry of India full fledged and strong. If the prosperity of an industry marks the advancement of a nation, surely the Indian Cement Industry is one of India's valuable assets of which everybody is to be proud.

Thus we see that besides the collective labours of many businessmen and financiers, War has also contributed to the present thriving state of cement industry.

THE MODERN WOMAN

BY 'OMEGA'

I do not share the widespread prejudice against the modern woman. She is a creature more sinned against than sinning. I have heard a lot of diatribe against this youngest daughter of Eve and while I know she is strong enough to defend herself, I must take up the cudgels for her and tell my men friends straightway that this sort of malicious propaganda cannot stop the emancipation of women. For long man has been the lord and the master of the Universe. He has kept women in leading strings and denied them even their elementary rights. They have been treated as chattels, as hewers of wood and drawers of water. They have been subjected to an age-long and systematic victimization. But even a worm does turn. And thanks largely to modern education women are now finding their feet, ousting menfolk from their monopolies and threatening their hegemony both inside and outside the home. I have every sympathy with the weaker sex in this fight against the forces of evil. I have an unstinted admiration for their achievements and wish them godspeed in their Herculean task. I am sure my friends who are uncompromising enemies of feminist advance will call me names and declare me a Quisling. But I don't care. I prefer to err in the company of the fair.

And let me now examine closely some of the charges against the modern woman. Here is a wonder of wonders! Men of conservative ideas—the diehards of the old school—are scandalised at the sight of modern girls going to schools and colleges. Why has she partaken of the fruit of the Tree of Knowledge? Had she not everything she desired, in that Garden of Eden—her home, children to play with, parents to serve, a husband to love and servants to rule over? What more did she want? Why did she venture out of doors? Had she not enough to do with washing and cooking and sowing and bringing up of children? Well, this kind of talk will not do. It is purest rot. Happily, it is limited to a few cross-grained fogeys who can neither learn nor unlearn and whom nobody takes seriously. The woman has definitely come out of the veil. She cannot be confined eternally to the four walls of the house. Nor do modern educated men, if I have read their mind correctly, want life-partners who are mere automatons. They want companions—thinking and alert beings—and not mere valets. They will have nothing to do with votaries whose only offerings are a cringing servility. Most unhappy marriages of today are due to serious temperamental differences between the husband and the wife. The husband is a university educated man with a bias for learning and academic discussion. His wife is a complete ignoramus, steeped in conservatism and superstition. She does not understand reason. I am speaking particularly of Indian homes where tragedies of hopeless incompatibles among married pairs are not infrequently witnessed at the present moment. The 20th century husband is often yoked to the 16th century wife and the result is unhappiness for both. The old-fashioned girl who is nursed and brought up in an antediluvian atmosphere swears by untouchability and superstition and a host of meaningless ritual. She cannot keep pace with the modernist ideology of her husband who applies only the test of reason and common sense to the many problems of life. And there comes the inevitable clash with its many and deep sighs and sorrows. Believe me, this is not at all an exaggerated picture.

But, on the other hand, we are warned against a potential danger. It is the hyper-educated wife. People who ought to know better look askance at a university girl. We are told that a girl with an academic mind is a misfit at home. She develops a stubborn and inflexible outlook which is a serious handicap in the every-day problems of the home. For a young man higher education has a definite value. It gives him balance and poise. It teaches him discrimination and develops common sense. But send a woman to the university and the result is a complete 'ossification of the common sense'. I am using the expression which Mr. Gilbert Frankau employed in the columns of the

Daily Mail recently. Hear the advice of this famous novelist: "One of the best wives and mothers I know took honours at a famous university and still teaches there. Nevertheless, if I were lucky enough to have a son, and he were one of those very rare sons who would take his father's advice about matrimony, I should most certainly counsel him against choosing a hyper-educated wife." While this man is all for higher education in the case of males, he is not prepared to extend that liberalising influence to females. Probably he thinks that what is sauce for the gander is not sauce for the goose. I do not agree with this doctrine of exclusiveness. It is another instance of man-made tyranny against which the woman of to-day has raised her banner of revolt. University education cannot be allowed to remain a forbidden fruit for women. I remember following a controversy in the press in which it was asked: "Do Quadratic equations make better wives?" The most fitting answer given to it was: "Do Quadratic equations make better husbands?" I think this is an entirely wrong way of looking at female education. Some people believe that all education imparted to women should tend to make them better wives and better mothers. And that which does not serve this purpose is useless, if not worse. I do not subscribe to this philosophy. The object of education and, particularly, higher education is to set people thinking independently besides filling the mind with a mass of learning. The pity is that most people encumber their brains with a heavy load of useless knowledge which is so much lumber, but do not add one grain to their common sense or understanding. That is mostly the fault of educators. We want teachers of the right type. It is wrong to suppose that while university education must do good to men, it is bound to spoil women. Given the right and proper opportunities, women have done splendidly well and beaten men on their own ground.

But here is something more serious. It is a masculine revolt against modern marriage. Says the young man of to-day: "The modern girl does not want children. She cannot cook; she can't or won't mend her husband's clothes; she does not intend to sit at home. Why should I marry in order to take a girl (and always the same girl) to the pictures?" Let us pause and consider. Do modern girls hate children? I remember a friend telling me: "The woman of today shrinks in horror from the thought of large families except for her dogs and the ultra modern variety would rather have a Baby Austin than a baby." That is nicely put, but is it the whole truth? Motherhood is and must continue to be the strongest of all feminine emotions. Nature has not yet uprooted it from the female breast. But the new woman wants regulated families. She is opposed to a rabbit-like multiplication. Her learning and experience have told her that mere numbers do not constitute strength and it is quality more than quantity which matters in life. This is a valuable lesson which is unfortunately lost on most parents who glory on counting their children by dozens and whose only contribution to the world is to be judged by the number they have added to its population of hungry mouths. What the world needs, and India particularly, is not more children but less. And it is a happy augury for the future that the modern woman knows her responsibilities in the matter. So far she has been a helpless contributor to an ever-increasing growth in her family with a correspondingly diminishing standard of life. If Nature has given woman the gift of motherhood, it must be wisely employed. This God-given capacity should not be squandered in producing a chain of babies who are merely the symbols of their parents' lustful folly. And then who has to bear the full brunt of this game of procreation? Alas, it is the poor woman. Upon her has fallen the Biblical curse: "Unto the woman the Lord God said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." And thus have followed the throes of conception, confinement, and delivery. Would that man had a trial of it for a change, he would surely understand things better! I congratulate the modern woman on her resolve to have the fewest possible children. Why should not man suppress

the beast in him, or take adequate precautions? So this charge against the new woman has failed and she is honourably acquitted.

The second complaint against the modern girl is that she cannot cook, nor can she darn or mend clothes. Why, you are really hard on woman if you expect her to do all this, or treat it as a measurement of her usefulness. Unfortunately, we are led to believe so from time immemorial and it is difficult to drive out old convictions. A young lady, home for the holidays from college, was in great glee over her success in her recent Exams. "Papa," she said, "you ought to be very proud of my reports and to be more satisfied with my high marks in political economy, fine arts, music, logic, and languages." "So I am," replied the parent, "and your general success in life seems assured if your future husband can show testimonials from his school in housekeeping, cooking, nursing, mending and the use of the sewing machine, I think you may be very happy yet." I should think it is an excellent idea. So far man has had too much of the soft jobs, sitting at the desk, writing notes or signing cheques while the poor woman has slaved for him in the kitchen or the laundry. Why not try a change? Where is the horror if men are made to push prams in the streets or do the washing or handle a needle or try cooking in the kitchen? Nevertheless, I refute the charge that the modern woman would not do any of the domestic duties. She would do them much better than her ignorant sister of the past, when the mood is on. But she would have none of those male commandments. She is definitely opposed to the dictatorship of man in the home. She prefers government by consent but if there is going to be any dictatorship, it will be here. And what is this charge about sitting at home? The new woman has discarded the *parda*. She has come out of the veil. She will certainly not sit at home. No, never. "I have made up my mind," said the husband, "to stay at home." "No, that cannot be," said the wife. "I have made up my face to go out." She must go out, with you or without you. Is she not entitled to her full share of the fresh air and the sunshine and the open spaces? Must these continue to be man's monopoly? Will you deny her even Nature's plentiful gifts? And as for good company and the club life, the late hours and the pictures, are they entirely a masculine property? So far woman has been systematically ousted from them under a well-planned man-made organisation. But things cannot go on like that eternally. I am glad the modern woman has put her foot down on man's injustice. She will assert herself. She will make her presence felt. She will rise to her full stature. Dare you stop her? She will move heaven and earth. She will ring the welkin with her cries.

And please don't find fault with the new woman's make-up. Does she not look charming in her modern outfit? Do not these powders and cosmetics add to her perpetual grace and loveliness. According to a genial observer, "the modern woman has begun her emancipation by shaping herself at both extremities—cutting her hair and shortening her skirt." Science has put in her hands the most up-to-date methods of conquest over Nature. Not for her any ugliness of body or form! She can get her face lifted, her nose shaped, her hair dyed, her eyebrows pencilled, her lips coloured and her nails manicured. There is also the plastic surgeon at her beck and call. By a little operation here and a little grafting there, he will transform an ugly witch into a bewitching damsel. And why do you quarrel with my dear Miss 1941, if she carries a looking-glass and powder puff in her bag in one hand and a parasol in the other? And supposing she likes to flaunt in loose trousers and a tight coat which are a part of male attire, why do you stare at her in open-mouthed wonder? Rather pat yourself on your back, for, is not imitation the best form of flattery? And now I arrive at that final question: Is not the modern Eve a thing of beauty and joy for ever? I think she is. And even if you think otherwise, please keep mum. Silence is golden. Or speak at your peril and be prepared for a hard hammering with soft fingers. Meanwhile, I take your leave wishing you Good Luck.

Self-Entertainment: The Lost Art

THE ACID TEST OF EDUCATION

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

(*National College, Trichinopoly*)

WHAT a sorry spectacle we have of a city population on a holiday! They glibly talk of making themselves merry by *pleasure-seeking*; but what they really do is to *buy* pleasure, not *seek* it. There is a world of difference between *seeking* our pleasures by our own exertions and *buying* them ready made in the market. We *buy* our pleasures when we pay our money to see a skilled performance, say, a tennis or football match or a picture at a cinema or a musical concert. We *seek* them when we learn to do something skilfully ourselves. The pleasure that a man enjoys through the exercise of his own skill excites our admiration, and surely there is no pleasure comparable to that.

Curiously enough the idea that to keep busy in some creative and congenial work is the first condition of self-respecting life has come in precisely with the increase of labour-saving devices. In these days of labour-saving machinery and greater clamour for lesser hours of work, the fine art of happy and wise self-entertainment becomes imperative. Today when education is universal and when leisure has become not simply an opportunity but a problem, it is of the utmost importance to make a proper disposal of this surplus of time in activities personally enjoyable on the one hand and socially valuable on the other. When mechanised industry is destroying the field for personal skill at the labour end of life, it becomes indispensable to recover the lost field at the leisure end of life. The greatest social danger confronting us today is the growth of a vast multitude of people in all classes of society with no skill to exercise either for their own enjoyment or for other people's benefit but with plenty of leisure at their disposal and with plenty of money in their pockets for the purchase of ready-made pleasures.

DEFECTIVE TRAINING AT SCHOOL

This abuse of leisure in adults is a result of lack of training in entertaining oneself while at school. Not having learnt as children to fill their leisure-time with living interests and creative and joyous hobbies, the low-class workers seek the toddy-shops to find recreation from their unattractive work, while the more wealthy classes resort to gambling-houses, race-courses, brothels, etc., to fill their spare-time. This is a great defect in our educational system; the school work should be so arranged as to fill a child life with real living interests, with the love of *doing* things, *making* things, or of adding to his store of knowledge by some use of his *hands* or eyes.

The individual busy at work is safe both in mind and body. But doing something under compulsion merely saps vitality. Therefore it is that there is greater demand today for more leisure so that the workers may escape from the *ennui* of forced and monotonous labour. The problem before us now is, how are we to keep the uncreative routine of our work from the infection of boredom?

Leisure should not be thought of as if it were an unoccupied part of our life. Rest is only a *change* of activity, not its cessation. But man is truly active

only in those activities which are done *freely*, that is, during his leisure-hours. Leisure always invites to active effort, not passive enjoyment or mere relaxation. He must not be a creature of another's will but be his own master; and the effort must be spent on something not merely productive of good but good in itself. It opens to the ordinary man a sphere of free activity, free not only in the sense that it is fully and indisputably voluntary but also in the sense that it takes him for the time out of the narrow circle of purely personal cares into which the pressure of circumstances tends always to drive him.

SKILL AND SELF-CONTROL

Knowledge is usually taken to be the aim of education; but knowledge is never complete until it issues in some kind of corresponding skill, in some capacity for doing excellently what we know accurately. Of course, skill is a thing of endless variety—skill of the hand, skill of the brain, skill of the whole body, skill of conscience, skill of the heart. Music, art, literature, drama, humour, short story and novel-writing—any one of these might furnish a field for the exercise of one's skill. Gardening, carpentry, pottery, cutlery, cane-work, weaving, tailoring, bee-keeping, photography, etc., are skilful forms of occupation to fill the leisure hours. Man has need for creative expression—a release of his innate powers to recreate himself, to have the sense of well-being, in a word, to entertain himself; and the secret of self-entertainment is the skilful occupation of his leisure time.

The great task of education, therefore, is the acquisition of skill; it not only occupies your spare time and effectively drives out the devil whose workshop is the idle brain; it is at the same time the training ground for the acquisition of self-control which is at the root of all virtues. Skill and self-control go together; hence education can have no higher object than that of developing skill, whether it be the skill of the body or of the mind. A man who has no skill that he can exercise when he is free is almost inevitably a man who is not a master of himself.

IMPORTANCE OF HAND-WORK

There is today a lot of discussion about freedom in schools. Children delight in all sorts of creative activity; and the scope for real freedom is to be found in manual labour which is the field for initiative, resourcefulness and inventive powers. Education, therefore, must be released from the imprisonment within books and take the form of making things and doing deeds. Schools must combine manual training and book-learning and make the students do things with their hands. Washing clothes, cooking food, drawing water from wells, growing vegetables, cutting wood and a thousand odd jobs for our homes are interesting in themselves; they not only keep us fit and strong, but also develop skills which will be in need almost every day. These are hard work, and thus we get the habit of taking pains which is the foundation of character as well as of success in life. Manual work is a method of discipline and even of absorption and rapture. Dignity, poise, courage and order are the fruits of hard work. The only way to escape discontent and the sense of utter failure in life is to forget oneself in some form of satisfying manual work. The dignity of hand-work and the desire to do something useful must, therefore, be developed in the young pupils by giving them training in clay-modelling, card-board work, furniture-making, coir-work, toy-making, wood-carving, needle-work, embroidery, and other kindred arts.

REFORMING THE CRIMINAL

By Mr. H. D. SALDANA, M.A.

(Government Inter-College, Jhang)

ORDINARILY we think of a criminal as a person who has committed a serious crime or who is accustomed to support himself by means of unlawful practices. Whichever of the two categories the criminal may be placed in, the society generally looks upon him as a person whose mode of life is, to say the least, anti-social and who is potentially, though not actually, harmful to the society. Society does not feel secure so long as the criminal is at large. To ensure its safety, the society wants the criminal effectively punished, either by means of a fine, or imprisonment or both.

GETTING RID OF THE CRIMINAL

The question of questions is: Can Society get rid of the criminal? If so, how? The machinery of law, elaborate and terrible as it is, with hanging and incarceration, is helpless to eradicate crime. It does not prevent, it does not cure. And yet we know that prevention is better than cure. However, the problem of crime prevention is not completely met by hanging or incarcerating the criminal in a spirit of revenge. What then must we do? The only prophylactic method lies in reforming the criminals. And the reformative method must be applied not only within the prison walls to those who have sinned against society, but also outside the penitentiary to the potential criminal.

REFORMATORIES

Places where juvenile criminals are unmade are the Reformatory Schools and Borstal Institutions. The young criminals who are ordered to serve their periods of sentence in such places are there especially looked after. They are taught useful trades and receive elementary education to be enabled to earn a decent living after being released. They go out reformed, and if the teaching has been effective, there is rarely any lapse. Plastic as the mind of the juvenile criminal is, it readily affords the educator a chance to mould it into a desirable shape. Of course, the educator must know the principles of Psychology and apply them to re-educate the erring youth. The curriculum of studies in a Borstal Institution or a Reformatory School aims at two things: (1) Making the juvenile criminal sufficiently literate; and (2) enabling him to learn a trade or craft by following which outside the walls of the penitentiary he can earn a decent, honest living and become a useful, law-abiding citizen. Literacy by itself cannot be looked upon as a panacea for all social ills. If that were the case, there would be no criminals at all among the educated societies. But the light of knowledge, to which the only approach lies through literacy, is bound to lead one to distinguish what is good from what is evil, and this knowledge will more often than not make the possessor shrink from criminal acts. Knowledge is a power against evil. The practical side of the juvenile offender's reform, consisting in his learning a trade or craft, liberates his potential energies for creative work. The human mind is so constituted as to feel a sort of pride in even the slightest achievement, and the erstwhile convict who fell an easy victim to criminal propensities, now feels he can do something useful. This feeling, this thought makes a different person of him. He is

no longer an outcaste, regarded with fear, suspicion and loathing by the Society, but a useful member of it, able to earn an honest, independent livelihood and contribute his mite to the sum-total of the social good. When a spirit like this has been instilled in the mind of the young delinquent, it emancipates him from the possibility of relapsing into crime.

THE CRIMINAL'S MIND

Truly speaking, the working of a criminal's mind is not different from the working of the mind of an ordinary member of human society. It may be the desire for applause, or the will to power, which has forced him to adopt crime as a method for gaining recognition in society. Some sort of an inferiority complex, rooted deep in the sub-conscious, has been demanding compensation and resulted in the choice and commission of crime. As soon as he is convinced that there is a better way of winning the respect and applause of those who matter, he is sure to follow that way. He could not do so previously. This weakness put him inside the walls of a prison. But the prison proves to be a delightful place where instead of being flogged, abused, and starved, that is being made a hardened criminal, he receives sympathy, kindness, light and learning, all aimed at his reformation.

He grows to be ashamed of himself and grows out of his criminal tendencies to become a useful citizen. If, after his release from the penitentiary, he is treated with contempt, is shunned or avoided, all the sublimating endeavours are sure to be nullified. The society has no right to say: 'once a criminal, always a criminal.' Let Society give him a chance, and he is sure to justify the society's trust. Mr. Henry Ford, perhaps the greatest employer of skilled labour in the world, was the first man to employ those who had undergone a sentence, short or long, and has not had a single occasion to complain that he ever made a mistake in employing a released convict. Mr. Ford's example deserves to be followed. The Prisoner's Aid Societies are doing very commendable work in this direction by helping convicts, after their release, to find honest employment.

ORDINARY JAILS

Even in ordinary jails, where grown-up convicts are lodged to undergo their sentences, efforts have been made to introduce adult literacy so as to divert the minds of prisoners from criminal thinking, and by giving them an elementary grounding in three R's, to enable them to find some slight pleasure and diversion in the printed word. This combined with the training or practice in various crafts, such as carpet-weaving, rope-making, carpentry and paper-making, is sure to effect a change in their outlook on life as they come out of the prison walls after undergoing the terms of their sentences.

Good conduct in the jail often earns the prisoner a small reduction in the length of his stay there. If the period of stay were to be reduced in proportion to the acquisition of knowledge and learning, or the efficient pursuit of a trade or craft—these two being made an important part of the good conduct of a prisoner—literacy and skill in craft would be more speedily and enthusiastically acquired. More and more prisoners would earn remissions of periods of incarceration and thus a proportionate decrease in the prison expenditure would result. But this should only be a side consideration. The main achievement would lie in the reformation of the criminals and a consequent decrease in crime.

THE ETERNAL SPIRAL

By Miss W. M. MARTIN

BOOKS and articles on popular science describe "spiral nebulae" as being "worlds in the making". May not these be fully developed solar systems like our own?

We are given to understand that the sun's rays "pour out into space" in all directions, at right angles to the sun's surface. Can this be possible? The sun turns on its axis just as the earth is said to do; can it then, being a revolving body, emit anything at right angles to its surface? Is it not more likely that the sun pours its tremendous energy into space, not perpendicularly from its body, but *in a spiral*, and that the spiral nebulae that astronomers see and photographs portray for us the manner in which a central sun sends out its energy, enveloping its entire colony of planets, and the power of the sweep of the spiral, carries the planets around it in a circle (their orbits)? The stupendous energy emanating from the sun would keep the planets from getting too near the sun, and the whirlpool of the spiral should tend to prevent them from leaving their orbits, somewhat like the way leaves in a small ground whirlwind are carried rapidly round and round, only the whirlwind is a fitful thing and the energy from the sun is powerful and constant. This would explain in a more understandable way the "mystery" of the sun's "gravitational pull" on the planets.

Scientists say that the sun is dying, or growing cold, or that they do not know how its heat is maintained; they talk of shrinkage and the like, but may it not be that, as matter is indestructible, (and if, as explained above, the sun's energy sweeps round in a spiral), all the sun's "matter" returns to it again, *plus* other meteoric stuff picked up in the "sweep"? As the equatorial region of the sun is known to revolve faster than its north and south poles, this matter would most probably return to the sun at its poles and be again driven out from its zones of greatest activity—the equatorial region.

As all things in the mighty cosmos function on the same principle more or less, each planet, too, must function on the same plan. Our earth must give out its atmosphere of gases at the equator and receive them back, *plus* the sun's energy in "cold flame" at the poles. It does not seem possible that the sun's "direct rays" could burn one, it would appear rather that the gases in our atmosphere burn the sun's particles, thereby causing heat, and as there are more gases given out at the equator than at the poles, the equator is therefore hotter. The notion that the equator gets the "direct rays" of the sun and is torrid on that account seems pure nonsense, the sun is too far to operate in that way.

Then again, on a yet smaller scale, there is the proton with its electrons sweeping round it in ceaseless motion. Here again is the phenomenon of spiral movement and the return of elements to their source.

The writer is but a lay thinker and puts forward these theories as offering possible explanations of solar and cosmic phenomena. These ideas may have been discredited long ago, or they may be somewhat new, in any case they seem plausible and of general interest.

THE FAITH OF THE ARTIST

By Mr. K. CHANDRASEKHARAN, M.A. B.L.

"THE Kingdom of Art, like the Kingdom of Heaven, is within us. That is to say (translating a figure of speech into another figure of speech), the habitat of art is in a region of our nature above the paraphernalia of its expression in form. But within that region there are levels of ascent or descent from the lowest feelings and thoughts to the highest inspirations and illuminations. According to the height from which our inspiration and illumination fall will be the power and lustre of our artistic expression. Conversely, the nearer such expression is to the nature of its inner source, the more fully will it absorb and transmit the special qualities that we identify as beauty; and the contemplation of these qualities and the ideas associated with them will lead us back to the hill-tops on which they take their rise." Indeed, as we peruse this volume,* we get the bracing, pure air of the hill-tops in our ideas of the form and spirit of art.

Dr. Cousins is an important name to conjure with in India in connection with the new movement to preserve our ancient treasures. Apart from his love of arts in general and his own creative talents as a poet, his great experience of life is revealed in many a chapter of these collected essays on the faith of the artist. We have only to take a passage here and a passage there to prove convincingly how his mind always lives apart from the rest in its artistic refinement. For instance, he says: "Art purifies by its search for and exhibition of essentials, and essentials are never impure. Sex, for example, is essential and pure. Sexuality in thought and feeling is non-essential and impure. Where non-essentials are, Art is not." This clears up the ground for receiving more such clear ideas. He is strong in his advocacy for a place to art in our education. He is again strong in his opinion that 'art should occupy a position of at least equal importance with science, because of its service in both the expression and control of the most dynamic force in human nature, the force of feeling'.

But to the average reader many of the ideas contained in these pages may strike to be far above him. But a book on art can never be intended for the average mind, for art is as much a science as any other subject and needs absorbed pursuit. The more one is educated to appreciate the peculiarities of an art and the technique that preserves its individuality, the greater will be his response to them even when they are of a different origin. For instance, Dr. Cousins tells us how the peculiarity of the Indian Art appealed to some foreigners while he was on a tour in Europe with certain exhibits from his own art-collections. The reason, according to him, for the great appreciation that some of his collections elicited from the foreigners is, that "they gave delight to a different audience of art-lovers, not because they found in them copies of reflections of their own art, but something different, something illustrative of the law of life, the law of inner unity and outer diversity of internationality in spirit and nationality in expression". There is a further interesting episode which he narrates to show us how, in 1928, a collection of Indian paintings which he exhibited at Geneva proved a great success to his mission. The President of the School of Arts there made three discoveries as to why those Indian paintings captured the hearts of all art-lovers. They were: "Discovery number one was 'mystery' in even the paintings of the student-artists; number two, the spirit of 'consecration' in all the paintings; number three, behind the paintings 'a great civilisation'." These three discoveries every art-lover would understand to be the essential three for a proper and fundamental approach to any real appreciation of good art, because, in other words, these three are the 'technique' 'temperament', and 'tradition' in every art.

In the chapter on 'Practical Art', Dr. Cousins touches upon the real issue when he says 'inspite of all that has been written on art, there is still in the general mind a suspicion that art is an

* The Faith of the Artist. By Dr. J. H. Cousins. Kalakshetra Publishing House, Adyar.

affliction of peculiar people and has no substantial value', Nowhere can this be more correct than in India at the present day, because there is 'the downward pull of force generated by groups, who through the successful exercise of appeal to the lower nature of humanity, assisted by a social organization based on exploitation instead of brotherhood, have debased the creative power and deflected the interest of humanity'. And as a result we find a great indifference to correct standards in arts and particularly in the Indian Arts of painting and sculpture.

In the closing pages of this book, there are three chapters entitled: "The Nature of beauty", "The Expression of beauty" and "The Fulfilment of beauty" which really help our understanding of what beauty is. Rightly does the author point out how and what our reaction should be to pictures done in the Indian style. He says: "The expression of beauty in the canonical art of India is twofold—first the beauty of content, that is, a calling up of religious and philosophical associations that give to the Hindu mind the aesthetical experience with which beauty is associated; second, the beauty of form, which is also a product of association in which a modification of the measurements and limbs of the human figure has been accepted for many centuries. If sculptures and paintings fulfil these requirements, superficial beauty is not regarded as important." Many persons, who are yet doubting the value of Indian Art because they feel the lack of true perspective and anatomical symmetry in the figures depicted in the paintings and sculpture of our country, can find in the above quotation the answer to their long cherished vague doubts.

Dr. Cousins has much to say about every one of our allied arts, like music and Bharata Natya. Writing about music, we come across an interesting episode about an American musician's experience when listening to Indian Music. He writes: "But the American musician who got the shock in Tokyo, got an illumination as to musical time in Madras, when Abdul Karim, at a private performance, beat out for him at my request the *tala* of a piece that worried the visitor with what he regarded as its lack of any 'time' that he could get a hold on. The Indian singer counted out a bar of fourteen beats in a succession of positive and negative pulsations—1 (blank); 1, 2 (blank); 1, 2, 3 (blank); 1, 2, 3, 4 (blank). The American musician declared that he had entered a world of rhythm of whose existence he had never had the faintest notion."

This graphically brings out the wonderful development in Indian *tala* system, and we are only too grateful to Dr. Cousins for his genuine perception of the beauties of Indian music. Again, speaking about the musical instruments, there is a significant passage which gives us an idea as to the wide and varied knowledge of Dr. Cousins about things Indian. 'In the development of instrumental means for the expression of beauty in music, India has not been behind other nations, and has given the cross-blown flute and violin-bow to world music.' About Bharata Natya, the classical Indian dance, Dr. Cousins gives the correct impression when he says: "Its technique is elaborate and exacting, and calls for rigorous disciplining of the entire nature of the dancer. Its movements are under strict 'critical control', though with a margin for individual variation, that is, mere movement is subjected to rhythmical repetition, and to design in position in relation to the earth. From these conjoint elements in the dance a rich beauty is received."

We can go on adding such apt and lucid statements from him about art in general and Indian Art in particular. The vast erudition upon which this volume is based is clear from the number of works mentioned in the bibliography to this volume. Dr. Cousins, like many others who have begun to entertain grave doubts as to the future of art in our lives, echoes the true voice of concern when he says 'life without something of enlargement of desire beyond bodily satisfactions can only become an articulate animalism; and without discipline can only relapse into savagery'. Nothing can be more true and really touching the question whether art is essential to life.

INDO-CEYLON PROPOSALS

BOTH in India and Ceylon, the report of the Indian and Ceylonese delegations to the recent exploratory Conference in Colombo has been published simultaneously. This is a welcome move, for it gives the public an opportunity to discuss the provisions and suggest methods of making the proposed Agreement more agreeable to the parties concerned. For it will be remembered that the indecent haste with which the Burma Agreement was rushed to the final stage made it all the more unacceptable to the public, who were taken aback by the extraordinary nature of its provisions.

The failure of the Delhi negotiations in November last had given us a foretaste of the nature of the difficulties ahead of the Indian delegation. And the inclusion of two non-official public men of the standing of Sir Mirza Ismail and Mr. T. R. Venkatarama Sastri in the delegation gave the Indian public no little satisfaction that our cause would be represented with earnestness and competence.

But the problem of reconciling diverse and often opposing views, however well intentioned, is by no means easy. No unbending and absolute standard of self-righteous advocacy would meet the realities of the situation. More than once in the course of the Conference, negotiations threatened a break-down. It would have been pitiful if the Indian delegation had returned empty handed. And the Conference set to work in a spirit of mutual give-and-take only determined to spare no effort to adjust differences and come to a settlement, not altogether objectionable to either party. The result had necessarily to be a compromise, and compromise solutions are seldom satisfactory. The Indian delegation is therefore not unaware of the defects of the settlement which are apparent, but it represents the maximum of what could be achieved under the very exacting conditions of the situation.

But to appreciate the delegation's difficulties is not to endorse their solution. For the Ceylon agreement has all the lineaments of the unfortunate Burma transaction. Even a casual perusal of the draft proposals will show, writes Mr. P. Kodanda Rao in the *Hitavada*, the organ of the Servants of India Society,

> that the Indian Delegation have resiled from the position taken up by the Government of India in November 1940, when the negotiations between India and Ceylon broke down. In November last the Government of India held firmly to the view that "full citizenship should be conferred on all Indians who can furnish proof (*a*) of 5 years' residence in Ceylon; and (*b*) of a permanent interest in the Island, both tests to be satisfied by some set of easily ascertainable facts". They insisted that the tests should be "specifically set out and not be left to the judgment of individual officers, which is the case at present". They asked that "every Indian now in Ceylon must be allowed to settle in Ceylon permanently if he so wishes".

In the present proposals the Indian Delegation have abandoned that position. The proposals very closely approximate to the proposals of the Ceylon Delegation in November 1940, which were not acceptable to the Indian Government then.

The joint report deals with a number of important points: immigration, re-entry, quotas, franchise and certificates; and the cumulative effects of the many restrictive provisions will be to send a good part of the Indian population out of the island and condemn those who remain within to an inferior type of citizenship. Full citizenship can be claimed only by a very few and the process of discriminating domiciles of origin from domiciles of choice seems by no means easy in the maze of regulations and restrictions that govern the procedure. The Standing Emigration Committee seems to have already made its proposals modifying certain objectionable features of the Report.

Inspite of these defects, the Report supplies the basis of an Agreement by further negotiations. Public opinion has already expressed itself unequivocally on certain vital provisions of the Report. It is to be hoped that the two Governments will be guided by such opinion and make a final effort to arrive at an agreement more satisfactory to the parties concerned. It will then be a fitting footnote to the age-long continuity of the cultural and historic relations between India and Ceylon.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Dr. Jayakar on Separate Electorates

Since the Sapru Conference, the Rt. Hon. Dr. Jayakar, who has resigned from the Privy Council with a view to take his full share in public life in India, has carried an intensive agitation to resolve the present deadlock. He made more than one speech in Madras, urging the need for a revision of the Congress programme of Satyagraha and demanding the cessation of the one man rule in the Provinces. But there is one part of his speech which deserves particular attention of the authorities in view of the ceaseless slogans from high quarters that we must all first agree before we can expect anything in the way of freedom. That agreement is impossible, says Dr. Jayakar, so long as Britain holds the key. "Is it sense," Dr. Jayakar asked, "to expect unanimity in a country where the seeds of disunion were planted deliberately?"

The seed of prolific discord and distrust was sown in 1892. Lord Morley, while yielding to Lord Minto, it should be remembered, said that it was destruction of democracy that it would sow the seed of disunion, that they were sowing the Dragon's teeth and the harvest would be very bitter, and that England would some day have to make amends for the mischievous wrong by undoing the whole arrangement of religious minorities voting separately. Having begun that process with all its evil consequences, now they said, that India was divided. India was divided to-day as an inevitable consequence of the vicious system of separate electorates. A European friend of his recently said that if Japan should conquer England, the Japanese could by the introduction of this same vicious principle destroy British solidarity in 10 years. The thing started first with weightage, then it was increased weightage; then they had the Fourteen Points; then came the Poona Pact and the Communal Award which reduced the strength of us Hindus in Bengal from 80 per cent to 50. Now, the theory was trotted out that Muslims were a separate nation and that the only condition under which "the two nations" could live peacefully was to separate them and cut up the country. The rapidity with which the whole of this doctrine had come before the political public within the last two years was surprising. It was only after the Congress Ministries "foolishly gave up the seat of power" that this doctrine had been propagated and he did not know where it would end.

That is another weighty reason why, in the opinion of Dr. Jayakar, Congress should go back to office.

Travancore "en Fete"

Travancore was *en fete* for over a week last month in connection with the birthday celebrations of H. H. the Maharaja. The occasion synchronised with the completion of 10 years of His Highness' rule—a period marked by substantial and all-round progress in the State. The decade has witnessed a steady development in prosperity and general welfare. At the State Banquet in honour of His Highness, Lt-Col. Murphy, the Resident, referred to some important and far-reaching measures such as the throwing open of temples to untouchables, the Travancore University, the Pallivasal Electric Scheme and the general improvement in roads and transport system. These measures have set the State on the road to lasting prosperity.

The Birthday Week also witnessed certain memorials of permanent interest. Of these mention must be made of the new Tuberculosis hospital which was opened by Seth Ambalal Sarabhai; the Maharani's statue unveiled by His Highness himself and the Sir C. P. Ramaswami Iyer's Shastiabdapurty Memorial Hall, which was opened by Sir Mirza Ismail as an appropriate memento of the people's tribute to a great Dewan.

Sir Sikandar's Volte-Face

Mr. Churchill's recent speech denying the applicability of the Atlantic Charter to India has had strange repercussions in India. Even a thorough-going loyalist like Sir Sikandar Hayat Khan, Premier of the Punjab, was dismayed and disappointed by the Churchillian damper. Sir Sikandar called on the Premier to make another declaration "in simple, unambiguous terms and without being hedged in by avoidable qualification". Mr. Amery replied in the same old formula and reaffirmed Churchill's declaration that India was outside the ambit of the Atlantic Charter. Sir Sikandar's reaction to this is amazing. He says this is "quite satisfactory".

Sir Sikandar must have infinite capacity for self-deception to be satisfied with Mr. Amery's latest.

A University Labour Corps

Travancore, the youngest of Universities, has taken quite a new and forward step in forming a University Labour Corps, which rightly lays emphasis on training in useful manual labour and gives military training in addition.

"It has already produced conspicuous results in getting rid of the superiority complex which is apt to divide the educated classes from the masses of India. His Highness is the Colonel-in-Chief of the Labour Corps and His Highness the Elaya Raja the Colonel. Started under such auspices and helped by the leadership and the ungrudging services of Principals, Professors and Lecturers of the various Colleges, a great future can be predicted for the Corps which, amongst other things, has already had a marked influence on the life and outlook of the student population."

The dynamic energy of Sir C. P. Ramaswami Ayyar is responsible for many striking and progressive experiments and the formation of the University Labour Corps is one of many such.

Freedom for India

Mr. Amery's complacency in regard to India is evidently not shared by the more thoughtful section of his own countrymen. The voices of Edward Thompson and Sorenson have from time to time rung clear amidst the dim of diehard outbursts. There is growing evidence of support from progressive Britishers. In an admirably worded letter to the *London Times*, Sir Francis Younghusband pleads for a more forward policy in India. "We have blundered badly in India," he writes and goes on to say:

> We are a great enough people to stop higgling over this matter and do the big and gracious thing. It may 'lose' us India, but we shall have gained our own soul.

The case for the freedom of India is put with convincing trenchancy by Mr. Lionel Fieldon, former Controller of Broadcasting in India, in the columns of the *New Statesman and Nation:* What in a nutshell is the quarrel between Britain and India, he asks, and answers:

> Just this—that Indians want freedom just as much as we do. . . . That is why we have flung Nehru and five thousand more into jail—not because they are enemies or fifth columnists, but simply because they want India's freedom to be one of the aims of war.

Mr. H. G. Wells, Professor Haldane, Julian Huxley, and a host of others, who are not professional politicians, are equally disturbed by the trend of events in India. At a recent meeting at the Savoy Hotel, they urged the application of the Atlantic Charter to India, Mr. Wells pleading "that the people of India should have the same civil liberties as the people of Britain".

That the situation is actually deteriorating in spite of pompous official denials is borne out by Sir George Schuster's plea for a small Committee to "hammer out" some basis of agreement. Otherwise, said Sir George, "we might be faced with a position analogous to that of Ireland, but immensely more difficult."

Gandhiji's Statement

The call for mass action will not come before the close of the war, says Gandhiji in the course of a statement reviewing the progress of Satyagraha.

Mahatmaji replies to various complaints reaching him regarding the number and enthusiasm of Satyagrahis, the treatment meted out to "C" class politicals, the policy of non-embarrassment, etc.

Advising discharged Satyagrahis that "there is no shame or harm in unavoidable delay" in re-offering Satyagraha, he asks all those who cannot go to jail to engage themselves in Constructive activity, because Constructive programme is an integral part of the national movement and therefore also of the Civil Disobedience.

"I do not share the belief that there is no life left in the Congress. Still waters run deep. Congressmen are too much attached to the Congress to let the institution die of inanity. There seems to be no life because we have no spectacular show in the shape of Parliamentary programme or mass Civil Disobedience. Things are going according to plan."

FOREIGN AFFAIRS

BY "CHRONICLER"

The War in Russia

IN spite of stubborn Russian resistance the Germans are reported to have penetrated the outer ring of Moscow's defences. The Soviet Government have removed to Kujbyshev about 550 miles south-east of Moscow on the Volga.

The new seat of the Russian Government—more frequently spelled Kuibishev and formerly Samara—is one of the principal ports on the Volga and is in the new oil bearing district known as a second Baku, which was producing six thousand tons of oil daily in 1939. A pipeline connecting Kujbyshev with the Caspian Sea near Emba was planned as long ago as 1930. Kuibishev is on the railway line from Moscow to Orenburg.

The most striking news from Russia, writes "Annalist", is the appointment of Marshal Timoshenko to the southern sector, while Marshal Voroshilov and Marshal Budenny are entrusted with the task of organising new armies in the rear.

This is a sign of confidence and not despair. It means that Stalin is satisfied with his ability to hold the northern sector and is able to devote the energies of the two of his ablest Generals to the preparations for a spring offensive.

Britain and Russia.

The Lords' debate on the Russian situation revealed the gravity of the situation in the Moscow front. The House unanimously passed a resolution expressing admiration for the heroic resistance of their Russian ally after Lord Beaverbrook had told the Peers that Britain and the United States had promised M. Stalin that they would immediately restore Russia's material losses from British and American supplies.

"Russia's position is grave but in many respects it does not differ from that which confronted us in 1940," said Lord Beaverbrook, "and for my part I believe that the Russians will be able to reconstruct their industrial resources just as we have achieved that result under the Prime Minister's leadership."

'Reuters'

The debate in the House of Commons on the control of 'Reuters' revealed the anxiety of the British public to save the great institution from falling into the hands of the "bold bad barons of Fleet Street." Mr. Clement Davies asked whether

the proposed sale of one-half of the issued shares in 'Reuter's' Limited by the Press Association Limited to the Newspaper Proprietors' Association Limited, as trustee for London Newspapers, has been considered in relation to 'Reuter's' being the main source of supply of overseas news to the British Broadcasting Corporation and of home and overseas news to Empire and foreign news agencies and newspapers.

And whether, in view of this and of certain facilities which 'Reuter's' enjoy, His Majesty's Government have considered making the continuance of supply to the British Broadcasting Corporation and those facilities being dependant upon the control of 'Reuter's,' being a representative of British interests and not merely of the Press.

Mr. Storey, Chairman of the 'Reuters' put it in the course of the debate that

it is certainly not in national interest that a section of the newspaper industry should be in a position to exert a dominating influence over a national institution performing so vital a function as 'Reuters' and enjoying such facilities as 'Reuters' enjoyed.

The Minister of Information, Mr. Brendan Bracken, was content with the remark that

His Majesty's Government are aware of these negotiations, but I have no statement to make at present.

The transaction has since been concluded. The general objection to the change lies in the fact that a few successful commercial magnates who have made their fortunes in other lines like beer or soap and who do not belong to the profession of journalism should be able suddenly to dominate a world-wide organisation like 'Reuters' and own it to further their own exploits. This is the cause of the extreme disquiet in many quarters over what they concern as a conspiracy among the Press barons. The Indian Press generally and Mr. Arthur Moore of the *Statesman*, President of the Eastern and Indian Newspapers' Association have also registered a strong protest against the change as the A. P. I. is also affected by the transaction.

President Roosevelt's Disclosures

In a speech at the Navy Day Banquet at Washington, President Roosevelt made some startling disclosures of Nazi intrigues.

Hitler has often protested that his plans for conquest do not extend across the Atlantic Ocean. His submarines and raiders prove otherwise. So does the entire design of his new World Order.

For example, I have in my possession a secret map made in Germany by Hitler's Government—by the planners of the new World Order. It is a map of South America and part of Central America as Hitler proposes to reorganise it.

Today in this area there are fourteen separate countries. The geographical experts in Berlin, however, have ruthlessly obliterated all existing boundary lines and have divided South America into five vassal states, bringing the whole continent under their domination.

And they have also so arranged it that the territory of one of these new puppet states includes the Republic of Panama and our great life line the Panama Canal.

This map makes it clear that the Nazi design is not only against South America but against the United States itself.

Your Government has in its possession another document made in Germany by Hitler's Government. It is a detailed plan which, for obvious reasons, the Nazis did not wish to publicise just yet, but which they are ready to impose on a dominated world—if Hitler wins.

It is a plan to abolish all existing religions—Protestant, Catholic, Mahomedan, Hindu, Buddhist, Jewish alike.

The property of all churches will be seized by the Reich. The Cross and all other symbols of religion are to be forbidden. The clergy are to be for ever silenced under penalty of the concentration camps, where even now so many fearless men are being tortured, because they placed God above Hitler.

In place of the churches of our civilisation, there is to be set up an international Nazi church—a church which will be served by orators sent out by the Nazi Government.

In place of the Bible *Mein Kampf* will be imposed and enforced as the holy writ. And in place of the Cross of Christ will be put two symbols—the swastika and the naked sword. The god of blood and iron will take the place of the God of love and mercy.

The President concluded with a stern warning:

Today in the face of the newest and greatest challenge, we Americans have cleared our decks and taken up our battle stations. We stand ready in the defence of our nation and the faith of our fathers to do what God has given us the power to see as our fullest duty.

Jap Military Movements

The change of Government under the new Prime Minister Gen. Tojo seems to mark a definite forward movement in Japanese military policy. Apart from the truculent tone of the Japanese spokesmen and the Japanese Press, there is every evidence of troop concentrations in different sectors. According to a Chinese military authority, the Japanese at present are maintaining 22 divisions of Manchukuo troops in Manchuria, while three or four more Japanese divisions are on their way to Manchuria. There are no important Japanese troop movements taking place in North China, but the Japanese are conscripting thousands of Chinese labourers for the building of a highway between Kalgaon in Inner Mongolia and Tolun in Manchuria, thus connecting Mongolia and Manchuria.

Between 50,000 and 60,000 Japanese troops are massed in Southern Indo-China, according to the Chinese spokesman and not over 100,000 as reported from Saigon. He said that 150 Japanese planes are at present concentrated at Saigon.



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April '42.

DIARY OF THE MONTH

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Oct. 1. Sir Sikandar, Punjab Premier, asks for time limit for Dominion Status.

—Three Power Conference concludes in Moscow.

Oct. 2. Gandhiji's 73rd Birthday celebrations.

—King's assent given to Postponement of Elections Act.

Oct. 3. Hilter, speaking in Berlin, justifies war on Russia.

—The Fadden Government resigns in Australia.

Oct. 4. Indian delegation to International Labour Conference is announced.

—Sir Shafat Ahmad Khan is appointed India's High Commissioner in S. Africa.

Oct. 5. Violent naval battle in South Atlantic is reported.

—Mr. Curtin forms new Labour Cabinet in Australia.

Oct. 6. Viceroy addresses first session of National Defence Council.

—C. R., Prakasam and Gopal Reddy are released.

Oct. 7. Germans batter their way to Smolensk.

Oct. 8. Mr. Duff Cooper arrives in Calcutta.

Oct. 9. Turko-German Trade Agreement is signed.

—Mr. Amery reaffirms Mr. Churchill's statement on Atlantic Charter.

Oct. 10. Lease and Lend principle is adopted by Britain to Russia.

Oct. 11. Battle for Moscow: Germans penetrate the rear.

—General mobilisation in Bulgaria.

Oct. 12. Report of the Burma Indian Penetration Commission is released.

Oct. 13. Gandhiji justifies Satyagraha.

—Russians evacuate Mariupoe.

Oct. 14. Sir G. S. Bajpai leaves for U.S.A.

Oct. 15. Sir Francis Younghusband indicts British policy *re.* India in the *Times.*

Oct. 16. Joint report of the Indo-Ceylon Talks is released.

Oct. 17. Sir M. Madhavan Nair is appointed Privy Councillor *vice* the Rt. Hon. M. R. Jayakar.

Oct. 18. General Tojo forms the new Ministry in Japan.

Oct. 19. Dr. Satyapal resigns his seat in the Central Legislature.

Oct. 20. Congress leaders meet at Wardha *re.* political situation.

Oct. 21. America grants credit to Russia for supply of munitions.

Oct. 22. Hon. U. Saw, Prime Minister of Burma, sees Mr. Churchill.

—The new Japanese Cabinet meet to discuss war situation.

Oct. 23. Burma-Indian Deputation meet members of Indian Legislature.

—Nazi assault on Crimea is reported.

—U. S. Senate passes Lease and Lend Bill, voting being 59 to 13.

Oct. 24. Nazi reprisals in France is reported.

Oct. 25. R. A. F. raids Rhineland.

—Germans claim Kharkov.

Oct. 26. Hitler receives the Italian Foreign Minister, Ciano, at his headquarters.

—Soviet troops evacuate Stalino.

—Communal riots are reported in Dacca and Bombay.

Oct. 27. The Assembly Session begins at Delhi.

—The Muslim League Party in the Central Assembly stages a walk out.

Oct. 28. Mr. B. G. Kher is released.

—Hindusthan League Executive meets at New Delhi, Mr. Jamnadas Mehta presiding.

—President Roosevelt warns Nazis that America is ready to resist.

Oct. 29. Mr. M. S. Aney explains India's exclusion from the "Atlantic Charter" in the Assembly.

—Sir Earle Page, Australia's special Representative, arrives in London.

Oct. 30. Germans claim that they have entered Crimea.

Oct. 31. Gandhiji in a statement refuses to change Congress programme.

The WORLD of BOOKS

WHO IS NOT A COMMUNIST? By M. R. Raju. Published by the Author, Elliot's Road, Mylapore, Madras.

The conflict between the Haves and the Have-nots is an age-old conflict. The author starts with the proposition that in a sense everyone is a communist, that there is birth-communism, death-communism and nature-communism. He traces the history of socialistic ideas from primitive communism, through utopian socialism to the modern scientific concepts. He has a special chapter on the development of socialist thought from Marx to Lenin. The book contains much useful information.

RADHA: A HINDU BELLE. By Innocent Sousa. Published by the New Book Company, Kitab Mahal, Bombay.

This is a novel of modern social life in India. The first three chapters deal with the evils of child marriage in this country and the promulgation of the Sarda Act. In the fourth chapter the inevitable Hindu priest and match-maker comes on the scene and the story of Radha, the grown-up daughter of Harish-chandra Mahajan, gets moving. Radha is nineteen years old and of course there is the problem of the dowry. The father is a poor clerk. But Rs. 2,000 is found. The marriage between Radha and Bajirao Patwardhan is duly celebrated. It turns out to be unhappy and tragic. Bajirao becomes a gambler, spendthrift, drunkard and libertine. He ill-treats and deserts his wife. Poor Radha, the Hindu Belle, is left a widow, poor and penniless.

FOR NECESSARY ACTION. Vol. II. Speeches and judgments of Sir Douglas Young, Chief Justice of Lahore; edited by Shri Ram and V. M. Kulkarni. Published by The Indian Cases Ltd., Lahore.

This is a supplement to Vol. I already published, containing selected speeches and judgments of Sir Douglas Young. The Chief Justice is a great believer in the efficacy of disciplined Social Service, such as is exemplified in the Boy Scout movement. He has set his face against 'Sifarish' in the judicial service and all forms of corruption in the Bar or in the Bench. The book will be read with interest by all desiring to help and educate the youth in this country to become united and strong, physically and mentally. The War Diary by Lady Young, notes of an exciting journey by her Ladyship from Normandy to Scotland in June 1940, considerably enhances the documentary interest of the volume.

VICTORY. By Rajendra Somnarayan Dalal. Published by the author. Jagmohan Mansions, New Bhat Wadi, Bombay.

It is a far cry from the stock exchange to the stage. The author, Vice-President of the stock exchange in Bombay, has found time to produce many books in Gujarati. And now comes this drama of Rajput chivalry in English. It is a stirring story of the Rajput hero Hamirsinha united in wedlock with a widow girl Hansa by deceipt and treachery of her father Maldeo, triumphing over all obstacles and restoring the House of Chittore to its pristine glory after defeating Mohamed Tuglakh at the Battle of Chittore.

SRIMAD BHAGAVADGITA, with Sarvatobhadra of Rajanaka Ramakantha: edited by T. R. Chintamani, M.A.; Ph.D., Senior Lecturer in Sanskrit, University of Madras. Published by the University of Madras, 1941. Rs. 5-4-0.

The Bhagavadgita shines as a central sapphire in the priceless string of Sanskrit philosophico—literary works of ancient India. It embodies the quintessence of Hindu philosophic thought and as such is one of the three canonical texts of Vedanta. Sankara the unflinching monist, Ramanuja the Religio-philosopher, and Madhva the stark dualist and a host of others—all champions of thoughts poles asunder—have drawn deeply on the Gita and have commented upon it *in extenso*. The Saivite philosophers of secluded Kashmir too, such as Anandavardhana, Lasakaka and Ramakantha have commented upon the Gita from the point of view of Pratyabhijna school of Saivism based upon the Bheda-abheda-Doctrine.

Generally the Gita text known to these Kashmirian thinkers and writers contains 745 slokas while that known to non-Kashmirian theologians and philosophers contains only 700 slokas. And the problem of the Kashmirian Recension of the Bhagavadgita has been a subject of lively discussion among Indologists ever since 1930 when Dr. Schrader published a paper on it. Many scholars of eminence have been at it without any tangible result or conclusion, the reason being that the difference between the vulgate and the Kashmir text is not very material on the doctrinal side and that if the doctrinal difference is really wished for, then it could be done even without the additional slokas and alterations, as has been the case with the champions of the diametrically opposed schools of philosophic thoughts. That is perhaps the main reason, or one of the reasons, why scholars like Dr. Belvalkar have opined that no definite case can be made out for a separate Kashmirian Recension of the Bhagavadgita. Yet others agree only to differ. That the Bhagavadgita of 445 slokas has been commented upon by such writers of integrity as Anandavardhana clearly makes out a case for the Kashmir Recension, the existence or otherwise of material doctrinal and textual difference notwithstanding.

Rajanaka Ramakantha's Sarvatobhadra, though not a super commentary, is a clear elucidation of all the slokas in the Gita, especially the poetic ones, from the point of view of Pratyabhijna Saivism of Kashmir based on 'Bheda-abheda' and 'jnanakarmasamuccaya'. The style of the commentary is racy. At times, the ring and mould of Ramakantha's expression remind one of Sankara's inimitably terse and telling expositary brilliance.

Dr. Chintamani, the editor, has collected and co-ordinated the textual differences between the vulgate and the Kashmir recension of the Gita in his introduction and has examined therein the views of scholars regarding the problem with his own suggestions. The Sanskrit Department of the University of Madras has done a piece of distinguished service to the cause of Sanskrit scholarship in bringing out a helpful and critical edition of the Kashmirian Recension of the Bhagavadgita with the learned Sanskrit Commentary 'Sarvatobhadra' of Rajanaka Ramakantha of Kashmir; and it deserves the congratulations of scholars.

THE HOLY PROPHET, MOHAMMAD, THROUGH DIFFERENT LIGHTS. By Ali-Al-Haj Salmin. Published by the author, Bombay.

The learned author of this volume has already established his claim to interpret the gospel of Islam through his numerous works. In this volume he has given us a compact and lucid account of the life and teachings of the great Prophet from different aspects. He has encountered and criticised the misrepresentation of the doctrines of Islam by European authors. The volume under notice is a corrective to the Western accounts of Islam. There is an interesting historical account of Arabia before the advent of the Prophet. The volume is a good and valuable introduction to the study of the life of Muhammad.

THE GOSPEL OF ZOROASTER. By Bhai Manilal C. Parekh. Published by Sri Bhagavat Dharma Mission, Rajkot.

Mr. Parekh, who is a religious teacher and author of numerous works on religion and religious movements, gives in this handy volume a popular exposition of Zoroastrianism based on the Gathas. Zoroaster's life and his conception of God and Morality are discussed in a masterly manner. There are chapters on the influence of Zoroaster on Islam and Christianity. Incidentally the author describes the contribution of the Parsis to the industrial and financial progress of India. Students of comparative religion will find in this very interesting material.

CONVERSATION ON YOGA. By Swami Sivananda. National Literature Company, Madras. Re. 1.

The Swamiji's book is an excellent manual on Yoga addressed to the spiritual aspirants. There is a detailed account of various stages in the practice of yoga, as explained by Bhagavan Patanjali. The Yoga system of philosophy has obtained wide currency in the West. A number of books on yoga have appeared in recent years and it indicates the large interest the West evinces in the subject. To a distracted modern world arming itself, ready to wage a brutal war, the message of yoga, *i.e.*, peace is very necessary. Yoga helps us to reconcile the persistent claim of the body as well as those of the mind. The volume under review is an invaluable addition to the existing literature on practical yoga.

BOOKS RECEIVED

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REPORT ON THE MARKETING OF GROUND-NUTS IN INDIA AND BURMA. Manager of Publications, Delhi.

THE DVAITA PHILOSOPHY AND ITS PLACE IN THE VEDANTA. By Vidwan H. N. Raghavendrachar, M.A. University of Mysore, Mysore.

MODERN MARATHI SHORT STORIES. Edited by B. G. Shinde. Saroj Prakashan Sanstha, Kolhapur.

BIRTH OF JESUS IN THE LIGHT OF THE QURAN. By Dr. Basharat Ahmed. Darul Kutab Islamia, Lahore.

ISLAM'S CONTRIBUTION TO THE PEACE OF THE WORLD. By S. A. Haque. Darul Kutab Islamia, Lahore.

LOTUS-POOL. By H. S. Mordia. Foreword by Principal P. Seshadri. Mordia Book House, Udaipur.

VILLAGES AND TOWNS AS SOCIAL PATTERNS. By B. K. Sarkar. Chuckerverty Chatterjee & Co., Ltd., Calcutta.

SIKANDAR HAYAT AND HIS GOVERNMENT as reviewed by the Punjab Press. Compiled and Edited by Ramlal Tara. Punjab Vigilance Society, Lahore.

LIFE NEGATION: An Indian study of Christ. By A. G. Coomarasamy Tampoe. Luzac & Co. London.

SRIMAN MAHABHARATHA THATHPARYA NIRNAYA OF SRIMAD ANANDA THEERTHA. By B. Gururaja Rao, Retd. Sub-Judge. Subbiah & Sons, Bangalore.

INDIAN STATES

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Hyderabad

CONSTITUTIONAL REFORMS

A communique issued recently gives an outline of the progress made in the work of preparing and giving effect to the Constitutional Reforms Scheme announced in 1939.

The communique points out that among other problems confronting the framers of the new Constitution, the structure of the constituition proposed for the different representative bodies, based as they will be on interests, makes it impossible to take help from parallel legislation in British India, so far as the essential features are concerned.

Further, while the entire legislation has to be in the official language of the State, its far-reaching and momentous character justifies the translation of the more important enactments into English and the vernaculars, and this work has been proceeding side by side.

HYDERABAD: INDIA IN MINIATURE

With her usual felicity of expression, Mrs. Sarojini Naidu paid a great compliment to the Hyderabad State:

"Hyderabad represented in miniature the whole of India and the problems of Hyderabad were really the problems of India. Hyderabad had always stood for all that was harmonised, for all united, for all that was unified, and races and creeds living together in an atmosphere of harmony and fellowship should be represented through the medium of fine arts society in Hyderabad."

Mrs. Naidu also said that Hyderabad had always patrons of literature and art, the ruler himself being a poet of high order.

Mysore

THE NEW CONSTITUTION

"The inauguration of the new Constitution has not failed to quicken the tempo of reforming zeal on the part of our officers, no less than of some of our public men interested in nation-building activities. They have found a common meeting ground in various committees and are striving together to find ways and means to improve village industries, labour conditions and so on. The field for such beneficial mutual co-operation is, indeed, vast and I have every hope that as we go along shall cover an ever increasing area. In whatever we do, and much of it must be done together, let our objects be worth while and our methods practical."

With this appeal, Rajamantrapravina N. Madhava Rao, Dewan of Mysore, closed his address to the Dasara Session of the Representative Assembly.

NEW TAXES

The Government of Mysore have passed orders directing the levy of an additional education cess at 8 pies in the rupee, in addition to the present levy of 6 pies in the rupee of items of land revenue other than Ryotwari assessment, land revenue miscellaneous, Excise and Forest revenue on which local cess is levied.

A cess of 2 annas in the rupee will also to be levied on items of municipal revenues noted below: (1) taxes on buildings and lands, and (2) professional tax.

The Government have resorted to these levies, in accordance with the Elementary Education Act, 1941, with a view to meeting the extra expenditure involved in carrying out the four-year programme of opening 1,000 elementary schools in the States.

Baroda

THE BARODA BUDGET

According to the budget proposals presented to the Baroda State Assembly, the anticipated receipts during the year is fixed at Rs. 255'03 lakhs and the expenditure is estimated at Rs. 249'65 lakhs leaving a revenue surplus of Rs. 5'38 lakhs. The anticipated receipts are: land revenue Rs. 95,00,000 as fixed under the Land Revenue Equalisation Scheme; Excise Rs. 26,20,000; Customs Rs. 30,00,000; Registration Rs. 8,00,000; Tributes from other States Rs. 6,00,000 Education Rs. 4,90,000; Forest Rs. 4,00,000; Interest on investment and Loans Rs. 19,00,000; Railways Rs 21,00,000; Electric Undertakings Rs. 3,00,000.

The estimated expenditure is: Land Revenue Rs. 21,55,000; Agriculture Rs. 7,50,000; Medical and Public Health Rs. 12,13,000; Education Rs. 40,00,000; Public Works Rs. 26,01,0000; Co-operation Rs. 80,000; Palace Rs. 23,00,000; Central Administration Rs. 13,62,000; Local Self-Government Rs. 6,34,000: Law and Justice Rs. 5,42,000; Police 15,3700; Army Rs. 22,50,000; Assami Rs. 10,40,000 and Pensions Rs. 3,50,000. Compared to the revised estimates for the current year under receipts and expenditure show increases of Rs. 3,42,000 and Rs. 4,12,000 respectively.

At the close of the Budget debate in the State Assembly, Sir V. T. Krishnamachariar, the Dewan, paid a tribute to the members for the high level of the discussion and for making a number of useful suggestions and assured them that these would receive the best consideration of the Government and would be given effect to as far as practicable.

Travancore

SIR MIRZA ON SIR C. P.

Opening the Sachivothama Shastiabdhapurthi Memorial Hall at Thuckalay on 21st Oct., Sir Mirza Ismail, ex-Dewan of Mysore, paid a glowing tribute to Sir C. P. Ramaswami Aiyar, the Dewan. He said: "High ability, vast capacities, unflagging industry, zeal and devotion to the State and it Ruler—these are the qualities which have marked Sir Ramaswami Aiyar's administration as Dewan of the State. I can testify from personal knowledge to his keen desire and his earnest endeavour to advance the best interests of Travancore, to enhance its prestige and to promote the happiness and prosperity of its people. His efforts in all these directions have met with signal success, but the full fruit of his labours can only be obtained if there is complete understanding and co-operation between the administration and the people—I mean not merely the people as a whole but every section of them."

UNIVERSITY IDEALS

"Our University should not merely be an apt vehicle of human culture and the instrument of fruitful research, but it should inculcate and practise that simplicity, that directness of approach and that freedom of speculation which were the special characteristics of our way of life," said Sir C. P. Ramaswami Ayyar, Vice-Chancellor of the University of Travancore, addressing the third Convocation of the University.

NARTAKALAYAM FOR TRAVANCORE

A plea for revival, evolution and culmination of Indian art and dance and of European art and dance in their own ways without mixing up the two things was made on 4th October by Sir C. P. Ramaswami Aiyar, when he opened the new and spacious premises of the Sri Chitrodaya Nartakalayam.

Cochin

MR. DIXON THE NEW DEWAN

Cochin accorded an enthusiastic reception to her third civilian Dewan, Mr. A. F. W. Dixon, I.C.S., when he arrived at Ernakulam on October 9, accompanied by Mr. Komattil Achuta Menon, Acting Dewan of Cochin and Mr. P. Rama Menon, Sarvadikariakkar.

Various heads of departments, the Chairman, Ernakulam Municipality and prominent non-officials were present to receive the Dewan.

Mr. Dixon took over charge from Mr. Achuta Menon after the usual ceremonial formalities. These consisted in paying respects to the Maharaja at the Tripunithura Palace and presentation of *nazzur*, after which the Maharaja handed over the *sanad* (thittooram) of appointment in *cadjan* leaf and sword and gold chain respectively being insignia of office and authority. The Dewan next paid homage to the Heir-apparent and the Senior Maharani and presented them *nazzur*. After this, he returned to the Huzur Secretariat and the first document to which he set his seal was the formal sanction of some grant or allotment to a temple.

Gwalior

GWALIOR REFORMS

The Maharaja of Gwalior has, on the occasion of the last Dasara, again repeated the announcement of constitutional reforms with some improvements upon the proclamation made in 1939. The objectionable features of the upper house have been removed and both the houses now possess equal powers, with provisions of a joint session in the event of any difference.

Kashmir

EDUCATION IN KASHMIR

Educationists of all countries had an important part to play in shaping the future of the world, said Lt.-General H. H. Maharaja Hari Singh of Kashmir, inaugurating the seventeenth All-India Educational Conference in the presence of a large number of delegates.

Referring to the educational programme in Kashmir, His Highness said: "While we are trying to improve the efficiency of our educational institutions, we are also endeavouring to tackle the colossal problem of adult education, the solution of which is rendered difficult owing to the geographical features of the country and the scattered nature of the population. I earnestly hope and pray that material circumstances may combine with the human to enable my Government successfully to perform the task they have undertaken."

THE BUDGET

Kashmir's contribution of troops in the war is two mountain batteries, and three infantry battalions, and all expenses in connection with the salaries of these troops remain a State liability, said Mr. Brijlal Nehru, Accountant-General, in the course of his budget speech on October 6.

After referring to the increase in the number of recruits and the rise in the price of military stores, Mr. Nehru said that these had necessitated a considerable increase in the budget, which had been sanctioned at Rs. 12,45,000 for six months of 1998 (Hindu year) as against Rs. 12,96,000 for the preceding full year. The total army budget for six months stood at Rs. 36,65,000 against Rs. 62,23,000 sanctioned for the full preceding year. The total revenue for six months was estimated at Rs. 1,36,90,000 and the total expenditure at Rs. 1,36,36,000.

INDIANS OVERSEAS

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South Africa

THE BROOME REPORT

The report of the Broome Indian Penetration Commission, which was released on October 12, says that the extent of the penetration in the Transvaal since 1927 was "not alarming or even surprising" and in Natal "the position does not appear to be serious", if the total number of cases is considered in relation to the Indian population.

"We have estimated the present Indian population in the Transvaal as 28,200, of which possibly one-half or less reside on proclaimed land. They are a class almost entirely dependent on trade for livelihood. A trading class cannot subsist by trading only with its members. In these circumstances the occupation of 246 trading sites and 93 residential sites in the predominantly European portions of the Transvaal since January 1, 1927, does not disclose a situation which can by any stretch of imagination be described as critical."

Recalling that the Murray Commission found no increase in the years 1932-39 in the number of Asiatic trading licences disproportionate to the total growth of population, the report says that if the comparison were to be extended to cover the years 1927-40, the present Commissioners' conclusion on the evidence would be the same.

Referring to the lack of any careful objective thought among those who complained most loudly about penetration, the report says that one witness, a member of Parliament, speaking on behalf of one of the principal political parties, said that the reason for penetration was the Government's failure to enforce past and existing statutory restrictions against Asiatics. "The truth, however, is that occupation of trading and residential sites on unproclaimed land has taken place without any breach of the law and so could not have been prevented by the enforcement of any statutory restrictions. We unhesitatingly reject the view that there is among the Transvaal Indians any general desire to live among the Europeans. Where they have done so the inducement has been the existence in European areas of either better trading opportunities or better living conditions."

Dealing with Natal, where statutory restrictions on acquisition of land by Indians exist only in the northern districts, the report says: "If Indian advance into European areas before January, 1927, is described as a flood, the subsequent advance is little more than a trickle—twenty-three cases a year or if agricultural land is added, 29. In Durban, the sites acquired and occupied totalled 150 and sites acquired but not occupied 362. The number of trading sites occupied by the Indians is negligible." Giving reasons for Indian penetration in Natal, the report says: "The absence of other directions for investment has led Indians to invest their money in immovable property."

SIR SHAFAAT AHMAD KHAN

The Government of India have appointed Sir Shafaat Ahmad Khan, M.A., Litt. D., as High Commissioner for India in the Union of South Africa.

He was a member of the U. P. Simon Committee and was a delegate to the three Round Table Conferences in London. In 1935, Sir Shafaat Ahmad Khan presided over the All-India Modern History Congress at Poyn. He officiated for some time as member of the Federal Public Service Commission. He was knighted in 1935.

INDIANS IN NATAL

The number of Indian births registered in Natal during the year was 9,049 which is 291 more than last year, while the number of deaths reported was 2,500 or 58 less than the previous year, says the Protector of Indian Immigrants, Natal, in his Annual Report for 1940:

There are approximately 34,000 Indians (Men) employed in the province out of a total population of 40,151 (Men) Indian Immigrants. In addition to these, many are farming on their own account and carrying on other trades. A number of Indians is employed in the boot and shoe industry and as shop assistants, and receive wages in accordance with Industrial Council agreements. The number of Indians employed and residing on the coal mines and allied industries is 1,922.

The average wages paid to Indian labourers on estates was the same as in 1939 between 45sh. to 60sh. per month, including food, accommodation, medical attention and medicines free of charge. The wages paid to Indians employed on the mines remain about the same 1-6d. to 2-d. to 2-6d. per shift. They also get food, quarters; medical assistance and medicines free of charge. A few Indians holding important positions received salaries ranging between £8 and £25 per month.

The number of Indian children attending Government and Government-aided Indian schools for the year under review was 26,694 as compared to 24,809 in the previous year. The schools provided for the education of Indian children were still far below the number required.

On Dec. 21, 1940, 2,780 Indians were receiving grants of 10sh. per month from Relief Funds for the aged and blind.

America

INDIA IN AMERICA

The necessity for the Congress to depute its representatives to America in order to explain to the American public the correct situation in India was stressed by Srimati Kamaladevi, addressing a public meeting at Wardha on October 10.

Emphasising the need for propaganda on behalf of the Congress abroad, she said that highly placed British statesmen were telling the American public that India was enjoying Dominion Status like Canada, Australia or other Dominions. She did what she could to counteract the propaganda but, she said, the British propaganda machinery in the United States was more powerful. It was, therefore, necessary that the Congress should do propaganda abroad to acquaint the people living in foreign countries with the facts about India.

Malaya

INDIAN TROOPS FOR MALAYA

A Singapore communique states that further strong Indian reinforcements have arrived in Malaya. The communique adds that the troops were met on arrival by the Commander-in-Chief, the Far East Air Chief Marshal Sir Robert Brooke-Popham.

Every unit is fully mechanised with vehicles of the latest design and with ancillary units included to deal with every possible contingency. The personnel is fit and hard and highly trained and they include many natural mountaineers well versed in jungle warfare. They are confident of their ability to deal with any enemy likely to be encountered. Included in the reinforcements which have arrived also are famous units with long traditions in many theatres of war and armed with the latest weapons which have proved their worth in the Middle East.

TOPICS From PERIODICALS

THE I. C. S. CANDIDATES

The *Hindustan Review* for September has an interesting account of how I. C. S. candidates are examined by the Federal Public Services Commission. Mr. Sacchidananda Sinha, the Editor of that journal, who was called to be on the *viva voce* Examination Board (last March) recounts his experiences.

The total number of candidates admitted to the I. C. S. was 467. They came from all over India—from Kashmir in the North to Travancore in the South.

In dealing with the distribution of candidates by the Universities, the writer says:

The Punjab University produced the largest number of candidates, namely, 39; Madras and Allahabad being close second and third with 37 and 35 respectively. These three universities are obviously the most progressive, if sending up candidates for the I. C. S. be regarded as a real test. The deterioration of the Calcutta University with only nine as against 39 of the Punjab, 37 of Madras, and 35 of Allahabad was clearly marked. Patna, a very much younger university, with its 7, did not compare unfavourably with Calcutta, one of the oldest universities with its 9. Among the 15 universities that were represented, Patna took the 6th place, outnumbered only by the much older universities of the Punjab, Madras, Allahabad, Bombay, and Calcutta. The Universities of Dacca, Benares, Mysore, and Hyderabad were not represented at all. To me the omission, in particular, of the Mysore University was unaccountable since it is a highly efficient institution run on progressive lines and has just celebrated its silver jubilee having been established in 1916. Lastly, judging from the results announced, the Allahabad University seems to be the most efficient for as many as 5 out of the 7 successful candidates were graduates of this University.

The distribution of the candidates by communities is also interesting:

Hindus with 124 out of 174 were naturally the largest community represented, while Muslims with 37, being about 27 per cent. of the total number, came second; and the Sikhs with 5 the third. The rest of the representatives of the various other communities were 4 Indian Christians, 2 Anglo-Indians, 1 Parsi and 1 Jain. I would have expected a larger number of these communities except perhaps the Jain; since the Parsis, the Indian Christians, and the Anglo-Indians are highly educated communities far in advance of Hindus and Muslims, both educationally and socially.

Most of the candidates exhibited some knowledge of current events. And the steadily growing unity of India was clearly reflected not only in things external of the candidates as in the answers they gave which betrayed their mind.

To put it in a few words, all the candidates, except perhaps one, displayed the nationalist mind. The intellectual conceptions, the ethical standard, and the political aspirations of all the candidates were practically the same—a united and free India, enjoying the greatest political liberty and absolute economic freedom and occupying the highest position in the scale of nations. They all seemed to be absolutely of one mind on these points.

Particularly interesting were the replies of the Muslim candidates on the question put to each of them—the proposed scheme of Pakistan.

Except one candidate from the Punjab, who thought that the scheme should be considered on the merits—as perchance it might offer a solution of the communal question—all the other Muslim candidates, numbering 36, were emphatically of opinion that the suggestion of the partition of India should be given very short shrift. Pressed to give reasons for their opinion, they all declared that the scheme was wholly impracticable on financial grounds and also on military considerations, and that far from solving the communal problems it would make confusion more confounded. To me these emphatic declarations of the Muslim candidates—who came mostly from the Punjab and the United Provinces—were an agreeable surprise after all that I had heard and read in the newspapers of the persistent demand for Pakistan amongst educated Muslims in Upper India.

RESOLVE THE DEAD-LOCK

The *New Statesman and Nation*, writing in its issue of August last, puts in a powerful plea to end the dead-lock in India by calling on the Government to seek Congress co-operation immediately. It holds that no such "window dressing" as it calls it, as the expansion of the Executive Council or the Advisory Council for Defence will meet the realities of the situation. For

it is just display and window-dressing, for it is completely irrelevant to the realities of the lamentable situation in India and makes no contribution to the problem with which, largely through our own fault, we are faced there.

The realities are that the two powerful parties, the Congress and the Muslim League, will have nothing to do with the Government of India or its reforms and their support on condition that "we prove by acts not words that we are fighting for democracy against authoritarianism" has been rejected.

That is the unpleasant reality of the Indian situation which makes the gentlemen now appointed to the Governor-General's Council, though they are distinguished, worthy and Indian, nevertheless irrelevant. It is a reality which should make even an imperial angel weep, for it is the one large black spot upon our case and our cause against the Nazis. If it were not for India, three-quarters of the world would say that the British were fighting this time in a just cause with clean hearts in so far as imperial hearts can be clean; as long as Nehru and the Congressmen are in gaol, the cause is compromised and the cleanliness spotted.

Britain has centuries of experience in dealing with colonies and subject countries. All that experience would have gone in vain if she doesn't profit by the lessons of history.

About 170 years ago we already began losing "colonies" for the same reasons and in the same way in which Lord Linlithgow and Mr. Amery are now losing India. That at intervals throughout the 170 years we should repeat the folly of George III, because we have shown ourselves in many ways capable of learning from that imperial experience. Nearly all the success of the Empire in the nineteenth century and the many things in its history of which we may be proud were due to the learning of that lesson. And yet periodically we seem to become historically blind and completely lose our imperial memory. We do in Ireland what we did in America: in Egypt what we did in Ireland, and now in India what we did in Egypt. And every time the imperial angels weep.

"Tory British imperialist with heroic and stubborn stupidity, prepares the way for imperial disruption." He has always yielded when too late, when concessions have become useless. That is what happened iu Ireland and the process took about 100 years to work itself out. The same thing has been happening for about quarter of a century in India, but

since the pace at which the twentieth century moves from disaster to disaster is much quicker than that at which the nineteenth progressed from triumph to triumph, the final catastrophe in India may be expected much sooner than it came in Ireland. It is as a stage in this process of demand and refusal that the extension of the Governor-General's Council must be considered. Roughly, the concession is probably about five years too late. If it had been made when the Congress Party was co-operating in the government of the Provinces and there were Congress Governments in many of them, it might have been the first stage towards a complete and satisfactory solution of the Indian problem, for representatives of that Party might have agreed to enter the Governor-General's Council even though it remained constitutionally only advisory. To-day, with the Congress Party withdrawn from Provincial Government and its leaders in gaol, an Indian majority on the Governor-General's Council without Congress representatives is simply irrelevant.

The moral is clear, if Britain is "not to move blindly to the final catastrophie". It must meet the substance of the Congress demand at once.

It could do this by beginning at once the process of converting the Govenor-General's Council from an advisory to a responsible executive organ and by offering seats on the Council to the Congress Party and Muslim League roughly proportionate to their political strength. If we are to convince Indians of the sincerity of our promise to concede Dominion status, we must take an immediate step towards substituting their authority for ours in the centre of Indian Government. If that is coupled with an amnesty for political prisoners, we shall have built a bridge for the co-operation of Congress in Central and Provincial government, and if Congress crosses the bridge, Mr. Jinnah will probably have to follow.

INDIA TO-DAY

India is developing in the war new defensive and economic connections with Australasia, Malaya, and South Africa, but from Britain less comes to India than before and so far India's role in the war has generally been treated as one of helping Britain, says Mr. Arthur Moore in a paper published in the *Asiatic Review*:

The Princes and the Ministers in the Provinces where there are autonomous Governments still talk of helping Britain. The Congress Press discusses the war in terms of giving aid to, or withholding it from, Britain. Think then how unreal the pronouncements in Parliament upon India sound. Indians of all shades feel that Britain can to-day do little for them. It is, on the contrary, they who are asked to do somethig for Britain. And they have an uneasy feeling that the war is coming to them, that their isolation and their danger are rapidly increasing, that they are distracted and divided, that nobody is determined to close their ranks and, worst of all, that they have no one who is determined to rally the country and to get out of it every ounce of manhood and to organize it for production so that it shall have itself.

And yet there are pronouncements which assume that Britain is still the unassailable shield of India, that a Parliament at the other side of the world must direct her destiny and decide her future.

If Dominion Status is the recognition of a state of things which has already come into existence, surely it is time to recognize that Parliament's control of India to-day rests on little but the fact that Indian parties put forward separately and not together the demand that it shall cease. If, though disagreeing in all else, they were to unite in their demand for freedom from control as Greeks, Bulgars, and Serbs united against the Turks in 1912, Parliamentary control would stand revealed as an illusion. If we persist in our present refusal to recognize a status corresponding to a state of affairs which has in fact arrived, we shall end by producing effective agreement in demanding that the control of the British Parliament shall cease.

What then are the root facts of the Indo-British situation? First, says Mr. Moore:

We have for years treated the coming into being of an adequately united great Indian nation as desirable, possible, and indeed inevitable. Like the carrot held in front of the donkey by his rider to make him willing to co-operate, self-government has dangled in front of Indians. We have given proof of good faith by developing self-governing institutions, and finally by inaugurating full provincial self-government and devising the Constitution for a federal centre.

But here is the second fact:

Always we have said—and could give grounds for saying—that the time when self-government at the centre could be safely given without disrupting India had not arrived. Always there are people who say "some day this may be possible, but not now". They subscribe to a future ideal of a self-governing India, but they will aways oppose each advance in self-government.

But at a time when England is fighting for its life, there can be no question of holding India down. She, too, must pull her weight in the great struggle and save herself, says the writer.

If those four hundred millions can find no common soul, develop no leadership to stir them to resist brutal conquerors who have already prostrated Europe and mangled China and seek the absolute mastery of the world, then clearly they are never likely to be capable of nationhood. In that case all that we have said and done politically in relation to India would be just nonsense. We should have been working for a future which could never come to pass. In short, unless we can realize the dream now it must fade for ever. And since few things are less likely than that after this war, Great Britain will continue to be able to go on being responsible for the government and defence of a country of four hundred millions in the middle of Asia, there would be nothing before us and Indians but the inevitable disruption of India. Now, therefore, is the appointed time, now is the day of salvation. The war is for India and Britain the golden opportunity of welding India into a nation, and since all nations are learning that they cannot stand alone, out of the war must come a federation of nations.

INDIA IN PERIODICALS.

WHAT MECHANISATION MEANS TO INDIA. By G. Delap Stevenson. [The Asiatic Review, July 1941.]

THE WAR AND INDIAN ECONOMY. By V. G. Ramakrishnan. The New Review, October 1941.]

SOCIAL AND POLITICAL IDEAS OF RABINDRANATH TAGORE. By Nrimal Chandra Bhattacharya. [Current Thought, October-December 1941.]

EDUCATIONAL PLANNING IN INDIA. By Prof. P. S. Naidu. [The Hindustan Review, September 1941.]

BRITAIN'S POLICY IN INDIA. By Mirza Hamidulla Beg, M.A. [The Twentieth Century, Oct. 1941].

TERRITORIAL REGROUPING OF INDIAN STATES. By K. R. R. Sastri. [The Modern Review. Oct. 1941].

INDIA IN THE POST-WAR WORLD

What will be the position of India in the Post-war world? This question is discussed at length in the current number of the *Round Table*. The conclusion arrived at is that there is no hope of security for this country, except within the ambit of the British Commonwealth. The writer contends that neither the Japanese New Order nor the Russian Soviet system can give India that protection from external aggression and internal dissensions which only British help can guarantee. Incidentally it throws light on India's present helplessness, militarily and economically, after a century and a half of British control.

The vast majority of India's millions live terribly near the margin of subsistence. She has infinitely less surplus available for defence in peace or in the strain of war than Britain with only a tenth of her population. Her effort in the present war, splendid as it is, is much more on the scale of Canada and Australia than on that of this country. That is not the result of British Government in India or of insufficient Indian response to the call of the common cause, but of fundamental economic conditions. Only a long process of industrial development accompanied by a very substantial rise of the standard of living of the agricultural population—a process requiring generations to complete—can create a surplus sufficient to provide a navy, an air force and a mechanised army on a scale at all comparable with India's needs.

So the process of making India self-sufficient will require generations to complete! We are told that "India for the first time attained political unity under the British Crown, and that her insular security is due in no small measure to the protection afforded by the British Navy with "no appreciable extra cost or effort to us". Can India, unaided by Britain, face the prospect of an invasion by Russia or Japan, asks this thriller.

On the purely economic plane, her prospect is no better. Only in the framework of the British economic system is there any scope, says the writer.

The growth must be far greater if she is to provide a livelihood for a population which has increased by 50 millions in the last decade. For that she will need, on the one hand, to import raw materials, machinery and many other manufactured goods and, on the other hand, to export the surplus of her own primary and secondary production. She will need markets in a world governed by the competition of the economically powerful. Here is a second problem not easy for her to solve unless she can be assured of regular co-operation. Like all or almost all other countries, she will only be able to assure her economic safety and welfare in the framework of some permanent group association.

Evidently, India's present position is unenviable. But why should it be so after a century and a half of "enlightened" British rule?

HINDU WIDOWS

Two articles on "Hindu Widows" appear in the September number of the *Aryan Path*—one by Mr. Vilem Haas and the other by Dr. Radhakumud Mukerjee. The latter presents from the Hindu point of view the social and ethical ideals that lie behind the practices enjoined upon the Hindu widow. Dr. Mukerjee says that the problem is a very serious one at present, as the chief cause of the decline of the upper Hindu classes is a low sex ratio due to the prohibition of widow remarriage.

The deficiency of females is increasing from decade to decade among the upper castes in Northern India. At the same time, the larger proportion of widows among the upper castes, the disparity in age of the married couple, due to the increase of the bride price among many castes, high and low, on account of the economic stress coupled with marriage at a young age, which means more widows—all these factors are responsible for the differential fertility now working against the culturally advanced sections of the Hindu community.

Without the abolition of the time-honoured practice of prohibition of widow-remarriage, the upper castes will continue to show a demological decline while gradually the intermediate and backward Hindu castes as well as the Muslims will swamp them. The practice of widowhood, though representing conformity to the ancient Indo-Aryan religious ideal, has now become dysgenetic. This is, indeed, a glaring instance of an anomaly between biological and cultural evaluation in Hindu society. Hindu society must solve it soon in order to live.

THE WORLD OF TOMORROW

Perhaps never before in the history of man has there been so much speculation about the future, the shape and scheme of the world lying beyond the horizon of to-morrow's dawn, as there is to-day. We cannot wonder at this, says Mahatma Gandhi in the well-known British Weekly, *Tit-bits*.

In the midst of battle there is a compulsion to try to peer into the future with hope or with fear—hope for a new, cleaner, better world in which this grim present will be remembered only as a nightmare sickness; fear that this present will never change; that the future will be written in the terms of the past; that there is in the nature of man a mortal compulsion to take up arms against his fellows; that there will always be conquerors or would-be conquerors, who must inevitably unleash newer, greater, more savage conflicts in their drive for power.

Will our world always be one of violence? Will there always be poverty and starvation and stark misery? Are these ineradicable? Or will that world of to-morrow, after the last trumpet has been blown and the sword put down, be one without violence in which there will be work for all and justice for all?

Answering these and similar questions, the Mahatma observes:

Different men give different answers; each draws the plan of to-morrow's world as he sees it, or rather as he wishes it to be. So must I answer. Yet I answer not only out of my belief, but out of an assurance, a conviction that the world of to-morrow will compare to our world of today as white compares to black.

The world of to-morrow as I see it will be, must be, a society based on non-violence. That is the first law; for it is out of that law that all other blessings will flow.

It may seem a distant goal, indeed an unattainable Utopia; it is often criticised as such. But I do not think it in the least unobtainable, since it can be worked for here and now.

I believe it to be perfectly possible for an individual to adopt the way of life of the future—the non-violent way—without having to wait, for others to do so. And if an individual can observe a certain rule of conduct, cannot a group of individuals do the same? Cannot whole groups of people—whole nations?

Equal distribution—the second great law of the world of to-morrow as I believe it will be—grows out of non-violence.

The real implication of equal distribution is not an arbitrary dividing up of the goods of the world. It is that each man shall have the wherewithal to supply his natural needs and no more.

To give a crude example. If one man has a weak digestion and requires only a quarter of a pound of flour for his bread, and another needs five pounds, both should be in a position to satisfy their wants. They should not each arbitrarily be given a quarter of a pound or five pounds.

At the very root of this doctrine of equal distribution must lie the concept of the trusteeship of the wealthy for the superfluous wealth possessed by them. It is here, perhaps, says the Mahatma, that we come to the core of the greatest question. How is this equal distribution to be brought about? Through revolution, riot, bloodshed? Must the wealthy be dispossessed of all their holdings?

Non-violence answers, no. Forcible dispossession would leave society the poorer; it would lose all the great gifts of the wealthy man, for he knows how to create and build. His abilities must not be lost.

Instead, he must be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder, to be used for the benefit of society.

There have been and there are such men. To my mind, as soon as a man looks upon himself as a servant of society, and earns and spends for its sake, his earnings are good and his business ventures constructive.

But does not this—indeed does not the whole idea of non-violence—imply a change in human nature? And does history at any time record such a change?

I answer emphatically that there have been such changes in single men from the mean, personal, acquisitive point of view to one that sees society as a whole and works for its benefit. If there has been such a change in one man, then there can be the same change in many.

I see no poverty in the world of to-morrow, and no wars, no revolutions, no bloodshed.

And I believe that in that world there will be a faith in God greater and deeper than there has ever been.

The very existence of the world, in a broad sense depends on religion, and thus it can never be rooted out from society.

All attempts to do that will fail and in the end men will turn as one humbly to God and His eternal and living Law.

THE INDIAN STATES

Every now and then the question arises as to what shall be the position of the Indian States when the rest of India enters upon her *swaraj*. Fundamentally the question must be answered by the States themselves and their people. But for my own part, says Dr. G. S. Arundale in *Conscience*,

I regard most Indian States as Indian oases in the midst of a British Indian desert. I am well aware that there is much misrule in some States and gross indifference on the part of their Rulers both to the well-being of their subjects and to the greatness of India, so that their subjects are often disgracefully at the mercy of the injustice and tyranny of those set in authority over them, and they have no access to those essentially Indian refinements which alone can make the life of an Indian truly worth living. On the other hand, there are many States where the happiness of the people is the steadfast purpose of their Indian Sovereigns, and where there is an India far, far more Indian than that of British India.

It is tragically unfortunate for practically every Indian State that from an early age the young Prince who is in due course to ascend the throne is immersed, let me say stifled, in a foreign system of education, is sent to a foreign Chief's College, and is finally sent abroad at the very time when he is most susceptible to influence and when he ought to begin to be at work studying the conditions of his State and the needs of his people.

And then there is throughout his Sovereignty the Agent to the Crown Representative to keep an eye on what is going on and to see that the interests and prestige of the Paramount Power are never in jeopardy.

Dr. Arundale strongly deprecates the foreignization of Indian princes which is taking place all the time. He was able to see it at work in the State of Indore, where the then heir to the throne became more and more of a foreigner as the years passed.

I wonder if he is still a foreigner to all intents and purposes now that he has ascended the *Gadi* of one of the greatest of Indian States.

I am sure this foreignization must be the case with the young scions of almost every Princely House. I am sure, too, that much of the misrule that may exist is due to the misguidance of the Government of India as it denationalizes Prince after Prince by infecting him with all that is foreign even down to the very details of daily life.

Dr. Arundale is no less sure that much of the unhappiness of the people in some States is due to the fact that the Rulers do not know their peoples, have their interests centred in matters which are of no concern to their subjects, prefer to be absentee Sovereigns in foreign lands, knowing nothing whatever of Indian culture or of the beauties of the simple Indian life.

They are never brought into contact with India as India really is. They are never inspired to glory in their age-old Motherland, nor in the great traditions of their own States. They are never urged to remember that to be Indian should be their supreme joy, nor to foster everything Indian to the exclusion of most that is foreign. Of course not. Their mentors are foreigners, and care little, if anything, for India and her unique splendour. They are occupied with the enhancement of British prestige, with such smooth government as is incidental to British prestige, and with nothing more. This is self-evident from what we see in the vast majority of Indian States.

U. F.

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ANGLO-AMERICAN UNION

Many people in Britain are thinking today of an "all-in" union of Britain and the U. S. A. as a kind of preface to a federation of the white races. The following is an American view of such a union. It was part of an article which appeared in the *Readers' Digest* recently:

All through the Union Now scheme queer loose ends show its inability to be realistic. For instance, the contention that the mere announcement of formal union between Britain and the United States would scare Hitler. Hitler doesn't scare so easily. What difference does it make to him whether he faces a federal union or an anti-Hitler front? Resources and manpower are precisely the same in either case.

Union Now promises that each member nation shall retain its internal freedom. But our own, the Australian and the Canadian federal unions prove that in the long run the federal government squeezes the justice out of States' rights.

What kind of thinking lies behind Union Now's insistence on including Ireland? Ireland which, in imminent danger of extinction, cannot bring herself to one ounce of defensive co-operation with the hated English, let alone a merging of citizenships.

For legalistic absurdity, consider the membership invitation to any nation that installs civil liberties. Civil liberties cannot be installed, they must grow like trees. If irreproachable civil liberties are a condition of membership, then lynchings in the U. S. and treatment of the blacks in Southern Africa would blackball both of us. But if lip service is enough, what to do about the Soviet Union which has a constitution proclaiming human rights, yet suppresses them.

All this shows fuzzy, prettifying and oversimplifying habits of mind. But subtle schemers may back Union Now for less innocent reasons. To some it may look handy for getting the United States formally into war by the back door. Others may see in it a governmental entity which, by electing the Dutch and French Government-in-exile as members could take over their mammoth colonial empires without leaving too bad a smell in the world's nostrils.

It could be, also, an unostentatious way to make the United States pay for the war and for post-war reconstruction at the hidden expense of our own standard of living. Our financing of the war, if done, should be done deliberately by a people aware of what they are doing—not as corollary to a scheme that sounds like something altogether different.

It takes harder, clearer thinking than the Union Now proposal to steer a course in this tough world—thinking based on facts, not dreams.

INDIAN SOLDIERS IN AFRICA

News Review, London, paying a tribute to the bravery of the Indian soldiers who took Nibeiwa in 90 minutes, writes:

Across the Mediterranean in the Western Desert, General Wavell smashed in some double punches at German General Erich Rommel's *Afrik Korps*. Ignoring ravaging heat, Imperial troops attacked by moonlight across the hummock sand. Well to the fore were His Majesty's Indian troops: Rajputana Rifles, Mahratta Infantry, and Punjab and Sikh armoured units.

From Delhi to London these turbaned warriors had received praise for their brilliant fighting throughout the African continent.

Reared in a country with frontiers as far apart as Moscow is from Londonderry, the Indian Army knows all about fighting among chilly mountaintops and in scorching plains.

Months before Wavell began No. 1. offensive against Cyrenaica at the end of 1940, Indians were well established in the Western Desert. Day after day, without let-up, they trained, strengthened defences, and turned the desert into a camouflaged battle stage.

From H. Q. came an appreciative memo:

Indian regiments on the desert are the best dug-in, the best concealed. Even at a distance of a few hundred yards, their hiding places can scarcely be seen.

General Wavell entrusted them with the most vital move in the whole offensive, the initial attack against Nibeiwa, Tummar and Sidi Barrani. In 90 minutes they took Nibeiwa. By the same evening Tummar was in their hands.

Nimble, catlike and silent Indian sappers slipped uncannily along mined roads to make them safe for transport. The Indian Signal Corps had telephones working smoothly almost before territory was captured.

From all over India come these troops. Madras province specialises in miners, engineers and sappers. Bearded, turbaned, high-caste Pathans from the North-West Frontier are used to mountainous country, conceal themselves with ingenuity in cracks and crevices.

Result of Wavell's Libyan attack was termed "reasonably satisfactory".

In the battle of the triangle, between Sollum, Halfaya Pass and Capuzzo, British Forces equalled German and Italian defence troops sheltering behind General Rommel's new concrete pill-boxes.

After a nine-hour bombardment the fortifications crumbled. The Imperial Army, led by tank columns, moved forward. Fierce fighting gave Britain Halfaya Pass and Fort Capuzzo.

POLITICS AND AGE

"Looking round the House of Commons, one feels that more young men ought to be there," says the *Twentieth Century*. This impression is strengthened by a perusal of a tabulated statement which shows the ages of nearly all the members. The Return includes 542 of the 615 members. Here to begin with, is an analysis of the Return showing the number of members at different ages with approximate percentages:

80 years and over	..	2	10%
70 to 80	..	51	10%
60 to 70	..	140	26%
50 to 60	..	153	28%
40 to 50	..	132	24%
30 to 40	..	61	12%
20 to 30	..	3	12%

It will be seen that 64 per cent. of the members are over 50 and 88 per cent. over 40. Those below 40 are thus only 12 per cent. And, worst of all, there are only 3 members between 21 and 30.

Here is a list of the Prime Ministers of the past 100 years and the age at which they entered Parliament:

Sir Robert Peel	..	21	Mr. Balfour	..	26
Lord John Russel	..	21	Sir H. Campbell-Bannerman	..	32
Lord Derby	..	21	Mr. Asquith	..	34
Lord Aberdeen	..	21	Mr. Lloyd George	..	27
Lord Palmerston	..	23	Mr. Bonar Law	..	42
Mr. Disraeli	..	33	Mr. Baldwin	..	41
Mr. Gladstone	..	26	Mr. MacDonald	..	40
Lord Salisbury	..	23	Mr. Chamberlain	..	49
Lord Rosebery	..	21	Mr. Churchill	..	26

The contrast between those two columns is very striking, comments the writer:

During the 64 years from Peel to Balfour, only 1 of 10 Prime Ministers entered Parliament later than the twenties, and it was misfortune rather than fault that made Disraeli an exception. After Balfour there was a succession of businessmen and lawyers essentially middle-class. Except Mr. Lloyd George, who broke all the rules, they came to Westminster later in life than their predecessors.

BLANKETS FOR SOLDIERS

Writing under the caption "Blankets for Soldiers" in the *Khadi Jagat*, Mr. Gandhi answers the question whether the selling of blankets to soldiers will not amount to helping the war:

I have no right to inquire about the caste of my customer, while selling my wares to him and, therefore, I must sell my wares to al including soldiers.

Theoretically speaking this amounts to helping the war; but we cannot live in India, or, for that matter, in any part of the world without rendering such theoretical help to the war because eyerything we do or say helps the war. Travelling in a train or posting letters or even eating one's own food is all some kind of helping the war, for everything that the individual does in one way or other helps the war.

The fact is that no one can faithfully follow the noble principle of non-violence to its logical conclusions.

Mr. Gandhi further illustrates this point by referring to Euclid's definition of a line which has no dimensions, but, in practice, even when a fine line is drawn, it assumes some thickness. The principle of non-violence, he maintains, is also subject to such limitations and conditions. People can follow it only as far as practicable.

Mr. Gandhi adds that he could easily have forbidden the sale of blankets to soldiers, but this would have meant a matter of shame to him in as much as he would be concealing thereby his honest view. He asks:

Where can I fix the limits? Should I not sell rice and pulses as a dealer to soldiers? As a chemist, am I not to sell quinine and other drugs to soldiers? Does my non-violence permit such a trade? Should I restrict my trade by inquiring about the caste of my customers.

The answer is if my trade helps society and does not help in destroying society, I should not worry about the caste of my customer and it becomes my duty to sell my merchandise even to a soldier.

MULTUM IN PARVO

NEWS ǂ DEPARTMENTAL ǂ NOTES

Questions of Importance

CONCILIATING INDIA

Mr. Lionel Fieldon, former Controller of Broadcasting in India, writing in the *New Statesman and Nation*, is very vehement in condemning the policy of Mr. Amery in regard to India.

It is extremely difficult to be dispassionate, extremely difficult to be simple, about India. What is, in a nutshell, the quarrel between Britain and India? Just this—that Indians want freedom just as much as we do. The same freedom, not too rigidly defined, that Churchill wants; freedom to govern themselves, to live their lives in their own way, which is diametrically opposed to the British way, to choose their own friends, allies or enemies. That is why we have flung Nehru and five thousand more into jail—not because they are enemies or Fifth Columnists, but simply because they want India's freedom to be one of the aims of war. The plea of the Congress Working Committee in September, 1939—almost completely withheld from the British public—will surely pass into history as one of the most eloquent, just, and moving passages in the English language; had we answered it in the generous tones of that liberty and self-determination which we profess to admire, Nehru to-day would be, not in jail, but leading with his tremendous fire an India united in our cause. Instead, we are employing a fractional number of India's population as magnificent mercenaries—ready to fight anybody without knowing why.

This isn't an altogether satisfactory position, particularly when you need, not only an army but also and perhaps even more, money and industrial output which also entail goodwill. Mr. Amery, when he became Secretary of State, had possibly unexampled opportunities of setting the whole disorder right.

Mr. Fieldon criticises strongly the new Expanded Council.

So long as Nehru, the friend of England and the true leader of young India, sits in a damp jail (the roof of which has lately fallen in) and is allowed to receive one letter a fortnight, I cannot help feeling that Indians ought not to accept responsible posts under the British Raj.

What are the functions which the enlarged Executive Council and the new Defence Council will exercise? The White Paper and Mr. Amery's statement were very, very coy about this. It would not seem that the Defence Council of 22 (representatives of the States have yet to be added) is to have a Chairman; but the question of a Chairman is a ticklish one. From Mr. Amery's replies to questions in the House we learn that (*a*) the Viceroy's power of veto remains unchanged; and (b) the National Defence Council will be an "advisory body". Heigh-ho! I, as Controller of Broadcasting, had many "advisory bodies" in India; they never stopped me from doing anything I wanted and, I fear I must confess, I generally ignored their advice. And if the Viceroy's power of veto remains, the Executive Council is not a Cabinet, but a collection of tame "advisers" to an autocrat.

I have written critically, because I feel critical of a measure about which, strange to say, I find it difficult sincerely to believe that, while Mr. Gandhi stands apart, and Nehru, with other distinguished men and women, stays in jail, this collection of advisers can "represent" India in any legitimate sense. But there is, of course, another side to the shield. Linlithgow and Amery have conceived something which, if no more than the breaking of a deadlock, may contain the seeds of freedom; the question perhaps is, can it blossom in time? I doubt it, because I doubt whether the real India will accept these men.

OUR BLUNDER IN INDIA

The Times, London, has published the following letter from Sir Francis Younghusband:

We have blundered badly in India. While we have expressed our intention to free every other country, we have made special reservations about liberating India. And this has caused deepest resentment among Moslems and Hindus alike.

Why do we hesitate? Because we fear that if we relax our hold, India will fall to pieces. But why have such fear? Indians are no fools. They have as much political and military sense as the Chinese, the Japanese and the Russians. And they are an exceedingly proud and sensitive people to whom it is galling beyond measure to be treated less liberally than we treat the Egyptians, the Syrians, the Arabs, and the Abyssinians. . . . . .

Trust an Indian and he will stick to you until death. Offend an Indian and he will raise hell.

Surely, we are great enough people to stop higgling over this matter and do the big and gracious thing—give them a definite promise that the very year after Armistice we will leave it to them to decide whether or not they wish to remain within the Empire. A hundred reasons may be given against this. But if there were a thousand, they should step aside by the single consideration: the good name of England. It may "lose" us India, but we shall have gained our own soul. And the soul of England is worth many Indians.

Utterances of the Day

THE VICEROY ON INDIA'S WAR EFFORT

Addressing the first session of the National Defence Council at Simla on October 6, H. E. the Viceroy observed:

There could be no more appropriate occasion than this to refer to the superb contribution so far made by India to the achievement of the ideals for which we are fighting. She has without stint poured out men, money and supplies. Her fighting men, whether by land, by sea, or in the air, have covered themselves, and the land of their birth, with glory. In the face of every device of modern warfare, in conditions often most difficult, in unfamiliar surroundings, India's fighting men, whether they come from the Indian States or from the Provinces of British India, have shown outstanding valour and endurance and have added still further honour to the martial traditions of this country. The Empire and India owe them a debt of gratitude—a debt that will never be forgotten. . . . .

In the field of supply, India has again made a contribution of immense significance and value—a contribution recognised through the Empire, a contribution that has in no small degree helped to bring home to many distant lands, not only the great natural resources of India but the high intelligence and skill of her craftsmen and her workers and the readiness of all to play their part at times like these. Let me say now only that the location in India of the Eastern Group Supply Council is in itself a tribute both to the importance of her strategic and geographical position and to the magnitude of the assistance which she has given, can give, and will continue to give to the common effort.

As the war goes on, every day reveals more clearly the place which India has won for herself in the world. She is today the base of operations for great campaigns and great strategic movements. The Commander-in-Chief, whom we are glad to welcome back to-day from his consultations with the Cabinet, with His Majesty's representatives, civil and military, in the Middle East, and with our Russian Allies at Teheran, bears a responsibility which few, if any, of his predecessors in that great office can have held; and in the discharge of that responsibility from India, he links India still more closely with those mighty movements that are taking place around us. India, as I have said, is the centre of the great supply organisation which serves the vital military needs of countries ranging from Australia to South Africa. Her contribution in fighting men has been on the grandest scale and will be greater yet. She is ready, as we know, to make sacrifices greater still in every way than those which she has so far been called upon to make. We may be proud of the achievement of India. We may be certain that that achievement will not fade from the memory of the nations.

RT. HON. SASTRI ON BRITISH POLICY

Rt. Hon. V. S. Srinivasa Sastri, presiding over a public meeting in Madras, observed:

During the war under pressure of necessity and trials, there was a section of the British people who looked out to the world seeking sympathy and such people think of India in a friendly spirit. If they had a chance at the end of the war and the disposition of things were in their hands, possibly they would meet India's wishes. But our experience is that when the day of reckoning comes, the honest man is no longer there on the stage. Edward Thompson and Sir Francis Younghusband would not be there and their voices would not prevail. The sophists, economists and calculators would fill the forefront of the stage and India would have to deal with them. Mr. Churchill, who was the most prominent man to-day and wielded the destinies of half the globe and whose attitude towards India was well known, would certainly have the most powerful voice in the final arbitrament of things. . . . .

What happens at that time depends largely on the wisdom and strength that Indians would be able to bring to bear on those who took important decisions, and so India could never afford to relax her efforts. Whether it was the Liberal Party or the Congress or any other political party in the country, they had all to put forth their best efforts by day and by night and continue to press on the conscience of the Britisher what India would regard as her just due when peace was made.

RT. HON. DR. JAYAKAR ON CONGRESS

"It is the duty of the people to agitate for a way out of the present political deadlock, and it is to be hoped that Congressmen who have recently come out of jail and who feel that the present programme of the Congress should be revised would persuade Mahatma Gandhi to do the needful and take other necessary steps to bring about the desired object. It is felt in some quarters that it is not such an easy thing for the Congress to go back to power. I know the Constitution Act, and I have no hesitation in saying that if only Congressmen make up their mind to resume power, nothing can stand in their way."

In these words, the Right Hon'ble Dr. M. R. Jayakar summed up what he considered the right solution for the present political situation at the Sun Theatre, Madras, last month.

SIR FEROZ KHAN NOON'S STATEMENT

The categorical assertion that Britain cannot lose the war, was made by Sir Feroz Khan Noon in a press interview.

"Britain continues to be the mistress of the seas," he said, "and she is rapidly gaining superiority in the air with the generous help of the United States. During my recent visit to that country, I was greatly impressed by the immensity of production and the determination of the American people to help Britain win the war."

As regards India, Sir Feroz Khan Noon said that he had studied British public opinion very closely and had come to the conclusion that a vast majority of the British people would like to see India an equal partner in the British Commonwealth. But that position would never come about so long as there was no compromise between the Congress and the Muslim League. "It is Mr. Jinnah who can give Swaraj to Mr. Gandhi, and it is Mr. Gandhi who can give Pakistan to Mr. Jinnah," added Sir Feroz, and stressed that the solution of the Indian problem lay in the hands of the Indians themselves and not with any outsider. It was waste of time, he concluded, asking other people to make declarations in the absence of unity among ourselves.

CONGRESS AND THE DEAD-LOCK

Mahatma Gandhi, who is conducting the Satyagraha movement, is perfectly satisfied with its progress and is, therefore, not in favour of effecting any change at present, said Dr. Rajendra Prasad in an interview to *United Press* on the progress of the leaders' discussions at Wardha.

Referring to the political dead-lock, Dr. Prasad observed: "The dead-lock has been created by the action of the Government and not by our action and so there is no question of our taking steps for ending it."

Dr. Prasad re-stated the circumstances which led to the withdrawal of the Congress Ministries and the launching of the Satyagraha movement which, he said, the Congress started to register its protest in a way that could be easily understood.

MANCHESTER GUARDIAN ON INDIA

Commenting on the extension of the term of office of Lord Linlithgow, the *Manchester Guardian* says:

"Unquestionably he has the welfare of India at heart and has tried hard to find a way through the thickets. But he has not found it."

The *Guardian* continues: "Since those who are responsible for India—which means in the first place the Viceroy and Mr. L. S. Amery, the Secretary of State—cannot find a way to peace and are at the end of their resources, is it not desirable that a new approach should be made through new men?

No one denies the goodwill of either the Viceroy or Mr. Amery, nor would any one desire that Mr. Amery's great abilities should be lost to the Government; there is more than one high office where he could do better service than he is likely now to do for India.

We ought not to be contented about India or to let it or ourselves rest."

MR. CHURCHILL ON INDIA

In the course of an article entitled "Churchill's attitude to India", Sir Alfred Watson suggests that in view of the Premier's past record, he ought to address India to make his personal position clear.

Storm in the East may break any day, says Sir Alfred. Before the first flashes of lightning, Mr. Churchill should make his personal position clearer than he has hitherto succeeded in doing. He may hold in his own mind that he gave full hostages for advance when he selected for the India Office Mr. L. S. Amery, most outspoken of his opponents in the party conclaves of the early thirties in the discussions about India. That was a wise move, but the world still awaits some public recantation on the part of the Premier of his recent past in regard to India, some affirmation that he will put his personal energy into the work of finding a solution.

ALL-INDIA EDUCATIONAL CONFERENCE

Prof. Amarnath Jha, Vice-Chancellor of Allahabad University, in his presidential remarks at the All-India Educational Conference at Srinagar on September, 26, said:

While I advocate religious education, I may venture to say that denominational schools and colleges are an anachronism. They have had their day and should cease to be. They recognise, if they do not actively promote, religious differences.

Prof. Jha said that he did not object to the existence of Sanskrit Pathshalas and Arabic Madrasas that impart education along traditional religious lines, but denominational institutions breathed the spirit of discord and faction and taught the Hindus, the Christians, and the Mussalmans to look upon themselves as units distinct from the rest.

We in India have all a common culture. We are for better or worse Indians. We all speak one Indian language or another. Our music is Indian; our food is Indian; most of our manners and customs are Indian. Can we not realise the many points of similarity and unity and minimise such differences as unfortunately do exist? The points of differences are so few and relatively so insignificant that it is a thousand pities that in the press and on the platform they should loom so large and assume such enormous proportions.

Prof. Jha further said that it was to the educationist that the country must look for the eradication of the canker that threatens to destroy the solidarity of the Indian nation.

The teacher must himself be free from the cramping influence of narrow communalism; he must think in terms of India and of humanity; he must encourage a nationalistic and humanitarian outlook. The teacher had to show the right path.

Prof. Jha also laid special stress on adult education in which connection he said that the training of teachers for adult was a task which could best be performed by the Universities.

ANNAMALAI UNIVERSITY

The Founder's Day synchronised this year with the Sashtiabdapurti of Raja Sir Annamalai Chettiar, which was celebrated with great enthusiasm at Annamalai Nagar. The Rt. Hon. Dr. Jayakar, presiding, appealed

to the university authorities and the professors to concentrate their activities so as to inculcate in their students a spirit of patriotism devoid of all sectional and communal feelings, and based on the absolute truth that historically and geographically India is one, was one and will always remain one.

The Vice-Chancellor, Sir Kurma Reddy, announced that the Raja Saheb had sent to him cheques to the total value of Rs. 36,000 to be utilised for various improvements of the Annamalai University and also Rs. 1,000 for instituting a prize in the name of the Rt. Hon. Dr. Jayakar. A Sashtiabdapurti Commemoration Volume of 1,000 pages containing learned papers, messages and songs in honour of Raja Sir Annamalai Chettiar was also presented to him. It is of interest to note that the Raja Saheb gave nearly 3½ lakhs of rupees as charities to various causes.

UNIVERSITIES OF ANCIENT INDIA

Dr. Radha Kumud Mukherjee, of the Lucknow University, delivered a lecture on Universities in ancient India at the Ayurveda Adhyapaka Siksha Parishad at Arogya Ashram, Avadi, near Madras.

The lecturer referred to the part played by the great universities of Nalanda where teachers and the taught lived together and where work of great importance was carried on in spreading the message of India's civilisation abroad. He concluded by referring to the great place which education occupied in the ancient Vedic times.

BROTHERS' LIABILITY

The Chief Justice of Madras, delivering judgment on behalf of the Bench, allowed an appeal involving the interpretation of Sections 20 and 21 of the Indian Limitation Act.

A promissory note was executed on March 12, 1930, by Thiruvenkatachariar and his youngest son Srinivasachariar. Soon after, the father died and the son kept the document alive by making part payments. Thereafter there was a partition between Srinivasachariar and his two brothers, and the former made further payments, the last being on June 10, 1933.

A suit was filed in 1935 in the Shiyali Munsiff's Court against the three brothers. It was contended that the other two brothers, who were not parties to the promissory note were not liable. The District Munsiff and the Sub-Court, relying on Section 20 of the Limitation Act, held that the other two brothers were liable under the pious obligation theory and decreed the suit against the three brothers. An appeal was filed in the High Court, and Mr. Justice Abdur Rahman referred the matter to the Full Bench in view of the conflicting decisions on the point.

Their Lordships held that Section 21 (3b) of the Act applied to the facts of the case and that a non-managing member of a Hindu family could not make an endorsement of payment without the authority of the other members of the family to keep alive the debt against them. This could be done only by the managing member for the time being.

In the present case, the endorsement made, particularly after partition, by the youngest brother, who could not be said in any event to be the managing member, could not save limitation against his other brothers.

A MAGISTRATE ON DONATIONS

"Disputes in courts have to be decided on law and procedure prescribed by the legislature and it is highly improper for any Magistrate or any presiding officer of a court to invite subscriptions to public or charitable funds from anybody appearing in his court, either in the capacity of a party or a witness or professionally, or to entertain suggestions made by anybody else that donations should be accepted from such persons."

These observations were made by Mr. Justice Agarwala at the Patna High Court recently, when delivering judgment in a petition moved by one of the parties in a criminal case praying that the order of the trying Magistrate be set aside.

His Lordship was satisfied that the proceedings of the case were dropped, not because of lack of merit in the original application but because one of the parties eventually agreed to contribute Rs. 200 to some fund or other. He ordered that the hearing of the case be resumed.

His Lordship further directed that the sum of Rs. 200 be refunded to the party concerned.

SIR C. MADHAVAN NAYAR

A *communique* says: His Majesty the King has been pleased to direct that Sir C. Madhavan Nayar, formerly puisne judge of the High Court of Madras, be appointed a member of the Judicial Committee of the Privy Council under the Appellate Jurisdiction Act, 1929, in the place of the Rt. Hon. Dr. M. R. Jayakar who has resigned the appointment.

POSTPONEMENT OF ELECTION

In the House of Lords, the Royal Commission signified the King's assent to the India and Burma Postponement of Elections Act.

WAR RISK INSURANCE

Reduced rates for war risk insurance on cargoes in British and Allied ships crossing the Atlantic have been ordered by the American Marine Insurance Under-writers and have come into force recently. The new rate for ships crossing the Atlantic from the Western Hemisphere to Portugal, Gibraltar, Maderia, Azores, the Canaries, Cape Verde Islands and the Atlantic ports of Spain is 4 per cent. instead of 5 per cent. A similar reduction has been made to foreign ships plying between the Western Hemisphere and the Red Sea *via* the Cape of Good Hope. Rates on cargoes in foreign ships sailing from the Western Hemisphere to the Persian Gulf, East and Far East *via* the Cape of Good Hope have been lowered to 3 per cent. from 3½ per cent.

COMMODITY INSURANCE

Commencing from April 1st, a commodity scheme has been introduced in the Strait Settlements and Federated Malaya States. In general, the scheme covers the same commodities as in Great Britain, but a special scheme for fee collection is in preparation for tin and tin-ore and this insurance is subject to a limit of $10,000 in any one Settlement or State.

INSURANCE AGENTS IN BR. INDIA

Hitherto, the work relating to the issue of licences under the Insurance Act, 1938, to act as Insurance Agents in respect of agents residing in British India was being done by the Registrars of Joint Stock Companies in British India. It has now been decided to transfer this work to the Superintendent of Insurance, who will issue such licences in future.

NEW TYPE OF POLICY

A new form of Whole Life Assurance Policy with a limited number of premium payments has been issued by the Mutual Property Life and General Insurance Company, Ltd., of Woodhatch, Reigate, Surrey. The policy provides 50 per cent. War Risk Protection within the United Kingdom and an option to increase this cover to 100 per cent., coupled with a guaranteed future increase in the sum assured. The policy also provides specially for policyholders who may be joining H. M. Armed Forces, and it gives in addition to the usual Life assurances benefits, a double benefit for fatal accident.

WAR DAMAGE COMMISSION

Under Section 9 (7) of the War Damage Act, the right to receive a payment in respect of war damage is transmissible by assignment subject to approval in writing by the Commission. It has been learnt on enquiry that the Commission has decided not to approve such assignments freely. They are, on the other hand, prepared to approve them only in certain circumstances such as when the parties had a previous fiduciary or contractual relationship, direct or indirect, in the property, or where the assignee is a Government Department or a public or local authority.

FUND FOR INVESTMENT RESEARCH

The Life Offices Investment Seminar, an organisation of financial officers of member companies of the American Life Convention has made a gift of $1,000 to the school of business of Indian University to establish a graduate assistantship for research work in investments during the academic year 1940-41.

INDIA'S TRADE FIGURES

India's export trade during eight months ending November, 1940, improved by Rs. 870 lakhs over the same period of the previous year in spite of the closing of the European markets. This was largely due to greater intake by the Empire countries, the United States of America and the South American countries during the eight months of 1940-41 as compared to the same period in 1939-40; the increases being by Rs. 13·72 lakhs, Rs. 3·76 lakhs and Rs. 65 lakhs respectively.

India's export to the European countries in the eight months of 1939-40 amounted to Rs. 3·52 lakhs. This trade had shrunk to Rs. 6·08 lakhs in the eight months of 1940-41 with no exports at all in November, 1940. Although in November, 1940 Japan imported a larger quantity of goods from India than in November, 1939, the exports to that country had been steadily declining in 1940-41, the total decrease in the eight months being Rs. 2·65 lakhs over the 1939-40 figures. Similarly, export from India to Egypt declined by nearly three crores of rupees in the eight months of 1940-41 as compared to the same period of the previous year.

The import trade of India during the eight months was nearly equal to that in 1939-40, although the Empire countries, gained by nearly two crores at the cost of non-Empire countries. In the non-Empire group imports from the United States increased by nearly Rs. 10 crores, while those from Iran doubled themselves as compared to the 1939-40 figures. Imports from Japan likewise increased by Rs. 2·49 lakhs over the imports in 1939-40.

SIR VISVESVARAYA ON INDUSTRIES

The need for a vigorous effort on the part of industrialists and leading citizens of Bombay to bring into existence as many new industries as possible and increase their output from quarter to quarter, was stressed by Sir M. Visvesvaraya addressing a joint meeting of the two Committees of the All-India Manufacturers' Organization recently.

Deploring the complacency prevailing in the country regarding the vital problem of speedy industrialization, the speaker said that the three great needs of the country at present were mass education, industries and defence machinery. He emphasized the need for a central organization of manufacturers and industrialists in the country and said that the post-war construction work in the field of industries was an urgent matter.

Government, he added, had already constituted a committee, but the work had got to be done with the co-operation of leading industrialists, businessmen and labour unions. In order to secure maximum production, a dozen capable men, keenly alive to the value of industries and fertile in new ideas should be invited to take the responsibility for conducting a drive or campaign for the purpose in each region, at least for one year at a time.

POST-WAR ECONOMICS

Opening the first meeting of the Consultative Committee of Economists on post-war reconstruction at Delhi on October 24, Sir A. Ramaswami Mudaliar, Chairman emphasised that the meeting would have mainly to advise Government on the best methods by which after the war, trade, manufacture and industries could be promoted and a better living standard for the people of the country attained. He dealt with the problems, present-day as well as post-war, which the meeting would have to tackle, including export and import control, the bearing of population on the growth of the country's economic structure and the readjustment of war time industries to peace time production.

Women's Page

SRIMATI KAMALADEVI

The view that the American people had become more discriminative in assimilating propaganda about India, was expressed by Srimati Kamaladevi, addressing a students' meeting at Madras. She said that she had a very nice tour and made a circle of the globe and was treated with courtesy and kindness in all countries. She visited Egypt, Greece, Italy and the Scandinavian countries. She attended the International Women's Conference at Copenhagen and was in England when the war broke out. From there she went to America where she delivered a series of lectures. She returned *via* Far East visiting on her way Japan, China, and Manilla.

The British Embassy in Washington, she said, was being assailed with questions regarding India and the arrest and imprisonment of Indian leaders. The replies to such questions were, however, evasive and very often these queries only evoked the reply that political prisoners were treated as gentlemen. Once a well known English journalist was heckled on the imprisonment of Pandit Jawaharlal Nehru. He replied: "Well, Mr. Nehru produced a literary master-piece while last in prison. He might produce a greater master-piece before he came out of prison this time."

Srimati Kamaladevi expressed the opinion that America was the last bastion of the dying old world order. All dominant interests were united in a last struggle to maintain them; only the youth organisations thought in other terms; for they reckoned with such problems as the below par life of one-third of the American people, the ten million unemployed and the thousands of people who had been uprooted from the spoil and had become tramps. She added that the opportunity for giving a decisive and dynamic lead to the world, which was witnessing the death of old values, lay with America and the Orient. She felt that the lead would come not from America but from the East.

H. H. THE MAHARANI OF TRAVANCORE

His Highness the Maharaja of Travancore unveiled the statue of Her Highness Maharani Setu Parvati Bayi on the grounds of the Observatory at Trivandrum on 2nd October, and observed that the statue was an embodiment of the spontaneous recognition of the people of the value of Her Highness's services to Travancore and the cause of women.

Sir C. P. Ramaswami Aiyar, the Dewan, in requesting His Highness to unveil the statue, on behalf of the Committee, said that the description in "Marcus Aurelius" to his mother was quite applicable in the case of His Highness to his mother.

Unveiling the statue, H. H. The Maharaja said:

"As you have rightly emphasised, it has been the specific good fortune of myself and my brother and sister to have undergone a training at our mother's hands, which was as strict as it was full of affection and solicitude. Such acquaintance as we possess with the principles and practice of our religion and with literature and Fine Arts and the gracious aspects of life and conduct has been due entirely to the stimulus and the direction of Her Highness, whose love of Indian culture and devotion to the interests of Travancore have been amongst the most formative influences of my life.

Careful as she was in the guiding of my footsteps from the earliest stages of my life, and qualified as she is in every way to direct public affairs, she has in theory and in practice unwaveringly emphasised the Ruler's undivided responsibility to his State and his people."

His Highness presented a gold medal to Rao Bahadur M. S. Nagappa, the sculptor of Madras.

THE STUDY OF SANSKRIT

Speaking at the Annamalai University, the Rt. Hon. Dr. Jayakar said that it was his belief that every Indian student should make it a point to study the Sanskrit language.

In his days, the study of Sanskrit was so difficult that many students who took up Sanskrit had left it finding it very difficult to study, especially the grammatical portions. He would, therefore, wish to see that the study of Sanskrit was made as attractive as possible. The study of Sanskrit in its linguistic aspects would not confer any benefit on the students. As an Englishman learns Greek, so an Indian can learn Sanskrit, but that was not giving any benefit to the students.

The linguistic attainment was only a small part of Sanskrit study. The more important and interesting part of the study was its literary side. It should be studied as a national concern.

WORLD'S WORST BOOKS

An American magazine recently invited prominent American writers and scholars to declare which, in their opinion, is "The World's Worst Book (that is, the world's most over-rated book)—admitting to candidacy for such supreme honours, of course, only such books, ancient or modern as have acquired a world-wide reputation."

"World's Worst" were: Dante's "Divine Comedy"; Gibbon's "Decline and Fall of the Roman Empire"; Milton's "Paradise Lost" and "Paradise Regained"; James Joyce's "Ulysses"; Marcel Proust's "Swann's Way"; Thomas Carlyle's "Sartor Resartus", Goethe's "Faust", and Hitler's "Mein Kampf".

KALIDASA DAY

The Rt. Hon. Dr. M. R. Jayakar presided over the "Kalidasa Day", Madras, recently.

Dr. Jayakar referred to some salient features in Kalidasa's works and went on to deal with the "unifying force" of Sanskrit culture. He suggested that Sanskrit culture and Sanskrit literature should be thrown open to those who called themselves non-Brahmins. They were heirs to this fortune, he said, as much as the privileged class were.

LORD WARDEN OF CINQUE PORTS

The Prime Minister, Mr. Churchill, has been appointed Lord Warden of Cinque Ports by King George in recognition of his great services to Britain. Mr. Churchill has succeeded the late Marquess of Willingdon. Cinque Ports are: Hastings, Dover, Sandwich, Romney and Hythe. In the olden days they were entrusted with the defence of Britain's shores and the protection of the passage to the Continent. In modern times, the appointment of Lord Warden, which is purely an honorary post and which is one of the King's personal prerogatives, has been reserved for distinguished statesmen, soldiers and sailors.

SIR G. S. BAJPAI

Sir Girja Shankar Bajpai, as Agent-General to the Government of India at Washington, will be attached to the External Affairs Department since it is outside the British Empire and the Overseas Department deals with problems of Indians only within the Empire. Sir Girja, it is understood, is likely to have two I. C. S. Private Secretaries, senior and junior, at least one of whom, but possibly both, will be drawn from the cadre of External Affairs Department. In addition, Sir Girja will have a press-man attached to his office at Washington.

MR. HENNESSY FOR U. S. A.

Mr. J. Hennessy, Principal Information Officer, Government of India, proceeds on deputation to America on the staff of Sir Girja Shankar Bajpai, Agent-General to the Government of India. Mr. J. Natarajan, Deputy Principal Information Officer, officiates as Principal Information Officer during Mr. Hennessy's absence. Mr. B. L. Sharma will officiate for Mr. Natarajan.

BIRTHDAY PRESENT TO GANDHIJI

A purse of ten thousand rupees and one crore and seventy-six lakhs yards of hand-spun yarn were jointly presented to Mahatma Gandhi at Sevagram on Oct. 12, by the Presidents of the Mahakoshal, Nagpur, and Vidarbha Provincial Congress Committees.

MALARIA INSTITUTE OF INDIA

Whilst the research activities of the Institute have been restricted owing to war conditions, there has been an expansion of the training courses held during the year, says the Annual Report of the Malaria Institute of India for 1940. Special courses have been arranged for military personnel, whilst for the first time malaria courses for engineers were held at the Field Station of the Institute in Delhi. The latter were attended by 61 Doctors representing various branches of their profession from widely separated parts of India.

Officers of the Institute have continued to supervise the anti-malaria campaign which has been carried on, in and around Delhi over an area of 55 square miles. Advice has also been given regarding the rural malaria schemes which are in progress in different parts of India. Special research units have carried out investigations in the Wynaad, South India, in the United Provinces Terai and in the neighbourhood of the Chilka Lake, Orissa.

On April 1, 1940, the Public Health Section of the Institute was taken over by the Government of India. Prior to that date, the whole of the activities of the Malaria Institute of India were financed by the Indian Research Fund Association.

INFLUENZA GERM ISOLATED

The influenza germ has been isolated for the first time in history. This has been achieved by the Institute of Medical Research in South Africa, according to an announcement by Dr. E. H. Cluver, Director of the South African Medical Research Bureau. The research was undertaken at the express request of the Defence Department in view of the possibility of a repetition of the scourge which swept the world in 1918.

SHARK LIVER OIL

The Government of Madras have sanctioned construction of a factory for the manufacture of shark liver oil in the Fisheries Office at Calicut at a cost of Rs. 14,000. Sanction has also been accorded for purchase of equipment required for the factory at a cost of Rs. 26,000. The Superintendent of the Kerala Soap Institute will be the Superintendent of the Factory also.

MEDICAL RELIEF IN RURAL AREAS

With a view to providing adequate medical attention and relief on modern lines not only to people living at head-quarters but also to those residing in rural areas, the Government of Bengal has under consideration a scheme for modernizing and improving *sadar* and sub-divisional hospitals so that specialized treatment may be available in these institutions. A survey to ascertain the wants of *sadar* hospitals was made as far back as 1936-37.

It is understood that the Government also has under consideration the question of provincializing a few hospitals in addition to making substantial grants-in-aid to others.

CALCUTTA STUDENTS

There has been a perceptible improvement in physique and health of students during the last 20 years and their percentage requiring immediate medical attention and treatment has fallen from 66 in 1920 to 45 in 1940, states the report of the Students' Welfare Committee of the Calcutta University for 1940-41. The average student of 1940, the report adds, is taller, more robust and healthier person than the student of 1920, and the percentage of well-built students is perceptibly greater than in 1920.

AVERAGE CONSUMPTION OF MILK

In India, consumption of milk per head is 6·6 ounces per day. This includes milk products. Due to the better purchasing capacity of city-dwellers, the daily *per capita* consumption in cities and towns is 12·6 ounces. Consumption varies from tract to tract. Sind is first with 22 ounces per head per day followed by the Punjab with 19·7 ounces. Assam shows the lowest average with 1·2 ounces per day.

LEPROSY AND ITS CONTROL

In view of the great importance of leprosy as a public health problem in many parts of India, the Central Advisory Board of Health has appointed an *ad hoc* committee to prepare a special report on Leprosy and its control.

GOVERNOR OF BANK OF ENGLAND

No change is being recommended in the offices of the Governor and Deputy Governor of the Bank of England next April. An announcement to this effect was made by the Governor, Mr. Montagu Norman, at the last meeting of the General Court of the Bank of England.

Mr. J. M. Keynes is now appointed successor to Lord Stamp, who was killed in a London air-raid, as a Director. Mr. J. M. Keynes is the well-known economist and author of the Keynes Plan, which provides for compulsory saving as a means of preventing inflation and has been already partially adopted in connection with the existing income-tax.

A Bank of England Rule says that no member shall offer himself for re-election after reaching the age of 70 unless otherwise requested. However in view of the fact that many possible candidates are absent on military duties or fully engaged in other services of State, those who would have retired next April under this Rule will be allowed to let their names go forward for re-election.

DEFINITION OF BANK

The Government of India propose to amend Section 277-F of the Indian Companies Act, 1913, by the insertion of an explanation to the effect that any company which uses as part of its name the word "bank", "banker" or "banking" shall be deemed to be a banking company, irrespective of whether the business of accepting deposits of money on current account or otherwise, subject to withdrawal by cheque, draft or order is its principal business or not.

The Government propose to amend the Act in order to obviate the difficulties of interpretation which are thrown on the Registrars and in order further to prevent companies successfully evading compliance with the provisions of a law enacted primarily for the benefit of depositors.

The Central Government have circulated their proposal to all Provincial Governments as also to recognised Chambers of Commerce and Associations for eliciting opinion thereon.

EXHIBITION TRAIN

The 300-yard long defence services exhibition train, which left Lahore on a three-month tour of the Punjab and North-West Frontier Provinces, contains among other interesting exhibits a model of the battle of Keren. Other exhibits are models of warships, tanks, shells and ammunition, weapons, clothing, wireless sets, telephone exchanges and bombs. There are also model aeroplanes. A truck contains a 4-inch naval gun and demonstrations are held of gun drill and the firing of the gun.

The most exciting part of the exhibition is demonstration of tanks, armoured carriers, field and mountain guns in action. The construction of a road block and the removal of mines for which Lt. Bhagat was awarded the V. C. are also shown. Visitors have an opportunity of seeing medical arrangements in the fields and the working of the ordnance workshop lorry.

After dark there are cinema shows which include fighting troops in action and training.

The public can watch the cooking of food under modern field service conditions.

There are a recruiting officer and staff on the train to give any information asked and also to carry out the medical inspection of prospective recruits.

INTERNAL COMBUSTION ENGINES

From details which are available regarding the progress made in the research schemes under the general control of the Industrial and Scientific Research Board, it seems likely that the manufacture of internal combustion engines about which the Secretary of State recently made a disturbing statement in the House of Commons, there is already a Committee with Mr. J. C. Mahindra as Chairman investigating the possibilities.

NIZAM'S STATE RAILWAY

It is understood that the Nizam's State Railway Board in England has been abolished, and a railway board has been set up here with Lieut-Col. E. W. Slaughter, General Manager of the Nizam's State Railway, as Managing Director.

Sri THYAGARAJA CELEBRATIONS

Before a large and distinguished gathering, the music festival in aid of Sri Thyagaraja Aradhana celebrations was inaugurated on October 4, at the Parish Hall, Madras, by Mr. S.V. Ramamurthi, I.C.S., Chief Secretary to the Madras Government.

Rajah Sir Annamalai Chettiar delivered the welcome address. He said Sri Thyagaraja's songs stood foremost both in respect of the number of songs now sung and the number of people that had mastered them.

The Rajah then referred to the contribution made by him to the Annamalai University for the promotion of Tamil music and to the controversy which had arisen over the resolution passed at the Conference held at Annamalainagar, recommending that greater prominence be given in future to Tamil songs in musical concerts.

Mr. Ramamurti paid a glowing tribute to Thyagaraja's greatness as a saint and musician, and said that Thyagaraja, more perhaps than any other single musician, has preserved for us our one great live art with an appeal both deep and wide.

The Rajah Sir Annamalai Chettiar and H. H. the Maharaja of Mysore have given donations of Rs. 1,000 and Rs. 500 respectively to the Sabha.

THE SANTAL DANCE

India is verily a land of dancing. Starting from the very manners of the people in the street or a gathering, one sees dancing even in their style of standing, walking, or talking. An artist could easily select any phase of this life and make a dance or ballet out of it.

Santhal Parganas, with its hills and dales, woods and rivers, is no exception to this, says Sunity Kumar Sinha in an up-country journal. The hills and jungles of this district have helped the art to grow. Living far from the madding crowd, the Santhal folks express their joys and feelings through dance.

The Santhal dance is accompanied by music produced by bamboo flutes, madals, drums, kartals and country-made violins. Song too plays a prominent part.

JOE LOUIS RETAINS HEAVY-WEIGHT TITLE

Joe Louis retained the world heavy-weight championship beating Lou Nova in a technical knock-out in the sixth round of a fifteen-round bout at New York polo grounds recently.

Punished to the verge of insensibility, with blood pouring from his badly-cut right eye, Nova, the latest "White Hope" heavyweight, went the way of all other challengers. After a tentative start, Louis revealed all the old urge and "killer" instinct. A right cross that first stunned Nova and paved the way to his defeat, was the most vicious Louis has ever thrown at any opponent. Nova, the pluckiest of boxers, stopped two more of a similar calibre before he dropped in a sitting position, half outside the ropes. Nova stated that he had never been hit so hard before.

KING'S TENTH WIN

The King's *Big Game* by *Bahram* out of *Myrobella* won a thrilling race for the valuable Champagne Stakes by a short head from Lord Derby's *Watling Street* by *Fairway* out of *Ranai*, with Lord Roseberry's *Hyperides* by *Hyperion* out of *Priscilla* two lengths behind, third Trained by Fred Darling and ridden by Harry Wragg. *Big Game* scored his fifth win of the season having thrice been successful as *Myrobella* colt in its early racing days. He started a hot favourite at two to one. *Watling Street* was 7-2 and *Hyperides* 9-1. *Big Game* was not in his usual brilliant form and put under pressure for the first time, but he kept his unbeaten record and the crowd showed its appreciation of the King's tenth win this season by cheering for a long period.

COMMUNAL CRICKET

Mahatma Gandhi has reiterated his opposition to communal cricket in reply to a letter from Mr. M. G. Bhave of Poona, who recently wrote to him asking him to lay before the public his clear views once again on the question of communal cricket.

Mahatma Gandhi, in his reply to Mr. Bhave, said: "I retain the same opinion as before. I am utterly opposed to communalism in everything but much more so in sport."

THE CHARTER FOR SCIENTISTS

The King's message to the President of the British Association was one of many important communications to the Conference on Science and the World Order, observes the *Manchester Guardian* Scientific Correspondent.

"The social benefits which scientific research by free practice and under right guidance can bestow on all mankind grow ever greater. It is right that such benefits should be shared among all people alike."

This Royal recognition of the importance of the social relations of science is significant and recalls the foundation of the Royal Society.

Sir Richard Gregory concluded the proceedings by the announcement of a declaration of scientific principles which is a kind of charter for scientists. The essence of the charter is contained in its opening phrases: "Liberty to learn, opportunity to teach, and power to understand are necessary for the extension of knowledge, and we, as men of science, maintain that they cannot be sacrificed without a degradation of human life."

PERFECT AIR-RAID SHELTER

British scientists are now endeavouring to create a perfect air-raid shelter—one that will withstand a direct hit on the surface. They believe it may soon materialise. It is to be made out of glass.

But the glass they have in mind is not of course the easily broken sort with which we are familiar. It is a toughened glass made in layers by a process which renders it many times as strong and infinitely more flexible. Probably the nearest approach to it that you have seen is the motor-car windscreen.

Already toughened glass is so powerful that it will stand the weight of a locomotive, resist the whitest heat and merely break without splintering under the impact of a bomb has been produced. If it can be made tougher still, which is thought fully possible, and if some method can be found to reduce its present high manufacturing cost, the all-glass shelter may become a reality.

Sir N. N. SIRCAR ON INDIAN FILMS

Sir N. N. Sircar spoke at the Delhi Rotary Club on the subject of the Indian Film industry.

Reviewing the progress of the film industry in India, Sir Nripen referred to the development witnessed in Bombay, particularly at the hands of Mr. J. F. Madan, who was responsible for the introduction of talkies in India 10 years ago. With the introduction of talkies, the situation changed so rapidly that today, according to one estimate, out of Rs. 3 crores representing the total gross income of talkie houses in India, Rs. 240 lakhs are collected by Indian films and only the balance of Rs. 60 lakhs by foreign films. That did not mean, however, that the Indian film industry was having smooth sailing.

For almost everything that the industry required for production it had to depend on foreign countries. Secondly, there was not much co-ordination among the producers themselves. Thirdly, there was the language difficulty; for languages in India changed every 400 miles except perhaps in the case of Hindustani. Social plays again had not sufficiently taken the place of mythological stories and in South India in particular, there was too much of singing and too little of action.

TOP STARS IN FILM LAND

Who are the "top stars" of the film business to-day as estimated by their money-drawing value?

According to an authentic publication, Claudette Colbert heads the list of women players, while Clark Gable is the leading male screen star.

Claudette Colbert heads the list of feminine stars followed in order by Hedy Lamarr, Joan Fontaine, Judy Garland, Jean Arthur, Irene Dunne, Rosalind Russell, Deanna Durbin, Jeanette MacDonald, Miriam Hopkins, Bette Davis, Greta Garbo, Paulette Goddard, Mae West, Marine Dietrich, Joan Crawford, Kay Francis.

The box-office ranking of male stars is: Clark Gable, Charles Boyer, Spencer Tracy. William Powell, Henry Fonda, Lawrence Olivier, Jack Benny, Cary Grant, Mickey Rooney, Bob Hope, W. C. Fields, James Stewart, Bing Crosby, Gary Cooper, Tyrone Power, Allan Jones.

MOTOR CYCLES

India bought about three times as many motor cycles from Great Britain last year as in 1939. Fifty thousand tons of steel were used by the makers of British bicycles and motor cycles for the products which they safely shipped overseas during 1940.

The value of them was £4,845,355—an increase of £398,423 on the year before.

Canada doubled her purchases of motor cycles, and Uruguay quadrupled hers. There was a notable increase in the number of both motor cycles and bicycles sent to the United States.

Thousands more bicycles went to China, and also to Thailand, Hong Kong, British Malaya and the Dutch East Indies. An unexpected customer was Iceland, which bought 173 bicycles as against two in 1939.

The popularity of the motorised bicycle is also spreading from Britain overseas. The number of them sent abroad was almost doubled.

VICEROY'S VISIT TO GENERAL MOTORS

A touch of realism, loyalty and determination was evidenced when His Excellency the Viceroy was presented with a brochure containing the signatures and thumb impressions of 3,000 workers employed in General Motors Factory in Bombay, pledging their word to do their utmost to produce army vehicles in ever-increasing numbers for India's armed forces.

This dramatic scene took place during the Viceroy's recent visit to General Motors Factory where His Excellency spent nearly an hour inspecting the various departments where thousands of chassis, army vehicles and shells are being turned out every month.

In the course of his tour of the Factory, the Viceroy witnessed mass production technique of Chevrolet army ambulances, troop carriers, load carriers, tipping wagons, water tanks, station wagons and other Chevrolet vehicles required for army and commercial purposes.

MOTOR GRAND PRIX

Lloyd Davis and Maurice Rose have declared joint winners of the Indianopolis Motor Prix. The only previous joint win was in 1924 when Joe Boyer and L. L. Corum were successful.

INDIA'S FIRST NIGHT FIGHTER PILOT

Nagaraja Rangappa has the distinction of being India's first night fighter pilot in service with the R. A. F. He is a nineteen-year old Brahmin from Bangalore.

The Air Ministry News Service says that he has nearly finished his training in the R. A. F. and will soon be posted to a squadron. His brother, a year older than himself, is under training as an air-gunner and the two hope to form a night fighting team. Nagaraja stated: "It would be grand to have my brother with me when I go up at night." He hopes one day there will be an all-Indian night fighter squadron as there is an all-Canadian one.

"INVISIBLE" AND BOMB PROOF FACTORY

According to a report in the *Manchester Guardian*, Douglas Aircraft Company, manufacturers of the Boston aeroplane, which is now in service with the R. A. F. as a bomber and night fighter, are building a huge factory at Long Beach, California. The factory has been designed so as to be as nearly bomb-proof as possible.

Completely windowless and without skylights, the buildings will have a special internal lighting system giving a shadowless and glare-free illumination. An automatic air-conditioning plant will be installed and the air will be warmed and cooled according to the season.

In the final assembly of aircraft, the wings and fuselages will be built on jigs mounted on tracks and moved along by power winches to a set schedule.

FLYING SUITS

The United States Army has ordered 12,000 electrically heated flying suits recently perfected by the General Electric. In developing the suits, a Flying Fortress crew last winter flew 10,000 feet up over Alaska in 30° weather, dressed only in long woollen underwear through which electrical coils were woven. The new suits are lighter and cheaper than the sheepskin garments now used, and they leave a flier nimbler at his controls and guns.

ALUMINIUM

Aluminium is a metal that has commercially been available for about half a century, but has found during this short period of its life about 100,000 uses. No wonder it is called the "Miracle Metal".

The great war of 1914-1918 realised the potentiality of aluminium and its alloys. Its alloys are made stronger than steel and may replace steel very largely in due course. It is well said that aluminium will win this war.

Anodising will make aluminium appear better than gold in colour. Superiority of aluminium for cooking utensils is unsurpassed by any other metal for its cheapness, durability, beauty and ease. It is hygienic, simple and healthy; it is widely used by hospitals, Army, Navy and other important Public Services for food and supplies.

Preparations are afoot to produce aluminium in India and we expect the utensils manufactured from Indian aluminium very soon. This industry when working in full swing will be a great asset to the economic India, employing highly developed technical skill and labour turning Indian wealth into gold. Thus we expect that tremendous possibilities await aluminium in the near future. The "Crown Brand" aluminium cooking utensils are manufactured by Messrs. Jeewanlal, Calcutta, who have fully equipped factories in the principal cities of India, Burma and at Aden, and their Sales Services are serving besides India, Burma and Aden, Western Asia, Africa, Ceylon, Straits Settlements, Malaya, Sumatra, Java and have won the unique reputation for their manufactures as the best and most reliable.

HAND-LOOM BLANKETS

The Indian Stores Department have placed orders with various Provinces and States for 628,500 hand-loom blankets for delivery by March next. Delivery against these orders will commence after the completion of the current orders. Negotiations are also in progress with several other Provinces and States and further orders may be placed shortly.

These purchases are in part against an allocation made by the Eastern Group Supply Council for 400,000 blankets and in part against Supply Department indents.

CROPS AND SOILS

The meeting of the Crops and Soils Wing of the Board of Agriculture and Animal Husbandry in India was held in December, 1939, and the volume under review contains the discussion by eminent scientists and technical experts on eight important problems of agriculture. (Manager of Publications, Delhi, 1940. Price Rs. 3-10.) Among them are subjects of general interest such as, a review of work on Agricultural Economics in India and a critical examination of the low yields of agricultural crops in India and others of a highly technical character like vernalisation, soil conservation, plant virus diseases, plant hormones, and control of insect pests.

Apart from the technical papers on which comment is obviously not possible, the notes on the work in Agricultural Economics in India by Sardar Kartar Singh and Dr. Ghatge are interesting. The papers by D. V. Bal and Alann on Low Yields in Agriculture are instructive. The conclusion of D. V. Bal that in the case of Indian crops which have been under cultivation for many centuries, the history of crop yields has not indicated any progressive decline in the yield per acre, and that during 1900-22 they appear to have reached a stationary state and show a better yield now, is so vital that it requires further examination.

AGRICULTURAL EDUCATION

"Take to higher agricultural education in large numbers to eliminate the many ills of the rural population and make use of your education by going back to the villages and taking to private farming thus helping the country to prosperity and progress." This was the message given by Dr. R. P. Masani, Vice-Chancellor of the Bombay University, addressing the students of Agricultural College, Poona, on the occasion of the 33rd annual social gathering of the institution.

Dr. Masani exhorted the students to give a lead by spreading agricultural education amongst rural population and thus lend a hand in adding to the wealth and prosperity of the country.

FAREWELL TO BEVIN BOYS

"I want you to go back and take your place in Indian industry and do all you can to contribute to increased output. I want British and Indian people to be great friends together in a great common endeavour so that the whole of the common people in both our countries and, indeed, all the world may benefit from this great association of peoples."

Thus declared Mr. Ernest Bevin, Minister for Labour, in a message bidding farewell to Indian engineering technicians who have been to England at Mr. Bevin's invitation on an intensive practical course in foremanship and works management during the past few months.

TECHNICAL TRAINING SCHEME

The Technical Training Scheme launched by the Department of Labour has been expanded to provide for the intensive training of 15,000 semi-skilled tradesmen in place of the original number of 3,000. Of this total, 7,000 man are to be trained as general engineering fitters; 2,500 as turners (metal); 1,500 machinists (metal); 1,250 electricians, 550; blacksmiths; 450 tin and coppersmiths; 400 welders (electric and oxy-acetylene); 300 draughtsmen; 200 moulders and 200 carpenters. Nearly 6,000 men are already under training at 87 centres. One hundred and four more centres are ready to receive another 6,000 trainees. Thirty-two trainees have already passed out of these classes.

LOW PAID EMPLOYEES

The Government of India have worked out schemes for grant of dearness allowance to low-paid employees.

During Government's stay in Simla, the scale will be the same as that sanctioned by the Punjab Government, namely, one rupee per month for those receiving Rs. 16 or less and two rupees for those between Rs. 17 and Rs. 30. This scale will come into operation upon receipt of information from the Deputy Commissioner of Simla that the prices of food grains have reached seven seers a rupee. Should prices rise further and food grains become dearer than six seers a rupee, the scales will be enhanced to Rs. 2 and Rs. 3 respectively.

TEA PROPAGANDA IN BRITAIN

Referring to tea propaganda in wartime Britain, Mr. J. S. Graham, Chairman of the Indian Tea Market Expansion Board, recently observed:

"Despite the rationing of tea, it can truly be said that the International Board have kept the idea of tea so closely associated with the two movements that are affecting the nation in the highest degree—the creation of a national army and the drive for increased war production in the factories that we need have no fear of a reduction in the consumption of our product in that country. At present in that strange Britain at war, so different from the peaceful community we know, new habits and customs are being formed but tea remains as much of a necessity as ever."

WHAT WAR COSTS?

The approximate cost of a bullet is one anna and of a battleship Rs. 10½ crores. Here are some other implements of warfare with their approximate cost:

Sandbags, 2 annas each.
Pistol Rs. 50.
Rifle Rs. 100.
Machine-gun Rs. 1,800.
Barrage balloon Rs. 10,000.
Light anti-aircraft gun Rs. 4,000.
Fighter aircraft Rs. 1,40,000.
Bomber aircraft Rs. 2,70,000.
Destroyer Rs. 60 lakhs.
Cruiser Rs. 2½ crores.

These are but a few items which do not include the cost of personal and a thousand other things which only a few know about.

SIND TO GO DRY

A proposal to close down one-third of the total country liquor shops in Sind with effect from 1st April, 1942, is being considered by Sind Government. The proposal involves loss of annual income of Rs. 4,50,000 which, it is stated, will be met by introduction of fresh taxation.

It may be mentioned that in pursuance of their policy of gradual prohibition, the Sind Government has already imposed ban on smoking of opium and charash and have also restricted the use of country liquor. According to their programme, Sind will go dry within next five years.

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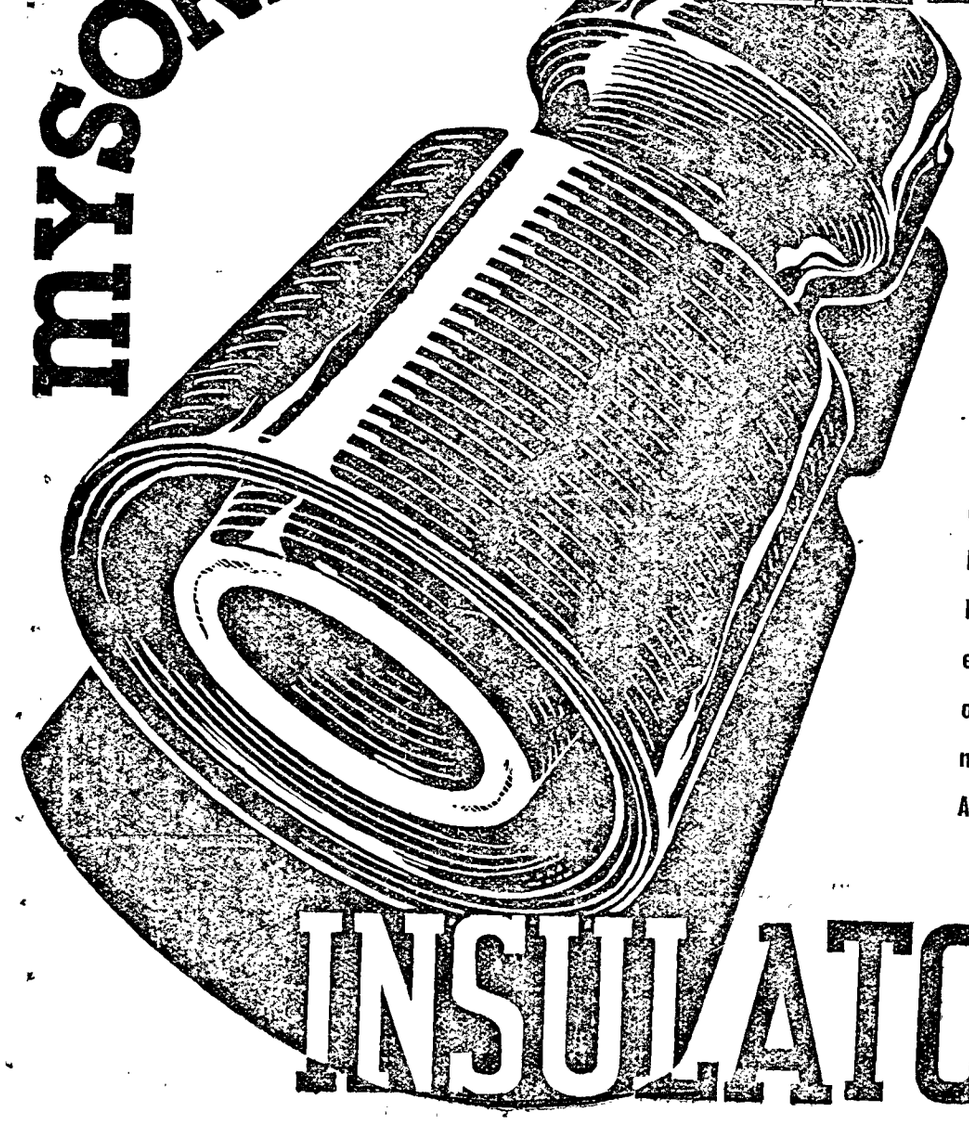
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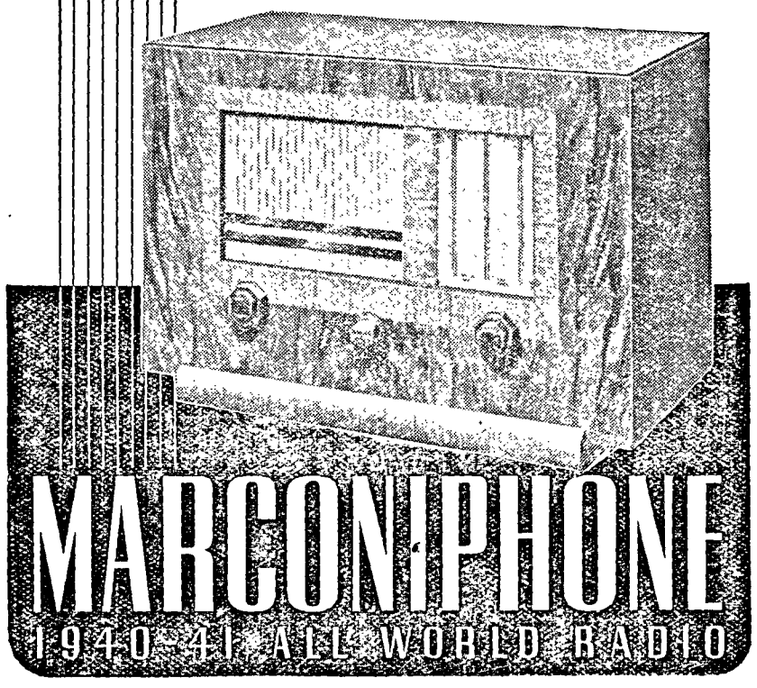
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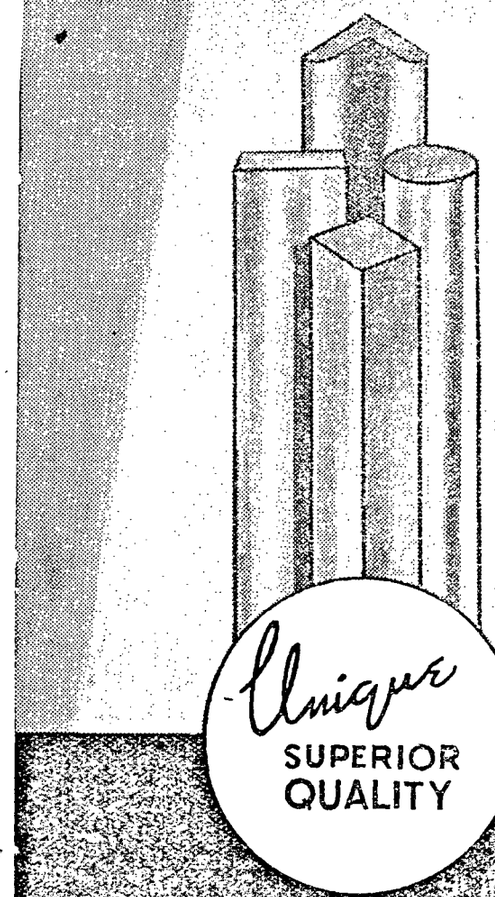
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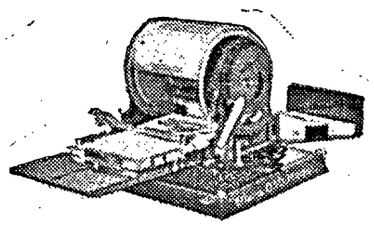
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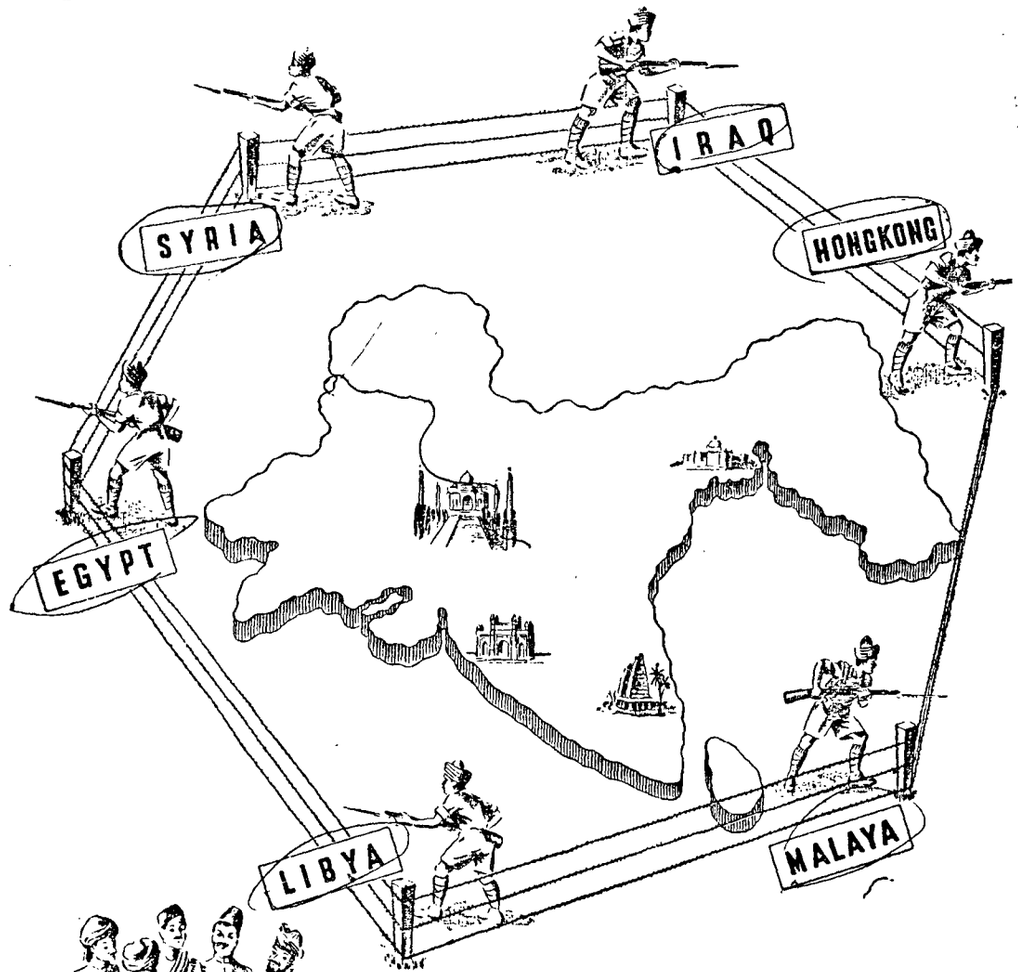
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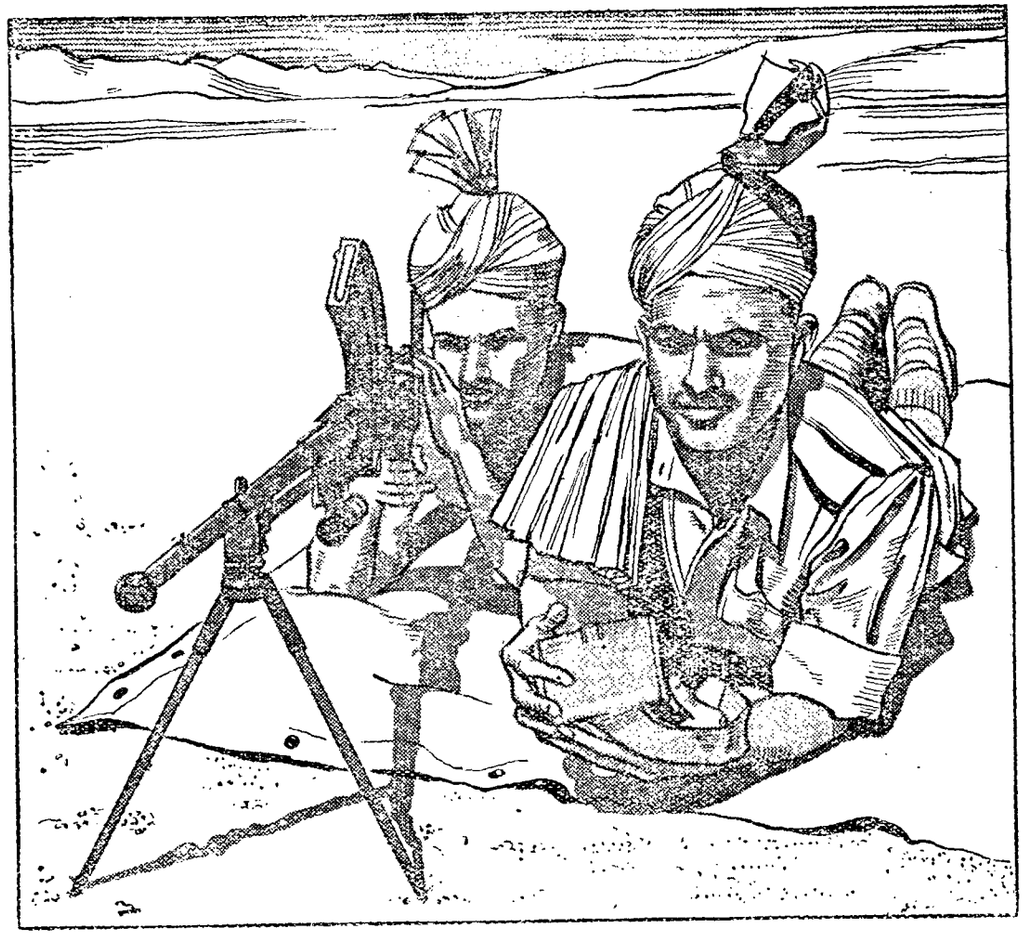
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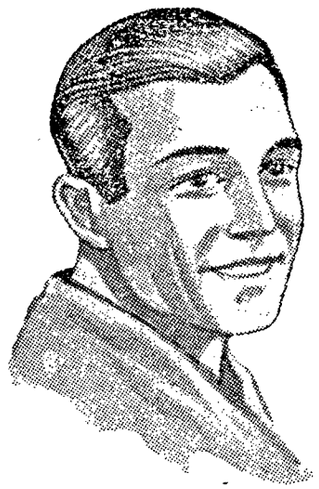
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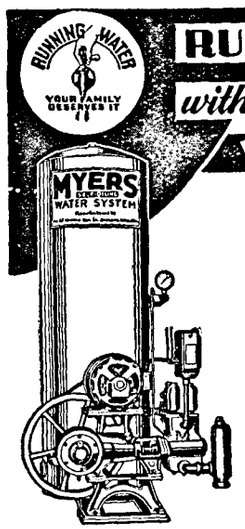
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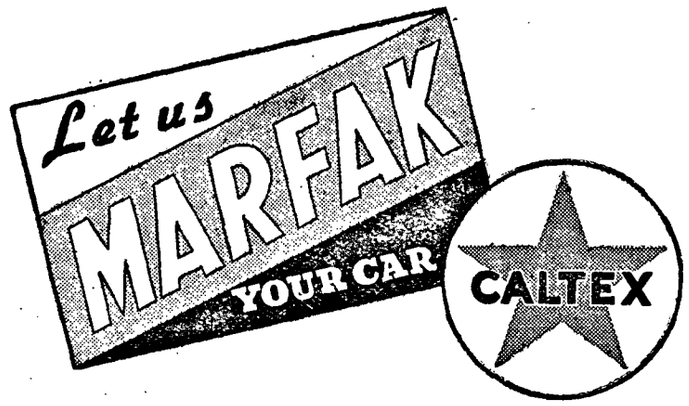
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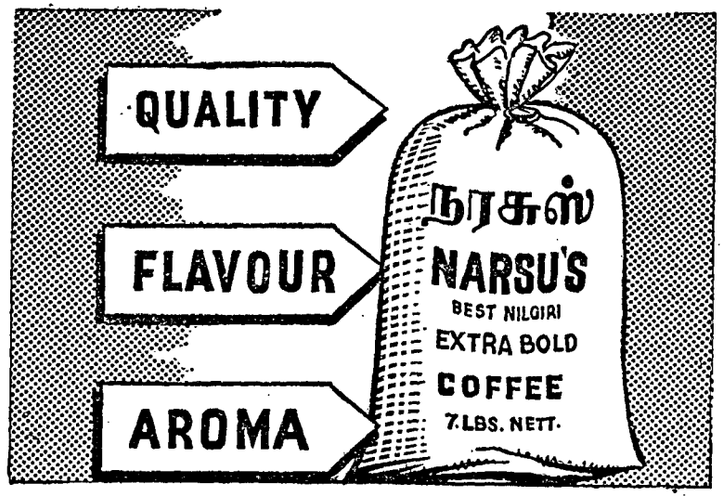
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Edited By Mr. G. A. NATESAN

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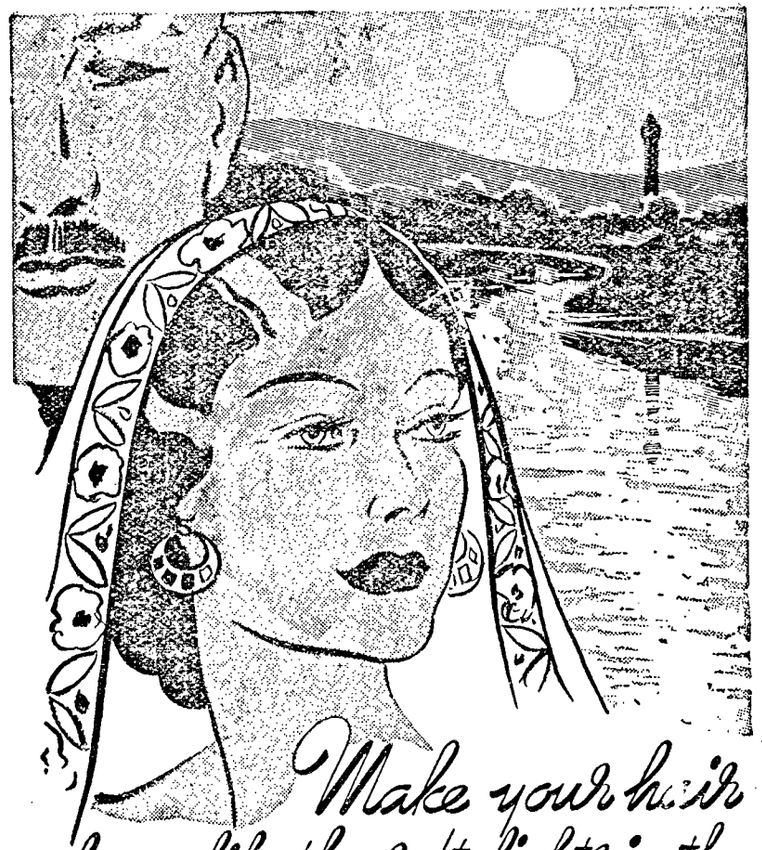
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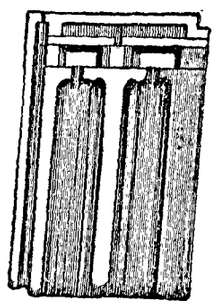
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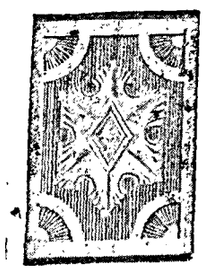
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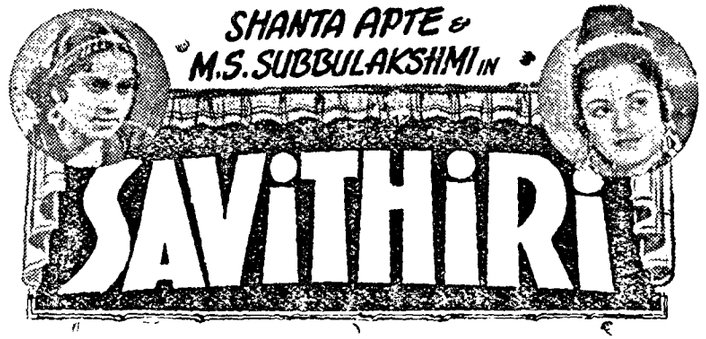
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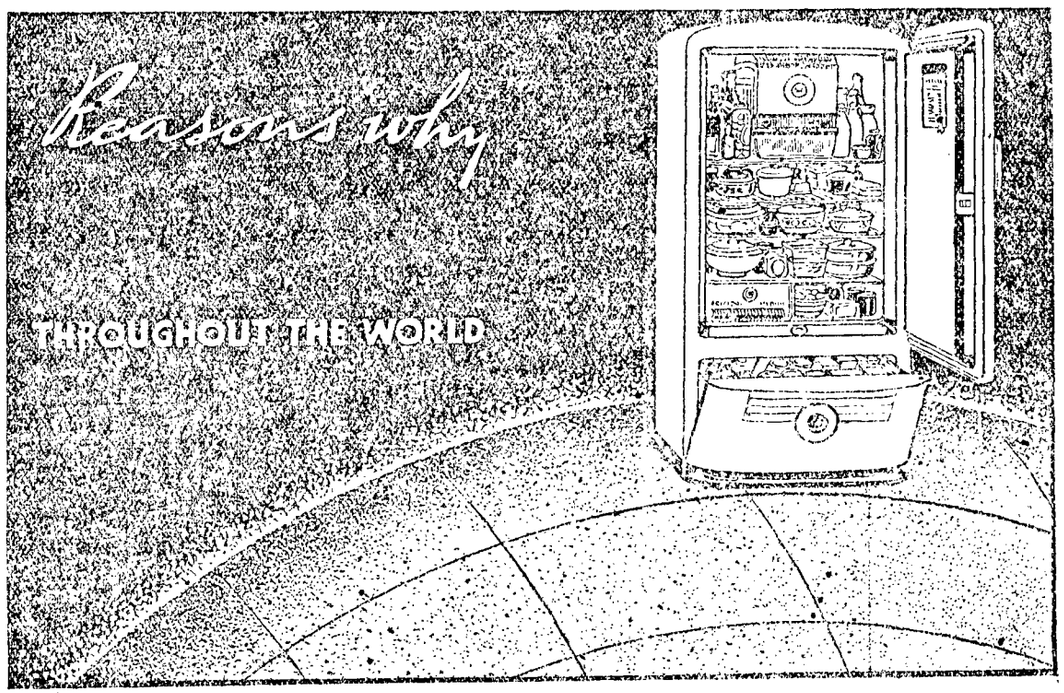
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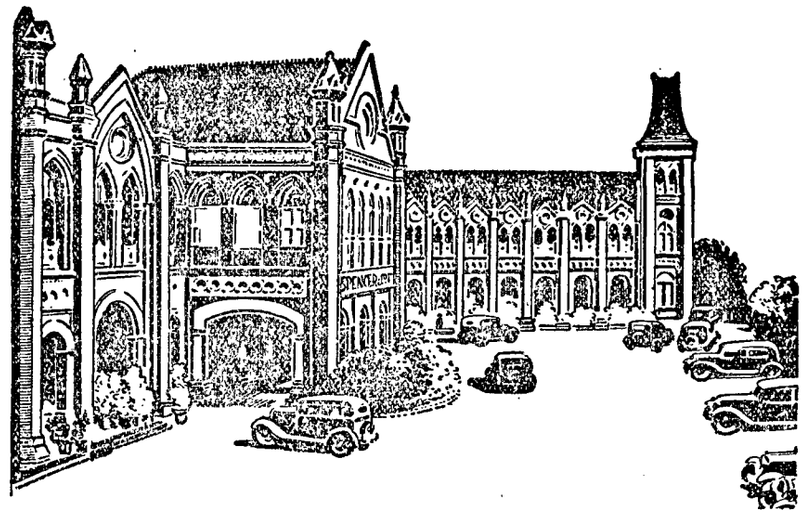
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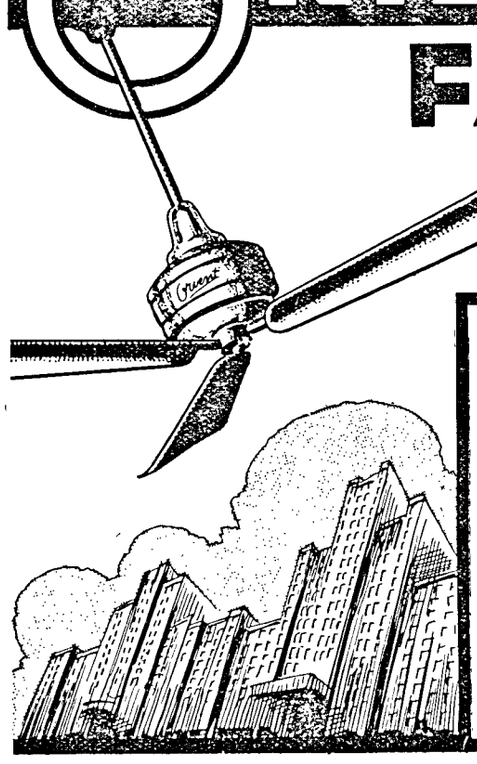
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THE FINAL ISSUE OF THE WAR

By Dr. Sir P. S. SIVASWAMY AIYER, K.C.S.I.

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HOW this war, which has been dragging on for over two years, will end and when, has been occupying the minds of people in most countries in the world. The conquest of nearly all the countries of Europe by Germany almost according to a plan and within a scheduled time, the penetration and occupation of considerable parts of European Russia, and the retreat of the British expeditionary forces from the west coast of Europe and other theatres of war, have filled many minds with deep misgivings as to the issue of this deadly struggle. People have begun to entertain doubts as to the invincibility of the British power, and ask whether the same good fortune which has attended the the British arms in the past will attend them in what must be regarded as the greatest war in the history of the world. Germany has been preparing for war for over seven years and organising her offensive forces, while Britain has indulged in hopes of appeasement of her enemy's ambition and failed to realise the need of adequate defence against aggression. Reverses of fortune are bound to occur in any protracted war and should not be allowed to weaken the spirit or hopes of the combatants. The dauntless spirit in which the people of Britain are facing the hardships, privations and losses which have been inflicted on them and their unshakable determination to carry on the war till Hitler and Hitlerism are destroyed, the immense resources of the British Commonwealth and the help and co-operation of the United States justify a tone of hopefulness with regard to the outcome. Even making allowance for the fact that Hitler is able to commandeer the resources and man-power of the countries he has conquered in Europe and that the countries included in the British Commonwealth are scattered and far-flung, the resources of the Allies will enable them to carry on the struggle for as long as Hitler may wish to do so. There must, of course, be no relaxation of the efforts made by Britain or any of the constituent units of the British Commonwealth to win the war. One factor which must be remembered is that no empire of the kind that Hitler is resolved to build up, comprising so many nations which have

been deprived of their independence and which must, therefore, be necessarily disaffected, can hold together for any considerable length of time, notwithstanding the fact that they have been disarmed. Some people point to the instance of a country like India having been held by Britain for such a length of time. There is no real analogy between the case of India under British rule and the case of Europe under Nazi rule. The ruthless oppression, tyranny and persecution to which the conquered countries have been subjected under Nazi rule forbid the drawing of any parallel with India. But even in India the desire for political freedom has been awakened and is growing to an extent which calls for a decided change in the angle of vision of the British Government which it would be unwise for Britain to ignore or make light of. We may, therefore, be confident that whatever may be the length of the war or the tribulations which it entails upon the British Commonwealth, it is bound to end in a victory for the Allies. The success so far achieved by Hitler is due to the longer start he had in making preparations for the war and the fact that Britain was caught napping before she realised the imminence of the world conflict. While Hitler is prepared to hurl millions of Germans and the population of the subjugated countries into the war, Britain has not yet fully realised her deficiency in man-power and the need for supplementing it by a wise and generous policy towards the Indian Empire, a policy which would have the effect of rousing the enthusiasm of the people of India and securing the heartiest co-operation with Britain in the prosecution of the war. The British Government have no doubt repeated their promises of the grant, subject to certain conditions precedent, of Dominion Status, after the conclusion of the war, but unfortunately the reiteration of these promises has failed to inspire the people with faith in their sincerity. We are often told by responsible high officials that there is no justification for this distrust in the promises or intentions of the Government. I have been, perhaps more inclined than many of my countrymen to give credit to the British Government for the sincerity of their promises. But having regard to the differential treatment accorded to the self-governing dominions even during the course of this war and the unwillingness to concede the reasonable demands of the recent all-party conferences presided over by our distinguished countryman Sir Tej Bahadur Sapru, I feel considerably shaken in my faith, and I am convinced that delay in responding to these demands is not merely a source of disappointment and irritation to the people of India, but is also opposed to the best interests of Britain herself, and may prolong the war and postpone the destruction of Hitlerism. To those who consider our want of faith in British promises not justified, I would point to the unwillingness of the British Government to embark upon a vigorous policy of industrialisation of India which would help her to start new industries like ship-building and the manufacture of automobiles and aircraft for which the war affords a suitable opportunity, and enable her to achieve self-sufficiency. Specious explanations have been offered for this policy and it has been alleged that the encouragement of these new industries will have the effect of withdrawing skilled workers from the more urgent task of manufacturing munitions and supplies for the war. I have not come across any Indian who believes in the validity of these explanations. On the other hand, there are many who think that the reluctance of England is due to the fear of economic competition after the war and the loss of the Indian market and to a distrust of people who do not belong to the same race as themselves. The policy of England in the past has not been actuated by a whole-hearted desire to promote the industrial advancement of India. Hitler has openly stated that the policy of the Nordic and other European races must be to use the people of other races and continents for the production of raw materials and keep the manufacturing industries for themselves. Though this aim has not been avowed by Britain, it is said, not without justice, that she had practically followed a similar policy in India. I have referred to the differential treatment accorded to the self-governing dominions. We have only to look at the enormous facilities and encouragement given to Australia in the building of a huge shipping industry and for the training of an adequate air force. It was stated in September, 1940, that it was proposed to expand the air force in Australia so as to provide at least 8,000 officers and men and that nine large training schools were being established under the Empire Training Scheme. In the same month it was announced by the Minister of Defence in New Zealand that her maximum yearly contribution under the Empire Training Scheme would reach 3,000 pilots, gunners and observers and that they would be sent to Canada and Britain for training. It was also announced in the same month by the Australian Prime Minister that 50 naval vessels were to be built in Australia to defend shipping from submarines, aircraft and mines, that ships to be completed by the end of 1941 would be manned by Australians and that seven shipyards were now engaged on naval construction, to be reinforced by others for new work.

In spite of what I have said above, we may assume the victory of the Allies and proceed to consider some of the post-war problems. People in every country have been talking about the problems of peace and the reconstruction of a new order in the world. The first question that confronts us is the treatment of the enemy countries. Almost all people are agreed that Hitlerism must be destroyed and prevented from raising its head again. Many people attribute the present war to the injustice of the Treaty of Versailles and the resentment of the German people at the humiliation, hardship and sufferings inflicted on them by this treaty; and there are those who think that all Germans are not Nazis, and that we must bear this distinction in mind in our treatment of Germany. How far the policy of Hitler commands the approval of Germans generally may be open to speculation. That a war of the kind Germany has been waging implies the solid backing of the German nation would not be an unfair inference. But this does not necessarily involve the position that all the outrages of Hitler upon humanity commend themselves to the hearts of the majority of the German people. Their attitude may be partly due to acquiescence in the organised might of the dictator and partly to a feeling of satisfaction

that the indignities and hardships of the Treaty of Versailles have been avenged. Difficult as it may be to settle this psychological question, and notwithstanding the black record of Germany, as Sir Robert Vansittart calls it, we must hesitate to believe that the people of a civilised country like Germany who have distinguished themselves in the domains of science and art have permanently lost all the finer and nobler instincts of humanity. Assuming that it is possible to exculpate the majority of the German people from the crimes of Hitler and his gang against humanity, is it possible to lead back Germany to the path of peace, non-aggression and humanity? The decision of these difficult questions must be left to the wisdom of the statesmen who will be charged with the duty of drawing up the terms of peace after the war.

Whether her colonies should be restored to Germany is one of the questions which will necessarily have to be tackled. It has often been stated by English politicians and the English press that the raw materials which can be produced in the colonies will be equally available to all the other powers and countries. Supposing that they can be so made available, would England be prepared to set an example by applying the policy to her own colonies and transfer them to the control of some benevolent neutral power, like Switzerland without ambitious designs trusting to the open door policy and the doctrine of free trade?

There are other problems of a more important, but of less material, character, connected with the treatment of backward races and peoples. The protection and development of these peoples should be the first consideration in dealing with the problems of colonies. As a matter of fact, exploitation, or even extermination in former times, has been the policy of all European peoples, sometimes openly followed but more often under the hypocritical mask of guardianship or trusteeship.

Another question which will sooner or later be raised under the plea of *lebensraum* is the demand for a more equitable distribution of the open spaces of sparsely peopled continents, now held mostly by people of British stock. For the purpose of strengthening their claims to re-distribution of territories, the aggressive powers of the world have adopted a policy of subsidising the growth of population in their own countries. In view of the density and volume of population in India, would England be prepared to support the claim of India and assign German East Africa to India to provide an outlet for her surplus population? The same question may be asked with reference to sparsely peopled regions of Australia. The policy of a White Australia has been openly followed by that dominion, and we may be certain that Field-Marshal Smuts will press at the peace conference for the transfer of the Italian and German possessions in Africa to the South African Union and that he will also press for the incorporation in the Union of the vast territories comprised in Rhodesia, Bechuanaland and adjoining territories. We may be sure that the territorial aspirations of the South African Union will be treated with the fullest measure of sympathy, while any claim on behalf of India for an outlet for her population in Kenya and German East Africa will be ignored, notwithstanding the services rendered by India in the war. The policy of grabbing practically the whole of Africa (except perhaps the hottest parts of equatorial Africa) and reserving it for the white races is likely to prevail with the nations who will take part in the peace negotiations. The theory of trusteeship for the backward races will be claimed as the privelege of the white races. Another theory which will be put forward is that the vast resources of the African continent have to be developed fully in the interests of the world at large and that the task can be undertaken and efficiently discharged only by the white races.

The next question which I wish to consider is whether it will be possible to secure the permanent peace of the world and, if so, by what means. Those who are acquainted with the history of the League of Nations and the way in which the hopes of those who pinned their faith to the League as a means of avoiding war by referring international disputes to arbitration have been shattered will be slow to give an affirmative answer. The real cause of the failure of the League is the reluctance of nations to make sacrifices for the benefit of humanity at large and to take arms against aggression. In February 1940 a discussion was initiated by Mr. H. G. Wells about a declaration of rights in the hope that if it was possible to arrive at unanimity with regard to the fundamental rights of men, it would bring about a clarification of the aims and objects of the war and help to bring about a world of peace. Mr. Wells himself stated that we were bound to go on fighting to put a stop to lawless violence, and he put forward a number of propositions enunciating the fundamental rights of human beings. A number of eminent men took part in this discussion, but it has not led to any fruitful conclusions. When the *Hindu* invited a discussion in this country, I put certain questions with a view to elicit an answer from Mr. Wells and the other gentlemen who were taking part in the debate. I hope I may be allowed to quote a few passages from my letter. Among the questions to which I desired an answer were the following:-

(1) whether the declaration was intended to apply to the European countries and nations only or to Asia and Africa also.

(2) Whether it was intended to govern the relations of the white races with the brown, yellow and black races of the world.

(3) whether, if it was intended to bring about a new order in the world, it was intended to interfere with the internal affairs of other States like Bolshevik Russia, Nazi Germany or Fascist Italy.

(4) whether, if the object of Mr. Wells was to bring about international justice, peace and security, he contemplated a war against aggression, injustice or oppression by one nation against another in any and every part of the world, and an obligation upon all nations to fight aggression, as in the case of the conquest of Abyssinia by Italy, the invasion of China by Japan, of Albania by Italy, of Czechoslovakia and Poland by Germany, and of Finland by Russia.

(5) whether Mr. Wells was in favour of the economic liberty of less developed nations to develop their own economic resources in the same manner as England

and America have done, or whether he intended to impose any restrictions upon the economic development and self-sufficiency of the less developed nations in the real interests of maintaining the industrial lead secured by European nations but in the professed interests of an international economic organisation.

(6) whether any race was entitled to dominate or exploit another or exclude the immigration of other races, though civilised, into its own territory, however sparsely peopled it may be.

I stated my view that unless the above fundamental questions could be definitely answered, it was not possible to shut out the likelihood of conflicts between nations and races or talk of international justice. I have found no satisfactory answer to my questions from the gentlemen who took part in this debate. Mr. Wells himself seems to me to have concentrated his attention primarily on questions affecting the internal affairs of states and upon the rights of individuals rather than upon the rights of nations *inter se*. Apart from the rights of individual citizens within a state, the rights and duties of states *inter se* are of greater importance in a discussion of the possibility of the diminution of international conflicts. Mr. Wells does not seem to me to have realised the importance of this distinction. A significant commentary upon the issues I have raised is furnished by the language of the Atlantic Charter framed by Mr. Winston Churchill and President Roosevelt, and the former's refusal to include India within the terms of the Charter.

The hope of establishing international peace and security is, in my opinion, doomed to disappointment. So long as human nature undergoes no radical trans formation, those who wish to contrive measures for the avoidance or diminution of international conflicts must be regarded as engaged in a Sisyphean task.

The disarmament of the aggressive powers is a proposition more easily said than carried out. The self-denying spirit in which England refrained for a few years from adding to her naval strength has proved a source of weakness rather than a factor for world peace.

THE DICTATOR THROUGH THE AGES

BY HON. MR. JUSTICE B. J. WADIA

IT is well-nigh impossible to relate except in bare outline the story of the tyrannies which have arisen in the world at various times. There have been typical examples both in ancient and modern times. Acting under different circumstances, they have not all had the same characteristics; and yet it is strange how so many of them have exhibited in remarkable fashion most of the characteristic symptoms of the genus. They called them "tyrants" at one time and "despots" at another; a not altogether different variety is now known as "dictators". Every one of them was the one strong man of his time. Hated, feared and disliked, there has nevertheless been a sort of romantic glamour about these "strong" men and their government. The chief outbreaks of dictatorship have occurred in early Greece, at the downfall of the Roman Republic, in the time of the Italian Renaissance,

and under the first Napoleon. These were in the vanguard. South America, Russia, Italy, Turkey and Germany bring up the rear. There were dictators in England too, Tudor England; but it was not of the foreign variety which looms large in the events through which history is now passing. From the accession of Henry VIII down to the Restoration England was governed by a succession of dictators. Henry VIII, Elizabeth and Oliver Cromwell seemed cut out for the job. Henry and Elizabeth both extended firm hands over an adolescent England, still in the throes of rebirth, yet rapidly gaining in international renown. But by the time the Stuarts came into power, England was growing weary of despotism. Her innate sense of liberty was reasserting itself, and after Oliver's stern rule was over, the Restoration set England again on the road to democracy which she has been treading ever since. But for the misfortunes of the Stuarts English history might have taken a different turn.

Six hundred years before the Christian era, the tyrant's voice was first raised in several Greek city-states; Argos, Athens, Syracure, Corinth, and Sicyon are famous in Greek history. Our information about them and their "strong" men is scanty; and when history is unable to do justice to facts, it invariably calls in the aid of legend. Like most successful men they had their admirers. They enlisted religion in their service, more for their own security than for its glory. Some of them were even acclaimed wise and learned men which they really were not. Solomon is not the only king who stopped short at nothing to chastise his own people, and yet earned a high place among the sons of almost superhuman wisdom. Various reasons are ascribed for the rise of the one "strong" man who raises himself from time to time above the heads of the rest. His ability is seldom in dispute; he is often popular with the masses; and he can sometimes aim even at heights of national glory. But his system of government has always been hateful. Plato denounced him, and Cicero wrote that "no animal more hateful than the tyrant could even be conceived". The old Romans had a horror of despotism. They waxed indignant against Caesar, because despite his genius they believed that he was playing the tyrant's role. For years he ruled the western world, king in all but name; yet they smote him to the earth because they said they hated tyranny. Rome had her dictators, but the Roman dictator was a constitutional officer, legally appointed to meet some great emergency. His office was not permanent, until Sulla in the first century B.C. got himself appointed for an indefinite period. When the emergency was past, he abdicated and returned to the rank of an ordinary citizen. Cincinnatus went back to his plough after a dictatorship of a day and night. A "Dictator" in early Roman history meant almost the opposite of what it means today. The Roman dictator laid down his power as soon as the people wished it; not so the others. The latter recall to mind the fable of the horse and the stag. The horse wishing to overcome the stag allowed the man to mount him. The stag was overcome, but the man has been on horseback ever since.

Troubled waters have always been the natural fishing ground of the early tyrants, and of the modern dictators as well. The first great world war broke out when

Europe was promised the dawn of peace. Millions of men died, moral values were destroyed, religion was cast aside, and anarchy came into places when it had not been heard of before. When the fearful show was over, the nations were afraid of liberty; and in the chaos and confusion that followed they cried for leaders who could have all the power, if the people could only have their bread and security. In that unhappy hour the modern dictator was born. Dictatorships follow revolutions. Violence is their path, not individual violence, but the terrifying violence of an infuriated herd. With nothing to lose and the chance of something to gain, they have welcomed revolution, even if it meant anarchy, as the stepping-stone to power. To play upon men's discontent, to pass as a friend of the poor against the rich, and to promise a golden age to one's followers, is the old game. War, which can hardly be counted among the higher human manifestations, keeps up the delusion. It was Napoleon who said that a great reputation was nothing but a big noise, and revolutions make the biggest noise. But with all his power the old tyrant could not escape from the prison-house of constant terror. Every moment to him was an age of nameless fear. Rather than trust himself to a barber Dionysius of Syracuse used to singe his own hair with a burning of coal. His empire was built up at the cost of immense human agony, and contemporaries abhorred him as a scourge.

Now and again a despot has risen above his despotism; but soon the offending Adam in him returned to the task with redoubled energy. There is a certain amount of kinship between the old and the new despots; even the difference of time and place leaves them the same in all essentials. Everywhere there is a proud and dominant upper class, with the usual virtues and vices which pride and dominance carry with them. Everywhere the poor are in deadly conflict with the rich. Then there comes a time when there is a national emergency, or one is invented if it does not exist. The people, mad with fear, are willing to believe everything. Next we get the man of strong determination who poses as the one man who can save the State, and men listen to him with the same over-charged feelings with which the Jacobins listened to Robespierre when he accused Danton as the suborned agent of Pitt. Having thus gained authority with a show of legality, the next step is "to lop off the tallest poppy-heads", and to get possible rivals and dangerous friends out of the way. In this way the ancient tyrant acted in his time. Thus the Italian tyrants acted in the later days of the Renaissance, though poets, architects, scholars, and painters contributed to the glory under the clock of which great horrors were perpetrated. Thus also the modern dictators work, maintaining power by the centralising weapons of modern science. They are only leaders of the parties of force. Italy initiated this policy and then Germany outstripped Italy. More and more German interference will have its say in the every-day sphere of Italian life. More and more it will be hated. Will the Italian leader in his heart hate it less?

One other common feature of the tyrants is to hate public opinion or rather to create public opinion of a kind and no other. Napoleon had no consideration for public opinion. "You are one of those who sigh at heart for the

freedom of the press, for freedom of speech, and an almighty public opinion", he once said. And laying his hand on the hilt of his sword, he continued, "while this hangs at my side—and long may it hang there yet!—you shall not have any one of those liberties you sigh for". Yet when he was a prisoner on the lonely rock in the Atlantic, with nothing to distract him but the spectacle of nature he resented the treatment given to him, and thought that public opinion in England would not be slow to avenge him. All the modern Dictators seem to have taken him as their model. They have not troubled much about the Greek and Sicilian tyrants, but they have all had Napoleon in view. His campaigns have been studied as patterns of the art of war. How he founded the house of the Bonaparte by bayonets on the 18th Brumain, how be gained his power, how he maintained it, and in the end lost it: make up a story in which the present and would-be Dictators might read at once an example and a warning. Really he has no parallel in history for an energy which no other human frame could possess. He was right when he said that he was not a man but an Event.

Once a demi-god, there came a time when in a hollow voice he told his secretary, "a cobbler is happier than I am; at least he has his wife and children beside him." And when the Austrian Emperor on the advice of his Chancellor refused to let him have his son near him in his remaining days, he drew himself up and clenched his fists in impotent rage. It is this human touch which softens the verdict of history. To the last there remained something imperial about him. But religion does not count for much with these strong men. In Marlowe's "Jew of Malta" it is Machiavelli who thus speaks in the Prologue:

> I count religion but a childish toy.
> And hold there is no sin but ignorance.

Perhaps the most sinister thing in the modern world is the calculation that spiritual resistance everywhere has been rendered impotent by the mechanics of modern conquest.

Our present day autocracies have different ideologies. Communism relates happiness to wealth, Fascism to national glory, and Nazism to racial superiority. It is a new myth that Europeans are higher than other men, that Germans are higher than other Europeans, and that the lowest of all are the Jews. The State is the idol. No one is master of himself. The State thinks for him and acts for him. All is decided for him and not by him, and it is a crime to resist. In republican Rome none was for a party, all were for the State; now the State is the only party, and the State is for all, acting in one way only. Every one of the Dictators repudiates both individual freedom and the tradition of western civilization which makes the State the servant and not the master of the individual. Every one of them rules by superlative ability coupled with ruthlessness and craft. The Dictator of Paraguay in the beginning of the last century even attracted the notice of Carlyle as one of his Heroes or strong men. The Dictator alone represents the popular will, and power is a consuming lust. He must be admired, followed and obeyed, though millions must be sacrificed because he has determined their death.

If people's thoughts become troublesome, the only way is to send the thinkers to prison. If a man is "half-breed" or a "non-Aryan," he must either go into exile or enter the concentration camp. No wonder that even the calm and clear-sighted man degenerates into a self-willer and haughty demi-god. For some time the feelings of the people are full of enthusiasm for the leader, but uneasiness subsists, ready to show itself at the favourable opportunity, in portentous form. A flattering lady once told Alexander, the First, of Russia that if all autocrats were like him, there would be no desire for democracy in the world. Alexander replied, "even if I were what you think me, I should be but a happy accident;" and so he was. History records how in Julius Caesar there was impatience of contradiction, an overweening pride, and a belief that he alone was the man of destiny. In lesser men some of the same characteristics have appeared from time to time.

The fate of civilization is once more being settled on the battlefield. And the battle is once more between the old ideals and the new, between a conception of the world as the chessboard of the war-lords and a conception in which men can live in society as free, virtuous and rational individuals. Democracy—blessed word, more "blessed than Mesopotamia"—is still not a worn-out, decadent creed. It does not believe in the superman. But it can no longer live in the old, careless, oblivious ignorance of the events on which its existence ultimately depends. Many serious-minded people, more serious than mere wishful thinkers, are prompted to ask whether the democratic systems cannot learn some useful lessons from those which are avowedly anti-democratic. No dictum is more famous than that of President Wilson.—"We must make the world safe for democracy;" but none has been more stultified by events. Democracy can at times degenerate into mass tyranny, and it is not everything good that has come from political freedom. The last century hoped it would, but no magic genie emerged from the ballot-box. It is strange how mankind gets itself amused by words and phrases. Rousseau's famous slogan—Man was born free and is everywhere in chains—is a half-truth. Yet it sent thousands to the guillotine, and ultimately gave to the great Corsican the revolutionary armies with which he started on his career of world-conquest. It was evidently reserved for the false prophets of this century to make concrete another slogan, the witches' slogan—"Fair is foul and foul is fair". When the witches have vanished, and the atmosphere is clear again, let us hope that our men of destiny will not leave one more seed-bed of hate and despair in the heart of western civilization. We have had enough talk about the hope of "a better world after the war," what we have not had is a candid examination of the foundations of such a hope. It will certainly be necessary when the time comes to make a sustained and united effort to re-think the fundamental ideas of human society. But we should be wrong to close upon a note of gloom.

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ASRAMAS, PAST AND PRESENT

BY

DR. SIR C. P. RAMASWAMI AIYER, K.C.S.I.

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Three earnest and far-sighted Christian thinkers have collaborated to produce this very valuable brochure* which is dedicated to the memory of a true lover of Indian culture and life, C. F. Andrews, who sought to reconcile East and West in many ways.

The present times call for an examination of the fundamentals of conduct and ethical and religious doctrine and practice. Many accepted beliefs are crumbling. The ideals evolved by the Western races during the machine age are seen to be destructive of much that is valuable in the heritage of humanity. A re-assessment of the purpose and objective of our existence is called for and this book is one of the symptoms of the new outlook. Fittingly, it is sponsored in India and, after all, it cannot be gainsaid that Jesus Christ was an Asiatic like most of the other great teachers of humanity, the authors of the Upanishads and the Darsanas and the Gita, Buddha, Mahavira, Zoroaster, Muhammad, Sankara, Ramanuja and Chaitanya.

It is both a challenge and an appeal—a challenge to the time-worn missionary methods coupled with the realisation that the Christian life would best fulfil itself by release from western forms of missionary organisation and from the spiritual stalemate which is admitted to have arisen to-day. In the language of the authors, the churches, as they are, are not likely to be helpful. They are teaching and devotional agencies, and what is now wanted is a new form, namely, life-agencies. The appeal is in favour of a non-sectarian, non-authoritarian and non-sacerdotal rebuilding of old forms. One of the most interesting portions of this treatise comprises descriptions of various Asramas including the Christava Kula Asrama at Tirupattur which is not connected with any church, and in its outer aspect, involves an adaptation of South Indian temple models and other details suggesting an Indian atmosphere. It relies on the practice of Ahimsa, vegetarianism, the use of khaddar, manual labour and hospitality along with Bible study and social and medical service. There is also a description furnished to us of a Christian community near Coimbatore in which the family is given its due place in the shape of the Vanaprastha system; and it will be noticed that the Christava Sishya Sangha in that place is mainly intended for the members of the orthodox Syrian Church of Travancore. Other experiments, two or three of which are in Travancore and some outside, are also delineated.

What is the motive force behind this movement? The answer to this question is sought to be furnished by the scholarly authors who, beginning with a description of the Vaikhanasas in the Rigveda, deal with the reaction in Vedic and post-Vedic times against ritual as such, and the adoption by laymen of Tapas as an alternative to Yagna. Very lovingly and

*ASRAMAS PAST AND PRESENT. Christo Samaj Series No. 2. Indian Christian Book Club, Kilpauk, Madras. Available of G. A. Natesan & Co. Rs. 2.

minutely the types of Asramas contained in the Ramayana and the Mahabharata including the hermitages of Agastya and Bharadwaja and Chitrakuta are described and we have delightful pictures of Asrama life as set out in Kalidasa's "Sakuntala". Side by side with this may be read the story of Buddhist institutions as pictured by Aswagosha in the "Buddhacharita" including the hermitage of Bhrigu. Very acutely the connection between the search after Brahman and the close contact with Nature in the forests is detailed and the speculations of the Upanishads and the contributions of Kshatriyas as well as Brahmins in this quest are put before us. It is pointed out that amongst the Buddhists and Jainas as well as amongst the Hindus the new technique gained rapid currency with the the result that to all men of all ranks and sects who had finished with their business in life, the call of the forest came. Satyakama Jabala who could not name his father was instructed in this knowledge as was Raikva, a cart-man and a Sudra. As the authors rightly point out, the life of the Asramas depended on a conception of religion not merely as belief but as realisation along with which there was the insistence on a harmonius and natural life.

The authors then proceed to deal with the Asrama system by way of contrast and comparison with Varna or caste and there are some controversial passages in relation to this matter. All kinds and grades of Brahmacharya and Vanaprastha Asramas are described along with the dress, personal appearance and food of those who betook themselves to these Asramas.

Chapter VII dealing with Asramas in Indian history is extraordinarily interesting and ends with the celebrated description of the Buddhist Asrama from "Harsha Charita" from which one cannot forbear to quote.

> Then in the middle of trees while he was yet at a distance, the holy man's presence was suddenly announced by the king's seeing Buddhists from various provinces in different situations perched on the pillars or seated on the rocks or dwelling in the bowers of creepers or lying in the thickets or in the shadow of branches or squatting on the roots of trees, devotees dead to all passion, Jainas in white robes, white mendicants, followers of Kapila, Jainas, Lokayatikas, followers of Kanada, followers of Upanishads, believers in God as a creator, assayers of metals, students of legal institutes, students of Puranas, adepts in sacrifices requiring seven ministering priests, adepts in grammar, followers of Pancharata and others besides, all diligently following their tenants, pondering, urging objections, raising doubts, resolving them, giving etymologies, disputing, studying and explaining and all gathered here as his disciples.

This passage evidences the catholicity and tolerance and the common and resolute search after truth by those who, differing in everything else, were united in ultimate aim and were organised by a great preceptor, Divakara Mitra.

The authors, with great daring, attribute the passing away of Asrama and the Asrama Dharma to the rise of the temples and the technique of Bhakti. Dealing with the contribution of the Asrama idea to Hindu culture, they point out that the persons who came to the forests should have undergone two disciplines, namely; that of the student aequiring knowledge and of the Grihasta discharging duties to society. Thereafter without completely breaking all the links with Grihasta life, the children being left behind, the man and the wife made a new family not of blood but of spirit. In the language of the book, these looked at life with a sense of detachment

not usual for a Grihasta and with a comprehension and warmth not expected of a Sanyasi. No wonder then that these cottages in the forests became vital centres from which energising life and light constantly flowed. The Asramas are also viewed as the creators of religious literature as in the case of Valmiki, Veda Vyasa, Badarayana and Kautilya and as the progenitors of the Gurukula; and finally, in modern days, by way of renaissance as agencies for national reconstruction as in the Arya Samaj institutions, in Santiniketan, in Sabarmati and the Aurabinda Ghosh Asram and in other similar widely separated centres.

The growth of Asramas amongst Indian Christians as an item in the process of indigenisation of Christianity in India is one of the main themes of the book and in commending those Asramas that have been started and in pleading for the revival of the institution, the book lays considerable emphasis on the absence therein of extraordinary forms and authority, and the non-traditional, non-ritualistic and non-institutional character of these organisations. A unified and harmonious endeavour which was nevertheless integrated and not wholly divorced from secular activity while being based on sustained and intense spirtual effort, are the elements of the Vanaprastha. To such a place came Rama who was sent to the Asrama of Valmiki to learn kingly polity and archery. Kings like Harsha consulted Vanaprasthas on State policy. As the authors point out, in the West the monasteries, probably also originating in forests, had some of the features of Asramas but their outlook on life was opposed to the Asramas, as they held that life was evil and fled from it whereas the Vanaprasthas included men who had held high secular positions in life but adopted a simple existence which was yet not wholly away from the outer world. Indeed the typical Vanaprastha was, in the felicitous language of the authors, an extension of the family, a spiritual incursion by the middle-aged. In short, life in detachment was the ideal as well as the motive power.

In a passage which is worth careful attention, the authors assess the value of Vanaprastha in these words:-

> The family can be so purified as to make it a stepping stone to wider social groups. The grey haired husband and wife who have passed through the romance of wedded love and have borne the grave responsibilities of fatherhood and motherhood, may enter into a new matrimony where love matured in the heat of life, radiates a new aroma and its embodiment in the Vanaprastha stage. Such an experiment is of incalculable worth to society,
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> Vanaprastha Dharma has made its signal contribution in insisting that life is a process of ripening and that man and woman should pass through each stage in order to develop naturally. The family is not looked down upon as the ascetic does nor is carnal love regarded a sin. Far from doing this, grihasta is regarded as essential for progress into Vanaprastha.

The only fault that one can find in this part of the book is the imperfect realisation of the value of caste at the time of its foundation and for the purpose for which it was intended as an element of stability and an anti-revolutionary urge. On the other hand, the book furnishes a needed corrective to those who picture the Asrama system in Hindu life as products of selfish tendencies. As the authors say:

> There soon comes a time in the evolution of society when man discovers his individuality and longs to develop its many possibilities. To live the inner life becomes a duty not less important and compelling than the outer.

Chapter XV of the book deals with the Grihastasrama and is a bit of special

pleading extolling the Dravidian or the Tamil system as portrayed in the Kural which is sought to be contrasted with the Aryan ideal which is regarded as anti-feminine in essence. While one can wholly give his assent to the thesis that the house-wife occupies in Tamil literature a unique and specially high place, it cannot be forgotten that from the Vedic times down to the Ramayana and even later on, the beauty of the Grihastasrama is described as consisting in the performance of secular duties and religious ceremonies and sacrifices in company with the Dharma Pathni or Sahadharmacharini.

Having dealt, in passing, with the late emergence of monasticism in India and the contributions of the Buddhist and Jaina monks and nuns to life and literature especially in the South, the authors end up wilh a retrospect and prospect describing the social ideal of Varnasrama Dharma re-emphasising the contrast between Varna and Asrama and stressing the plea that there is room in the society of today for the permanent and continued functioning of men and women who having the experience of Grihasthasrama and none of its vested and personal interests, would view social problems in a detached spirit of objectivity mellowed by the influence of religion on lives exclusively devoted to it. The authors hold that both to the Christian and to the Hindu this is a desideratum.

The main purpose of the book is to enlarge on the theme that it is not necessary to hold that religions struggle for existence and that the fittest survive. It is realised that spiritual minds in India have always felt that the various dreams and systems of revelation are intended to be summed up and integrated. The authors hold that Hinduism and Christianity have developed two separate tendencies which need to be unified for the fulness of life. Not many will dissent from them when they preach that Hinduism means and connotes a transformation of life, religious development being regarded as a growth of personality, whereas the religion of the Jews and the Christians with their ethical emphasis have laid special importance on social conduct, and as is well said, attention in Christianity is given to the bonds and contracts between men in society, that is, to religious relations rather than to religious resources. Hinduism, it is added, is strong in religious personality and is weak in organisational embodiment whereas Christianity is preoccupied with the problems of religious life as exhibited in social relations and institutions.

At a time when all over the world outer and inner crises are developing, it is a matter for sincere satisfaction that thoughtful men, Christian and Hindu, are devoting their attention to the things that unite rather than to the things that divide. As a contribution to a possible synthesis of Indian life, with special reference to Christian outlook and practice this book is valuable and timely and is worth the most careful study and appreciation.

BRITAIN FINDS HERSELF

BY SIR FREDERICK JAMES, KT., M.L.A.

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WHAT a wonderful transformation in the international situation can be recorded as we approach the end of 1941! It is never easy during war time to preserve a sense of proportion, and this war has moved with such amazing rapidity that only those with stubborn and rock-like faith have remained free from fear or doubt or excess of hope or despair. Just think of all that has happened in the period from the Munich Agreement to the defence of Moscow, from the evacuation of Dunkirk to the occupation of Damascus, from the action at Dakar to the battle of Mataban!

In the summer of 1940, Britain suddenly, as a flash, found herself alone. It often happens in the lives of both individuals and nations that the time of greatest danger is the time of greatest awakening. When Britain in 1940 was either deprived of or deserted by her friends and allies, when no one in the world had faith in her ability to save herself from defeat, when she faced the imminent danger of invasion, when her young airmen seemed to be her only protection from disaster—then she awoke and showed herself the strong, powerful, courageous, dauntless nation that she is.

It is a curious fact that nations, like men, reap what they sow. For nearly twenty years before the war, the people of Britain were indolent, pacifist, and self-satisfied. They believed in peace at almost any price. They supported the League of Nations, even after that great experiment had failed, blind to the dangers inherent in the break-down of collective security. They chose as their Prime Minister a man who represented the easy going, the intellectually lazy, and the spiritually satisfied. "Peace in our time, Oh Lord" was the theme of his most outstanding utterance in the House of Commons. And how the members, with one exception, applauded him. That one exception now the Prime Minister of the United Kingdom and the acknowledged War Leader of the Commonwealth and her allies.

And now this generation is suffering for those years of sloth and blindness, for it is an inescapable law of nature that justice eventually prevails, though it may be visited upon the children's children.

Fortunately there is another eternal principle which governs the human race, and that is the principle of redemption. Men may learn from their mistakes, and when atonement has been done, may rise from those mistakes to still greater heights. Britain has learnt during the long course of her history from past mistakes. Her first Empire was severed from her, because a great principle of human government was ignored. She made war against the Boers and then gave them freedom and dominionhood within ten years of their utter defeat. For many years she was blind to the demand of Ireland for self-determination, but when her eyes were opened she was generous to the last degree, so generous that she laid upon herself a grievous and unjust burden which she is bearing today.

After the last Great War, Britain forfeited her position in the world largely because she was so eager for peace and security that she threw away their props. She put her

trust in a new world institution which had no sanction behind it. Gradually she fell, while the dictator nations arose, in the esteem of men. Even after Munich, where she obtained a breathing space, she continued to be strangely blind to realities, and it was not until the German armies reached the Channel ports that she shook herself awake. Britain has wonderful resources of greatness, though sometimes she discovers them only in the last resort. But today she has found herself, and within her fortress island a new community is being born, a community which has found its comradeship in the fiery ordeal of war; a community which is learning that neither wealth nor power, neither comfort nor security, neither class nor party is an end in itself.

Those who have lately been in Britain tell of a strange happiness that fills the people of that island. They suffer discomfort; they are restricted in food, travel, and clothing; they have been bombed by day and by night; they are living in the shadow of a desperate and dangerous invasion; and yet they are happy! Why?

Is it not because these people have found themselves? They know now that the things which they treasured in the past have no enduring value; they know now that institutions which they thought important are of no account; they know now that the acid test of action, whether State or individual, is not "Does it pay?", but "Will it make a better world?"

In other words, Britain has redeemed herself and is now redeeming the world. Men and women who are engaged in that high endeavour cannot but be happy and confident.

Who can doubt in the future this community must continue on the same comradely basis? It must, for it has great tasks to perform after Europe is freed from the bondage of Nazi and Fascist tyranny. One of these tasks concerns India. No one who reads the signs of the times can doubt that the Britain of the future will not cling to power or domination, but will do what she can to establish in other communities that freedom which she has re-discovered for herself.

Lately, there has been a new and confident tone in the incomparable speeches of the British Prime Minister. He has sensed the coming triumph from afar. There are, indeed, solid grounds for faith in victory. But it is not in production or supplies alone; it is not in the supremacy in the air, or in domination at sea; it is not in those great reserves of man-power, ready to attack when the time comes, but now compressed like a giant spring waiting for release. All these afford substantial reason for encouragement. But the greatest reason of all is the discovery by the people of Britain that through sacrifice and suffering they have found themselves, and that, having discarded past mistakes and follies, they now stand upright, confident in their strength, and sure of victory.

This is an encouraging note for the New Year that will shortly dawn. If I were a German, the future would trouble me; if I were a Nazi, it would terrify me; but I am British and am neither troubled nor afraid. Though the future holds for me and my people perils and damages yet unknown, it also holds the certainty of victory and the promise of freedom.

Meaning and Value of Religious Experience

BY DR. A. J. APPASAMY, M.A. (Harvard), D.PHIL. (Oxon.)

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RELIGIOUS experience is the experience which men have of God. A man says: 'God is real to me. I have felt Him in the depths of my heart.' That is religious experience. Another man says: 'I have prayed on several occasions and God has answered my prayers.' That is religious experience. A third man says: 'I have experienced divine peace. Though the circumstances of my life have been most difficult, I have been garrisoned by an inner serenity.' That is religious experience. Yet another man says: 'I have realized the truth of "*Tat Tvam Asi*" (Thou art that). *Brahman* alone is real and I am one with it.' That is an instance of religious experience.

Religious experience is experience attained sometimes in moments of ecstasy and vision and often in normal ways. There are lofty peaks in religious experience—hours of exaltation when the soul reaches a new knowledge and is filled with supernatural energy. The saints of the world have spoken of such vivid flashes of spiritual knowledge which have occurred to them. On the way to Damascus, St. Paul had a vision of Jesus which entirely transformed his life. Under the Bo-tree, Buddha attained an illumination which has had a profound effect on the whole history of mankind. Even those who are not saints have spoken of moments of illumination when a new energy entered their life. But religious experience does not refer only to such extraordinary moments of spiritual insight and power. There are many people who cannot point to any special moment in their life when they realized God, or when they began leading a different kind of life. And yet religion is a vital reality with them. From day to day they are moved by some of the highest ideals of religion. There are no spiritual crises in their life to which they can refer and yet they have had religious experience in a genuine sense.

It may be said that there is no such thing as first-hand religious experience but that all religious experience is more or less mediated by tradition. A Christian says: 'I believe in God.' This belief of his may be held to be merely a part of the tradition on which he has been brought up. He was taught this truth by his parents. He learnt it in the Sunday School. He heard it frequently in the Church which he attended. He imbibed it in the books which he read. While it is perfectly true that the belief in God is a part of the Christian tradition and that most Christians hold it because it is such a part, we must remember that originally it emerged in real first-hand experience of God. Great prophets and seers like Moses, David and Isaiah in moments of genuine religious experience realised the profound truth of the existence of God. They were able by the magic of their personality to make this truth known to others who accepted it and made it a part of their working belief. Then it was passed on to successive generations and became a part of the Christian tradition. Thus the original impulse to believe in the truth came in religious experience. Again, while the truth of the

existence of God is a part of the tradition on which Christians are brought up, it becomes a living reality only through religious experience. If a man has no religious experience, the statement: 'I believe in God,' tends to be a cold, intellectual proposition. It is only through religious experience this proposition becomes a vital belief, stirring the personality of the believer to his depths. Also, the practical consequences of this belief for life are made clear only in religious experience. It is through religious experience we understand what this belief really means to us. The bearings of this truth on conduct become evident in religious experience. Thus it is clear that religious experience is not a mere echo of traditional beliefs, but traditional beliefs come into existence through living religious experience and are vitalized constantly by it.

We normally tend to distinguish between ordinary experience and religious experience and to consider that somehow ordinary experience is more real than religious experience. A man says: 'I saw the sun rise this morning.' There may be certain exceptional circumstances in which this statement may not be true. If a man has a serious defect in his vision, we may well ask what he means by saying that he saw the sun rise that morning. Or if it was a stormy morning, the sky covered with clouds, we may wonder why the speaker made such a statement and whether it was due merely to a lapse of memory or whether it was due to an intentional desire to pervert the truth. But under normal circumstances we would accept the statement as true. We would consider his having seen the sun rise that morning as a most likely event. But if a man says: 'I saw God this morning and He spoke to me,' we shall probably doubt at once the truth of his statement. We are likely to ask a great many questions about what he says: Is there a God? Does He speak to men? Is He likely to have spoken to this man? Is he good enough to receive a message from God? Is his experience a fancy or a fact? In other words, we somehow, especially in educated circles, tend to attach less weight to religious experience than to ordinary human experience. We are inclined to think that in a real sense ordinary experience is more authentic than religious experience.

We may now ask three questions about this distinction which we make between ordinary experience and religious experience:

(1) Why do we make such a distinction at all between ordinary experience and religious experience?

(2) Are we justified in saying that religious experience is not as valid as the normal experience of men?

(3) If religious experience is as valid as all normal human experience, what are some of the consequences which follow for our thought?

I would suggest that we take up these questions one by one and consider them in some detail.

EXPERIENCE, ORDINARY AND RELIGIOUS

Perhaps the main reason why we draw a distinction between ordinary experience and religious experience is that ordinary experience is more or less unified whereas religious experience is greatly varied. The

Sun is the same to everybody. It is not light to some and darkness to others; it is light to everyone. It is not hot to some and cold to others; it radiates heat to everyone. It is not round to some and square to others; everyone sees it as a round object. In other words, all men have more or less the same idea of the Sun. But peoples' ideas about God are utterly varied. Some regard Him as a personal Being, full of the great qualities of goodness, truth, love and justice. Others regard such a conception of God as a degrading one. They believe that He is above all qualities and that He is an impersonal Being, utterly unconcerned about the affairs of men. Yet others regard Him as a fierce, jealous, exclusive Deity, demanding men's complete devotion and visiting severe penalties on those who do not give it to Him. Because of these wide varieties of religious experience, it comes to be regarded as less valuable than ordinary experience in which so many differences do not occur.

The wide varieties of religious experience can be explained by the transcendental character of God, the supreme object of religion. God is so exalted that men find it impossible to understand Him and so their ideas of Him differ so widely. The more complex the object of our knowledge, the more varied are our ideas of it. I spoke of our unified idea of the Sun. Yet this is only true in the low ranges of our knowledge. Astronomers who study the Sun in great detail have many different theories about it. While in the realm of sense-experience we are more or less agreed in our observations, our opinions are very different in higher realms such as the aesthetic or the moral. Take an aesthetic judgment like: 'I went to Kodaikanal and was impressed by the beauty of the hills there.' On this judgment there may not be unanimity of opinion. Many may question whether the Kodaikanal hills are as beautiful as the statement makes them out to be. Or take a moral judgment like: 'I met Rabindranath Tagore and was stirred to new endeavour by his dignity, his serenity, and his courage.' On such a judgment as this too, there may be considerable difference of opinion. People will not agree so readily to this as they do to some simple fact of sense-experience. They may consider that the estimate of the poet is not correct and that he does not possess the qualities so generously attributed to him. The point is that as we advance from simple sense-experience to more difficult realms such as the aesthetic, the moral and the spiritual, considerable differences of opinion emerge. For this reason aesthetic, moral, and spiritual experiences are not less authentic than sense-experiences.

VALIDITY OF RELIGIOUS EXPERIENCE

The second question we have to ask is: 'Are we justified in saying that religious experience is somehow less valuable than ordinary experience.' Our answer to this question is an emphatic negative. Religious experience is quite valid. This is clear from some of the characteristic marks of religious experience.

There is an assurance and certainty about religious experience. The man who has had a knowledge of God is absolutely sure about it. He does not hesitate in his belief. He is quite convinced that God has spoken to him and that he has heard the Divine Voice. All through the ages those to whom a belief in God is real are entirely confident

that God is and that they have had real dealings with Him.

Religious experience has another distinctive mark, namely, its permanence. The man who has passed through real religious experience is often influenced for the whole of his life. The practical consequence of vital religious experience is often of abiding significance. In some instances, it is true, religious experience is but fleeting in its character. This is because religious experience in such cases is not deep or solid. At its best religious experience is of abiding value. Once that distinguished Indian Christian, Sadhu Sundar Singh, was told: 'You often speak of the peace of God in your heart. Perhaps this is only imagination on your part.' To this he replied: 'If this peace were merely imagination on my part, how could it last so long? How do you explain the fact that this peace of God in my heart is not a transitory experience but abides with me ever since I was converted.'

Yet another mark of religious experience is its driving-power. The man who has religious experience is no longer what he was before. He leads a new kind of life. New ideals attract him. A new spirit animates him. Here in South India we have the instance of Manikkavachakar. He was a prime minister and lived a worldly life surrounded with all the pomp and splendour of an Indian Court. In the course of a journey he had a vision of Siva in the form of a Guru surrounded by his band of disciples. This proves to be a turning-point in his life. An entirely different spiritual outlook became his. His old worldly occupations ceased to interest him any longer. Devotion to Siva became the burning passion of his life. He spent all his time in prayer and meditation to Siva and in composing fervent lyrics in Siva's praise. The driving-power of religion has always been one of its important features.

Because of these three great marks—its sense of certitude, its permanence, and its driving-power—we must acknowledge that religious experience is quite valid.

PRACTICAL CONSEQUENCES

The next question we have to ask is this: If religious experience is quite valid, what are some of the practical consequences which follow.

The first practical consequence is the need for a scientific study of religion. Ours is a scientific age. Science in all its various branches has made rapid and wonderful advances at the present day. These advances have been possible because the facts of life have been patiently collected and accurately studied. The botanist gathers all the facts about plant life, forms his theories about them and tests them carefully in all possible ways. The facts of religion should in the same way be studied scientifically. All the data should be examined and the conclusions formed in an impartial spirit. These conclusions must be tested and revised if necessary. I should like to give an illustration of what is meant by a scientific study of religious experience. A man is seriously ill. Prayers are offered by his friends and relations and he recovers. When we hear of such a case of healing, there are three attitudes which we can take up:

(1) We may say that the healing could not have been the result of prayer. God has nothing to do with the ills of the human body. A man recovers because his disease has been properly diagnozed and he has been effectively treated. Prayer cannot help him in any way. This attitude is unscientific. It does not investigate the case at all but dismisses it without any examination. The notion formed on other grounds that the human body cannot be influenced by any spiritual agencies prejudices the student and he dismisses it without any scientific investigation.

(2) Another attitude towards the instance of recovery is to say that God does answer prayer and there is no further need to examine the facts of the case. This is also an unscientific attitude. In the interests of a theory already formed, we cease to investigate this particular case of recovery carefully.

(3) Or we may study patiently all the facts of the case. We may find out from what disease the patient suffered, what was the nature of the medical treatment which was given to him, what were the effects of the treatment when prayer was offered, what difference, if any, was noticed in the condition of the patient, who the first-hand witnesses were and when they observed the change in the condition of the patient, whether their judgment was reliable and so on. Then we come either to a positive or a negative conclusion and on the basis of a single instance maintain that spiritual healing is possible or not possible. We investigate with the same care all other cases of recovery after prayer and come to a conclusion. We also read up the subject and find out what other investigators in the field have arrived at. Our conclusion, whether positive or negative is then tested like any other scientific hypothesis.

It may be objected to this that a scientific study of religion is not really possible, as religion can only be understood by one with the religious instinct who has also had a measure of spiritual experience. A man who has no ear for music cannot be expected to say what he thinks of a music party. A man who has no religious sense is not capable of offering any judgment about religious facts and their significance. A student of Botany can observe the facts of plant life from the outside and formulate hypotheses, which he can verify. But a student of religion cannot do so. He must really enter into the spirit of religion and for this he must have had some spiritual experience himself. While all this is true, a student of religion must do his best to study it in a scientific spirit. He must have had some religious experience himself but he must try his utmost to see that it does not prejudice his mind. He must take a detached view of the facts of the religious life. He must not let his bias warp his judgment. Perhaps this is asking too much of human nature but the effort must be made. The scientific student of religion, while himself entering into the spirit of religion, must investigate all the relevant facts and come to his own independent conclusion about them, without letting his natural interests and prejudices influence his view.

A further objection may be raised to such a scientific study of religion. It may be said that the starting-point of the religious enquiry should be God and not man. The supreme object of the spiritual quest is God. His knowledge, love and glory are of the utmost importance and we do well to begin with

them. It is only when God is thus regarded as the starting-point of spiritual enquiry that religion attains its dignity and real place in life. By beginning our study with the religious experience of men with their sins and weaknesses, we do injustice to the genuine value of religion. All this is true in a sense. In this scientific age, we cannot investigate God as we study any other fact of human life. God in Himself is above all our methods of study and scientific investigation. But His influence in human life is well within the domain of scientific investigation. The facts of human experience in the realm of religion are alone capable of the careful approach with which modern science has made us familiar.

By studying religious experience in a scientific way it may be said that we deprive religion of its warmth and fervour. Philosophical reflection does, indeed, tend to divert religion of some of its enthusiasm. This is no doubt a loss. But what is lost in this way is gained in the stability and firmness of a religion grounded in reason. Religious experience established on rational ground is more trustworthy than religious experience which is based on emotional excitement alone.

I should like to conclude by pointing out a further practical consequence of accepting the validity of religious experience. Religious experience is now regarded as one of the most effective proofs for the existence of God. Through the centuries various intellectual proofs such as the cosmological proof, the ontological proof and the teleological proof have been formulated for the existence of God. Their weaknesses have been set forth by Kant and other great philosophers. The mass of religious experience in the world is now considered as an effective proof for the existence of God. The fact that millions of men have believed in God and that this belief has profoundly influenced their life is of invaluable significance. Religious experience cannot be mere hallucination. If religious experience were to be only hallucination in view of all that we have said about it, can we say that any other human experience is valid? The man who says that he is in love is suffering from hallucination. There never has been real love anywhere in the world and there never will be. What is regarded as love is but an illusion. The whole of human society is built on an illusion. Young men have suffered and died for an illusion. Poets have sung in praise of an illusion. Philosophers have woven their theories of family life around an illusion. If ordinary human experience is valid, why should not religious experience also be valid? If religious experience is valid, there must be an objective reality, God, who alone is the source of the religious experience. But for such an objective reality, the vast mass of religious experience is inexplicable. It is impossible to understand how millions of men and women could have lived and suffered even to the point of death as they did, if God were not a reality. The religious experience of man in all ages and in all countries is then an effective reason for our belief in God.

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POST-WAR ECONOMIC RECONSTRUCTION

BY MR. KRISHNA KUMAR SHARMA, M.A.

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WAR is a mighty upheaval which violently disturbs the social and economic equilibrium. The present world war is bound to have far-reaching consequences, the magnitude of which it is difficult to foresee. The war of 1914-'18 produced conditions and created problems, which baffled statesmen. The economic maladjustment from which the world suffered before the present war began was a legacy of the war of 1914-18.

Close upon the heels of that war came this war. This latter war has been characterised by the colossal destruction of material and human power. Practically the whole of the continent of Europe lies prostrate before Hitler. Poland, Belgium, Holland, Norway, Sweeden, France and the Balkan countries are all groaning under the unbearable tyranny of Hitlerism. Russia has put up a brave defence and God forbid, if the fine and well-equipped Russian army were also to succumb ultimately to the Nazi onslaught, the future of the human race would become gloomy indeed. Britain and America would then remain the only countries to fight with the Axis powers.

Mighty empires have fallen before Hitler and there has been colossal destruction of material and property. The currencies of various countries have been reduced to a chaotic state and production has considerably suffered. Standing crops have been destroyed and industrial towns have been bombed. There is the problem of feeding the people of the conquered countries. Inspite of her economic and even military co-operation and collaboration with Germany, France has been compelled to pay an indemnity of 400 million *francs* every day—a payment which is far in excess of what Germany was ever called upon to pay under the Peace Treaty of 1919.

The problems to be solved in the post-war period will consequently be of far-reaching importance. This huge loss will have to be repaired, currency and banking will require to be reorganized and the flow of international trade will have to be revived. After the war of 1914-18, currency readjustment was brought about with great difficulty in various countries. The problems of industrial reconstruction, war debts, and reparation payments proved to be very tough and complicated. The post-war peace would also have to take account of a just distribution of the raw materials of the world.

The question of giving employment to the disbanded armies in various countries would prove a very tough one. That might tax the ingenuity of the statesmen of the various countries of the world. A number of industries will grow up during the war, *e.g.*, the automobile industry, the aeroplane manufacturing industry and the like. They are war-time industries, and the conversion of war economy into peace economy would, indeed, be difficult. It will require the shifting of labour and capital from war industries into peace industries.

All this would require international co-operation, *i.e.*, co-operation between the

leading statesmen and central banks of the various countries of the world. Unfortunately, this could not be secured after the war of 1914-18 to an adequate extent and it may be still more difficult to secure after this war is over.

Every war leaves behind a series of taxes and loans. The latter imply transferences of wealth between different classes of people. The problem of repaying these loans would have to be solved and it would, indeed, be very difficult to secure social justice in this respect.

The war has brought an end to the economic depression through which the world was passing before 1939. Its end would, perhaps, create conditions which, if not properly looked after, might usher another and a more formidable economic blizzard. There is the trade cycle theory and it is not without historical justification. The problem of the post-war economic depression will, therefore, require international co-operation.

There will be world-wide or international problems and will consequently require international co-operation. Hence the establishment of a body styled as International Economic Rehabilitation Commission will be necessary. The League of Nations or the International Labour Organisation were already in existence. They have now become more or less defunct. Their revival to suit the changed circumstances will become necessary.

The future peace will have to be made on social justice. President Roosevelt and Mr. Churchill have already announced their plan of a future world peace. The terms of their plan should apply to all countries, irrespective of their political status and the degree of their economic development. The future peace should not be based upon the theory of war guilt. There should be no war indemnity imposed upon any country and the repayment of war debts should also be in consonance with the paying or taxable capacity of the people. All countries should have the fullest liberty to improve their economic conditions in the manner in which their accredited representatives think proper. The failure to understand and appreciate their principle would baffle all post-war economic reconstruction efforts.

The problem of disarmament will have to receive due attention. It was embodied also in the Peace Treaty of 1919, but it was not worked in a right spirit. Hence the present war. For securing disarmament, a permanent international commission backed up by some sanction or authority will have to be established. In those conditions the post-war economic reconstruction will have to be established along sound lines.

A few words may now be said about India. Our country has also been affected by war. Exports to the enemy countries have been stopped and our imports have also been reduced on account of the lack of adequate shipping accommodation and the lack of the power of foreign countries to supply goods to us. Insurance premia have also gone up. Our industries have not expanded as much as they could. The currency circulation in the country now stands at about Rs. 280 crores, and the metallic content of the rupee has been reduced and the one rupee inconvertible note has been issued. Control has been exercised over exchange, and the imports and exports of foreign currency into and out of India have been brought under control. The level of taxation has increasd and the excess profits tax has been imposed. A system of price-control has been instituted and certain commodities like petrol have been rationed. Thus Indian economy is also being turned into war economy.

The war opened scope for the development of some of our industries, *e.g.*, the automobile industry, the aeroplane manufacturing industry and the like. But adequate steps have not been taken to bring these industries into existence. Our shipping industry is in a very backward condition. But whatever industries have received the stimulus must continue after the war.

In the post-war period, the war economy will have to be converted into a peace economy. The readjustment should cause as little inconvenience as possible. The industries which grow up during the war must be allowed to continue in the post-war period with as little disturbance as possible. Then there will be the problems of tariff and transport and of international trade agreements. All these should become a part and parcel of a plan of post-war economic development or economic reconstruction.

The Government should prepare a plan of post-war economic reconstruction from now in which due importance should be given to problems of labour, industries, agriculture, trade, tariffs, finance, transport and the like. Further, India should also be allowed to occupy her due place in the comity of nations by being declared a self-governing Dominion immediately after the war.

Buddha's Message to the Modern World

BY DR. M. HAFIZ SYED, M.A., Ph.D., D.Litt.

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BUDDHA'S light of wisdom is ever refulgent, and for over two thousand and five hundred years he has been trying to remove darkness from human heart. It is rightly said that Buddha had a deep hatred of darkness and boundless love of light. This light is meant for the whole of the human race without any distinction of race or country. We, in the East, especially in India, are proud to own him as our own. He was Indian by birth, by race and by ancestral heredity. He lived his long life of service in this ancient land which, in spite of all her degradation, holds the light of spiritual culture which may serve as a soothing balm on the lacerated heart of the world of to-day. Some of us who are proud to be Indian, on account of India's glorious past and her never dying spiritual tradition, should not forget that in spite of our age-long humiliation as a subject race, we possess something so great and glorious that any nation of the world may be proud to own.

In the midst of darkness which is enveloping the whole world and which is born of ignorance and unwisdom, no one at the present moment knows how to get at the root of the matter and save

the modern civilization from ruin and destruction. This high-sounding Western civilization, with all its scientific achievements, appears to us to be hollow and bankrupt. Western people, with all their boastful claims, have not yet learnt a simple lesson of common humanity. One nation looks upon another with distrust and suspicion, and instead of co-operation there is dissension and strife. The struggle for existence is so keen that every one wants to live but does not like to let others live. This, in a word, is the root-cause of all evil in our present-day civilization. The light from the East alone can dispel this darkness. Let us see what message has Lord Buddha to give to the modern world.

The vital teaching of the Upanishads, the oneness of all life, is accepted by Buddha. A spirit of the true brotherhood of man is the only panacea for the evil of strife and struggle which is rampant all over the world; not the mere repetition of high-sounding platitudes or the masking of destructive competition by an outward show of friendliness, but a genuine dedication by the individual of his efforts and abilities to the common weal of nations to the parliament of man, the federation of the world. The West has yet to appreciate that brotherhood is not an end to be achieved but a fact to be realised. All life is one and therefore every form of it is brother to all other forms. This is the quintessence of Buddha's teachings. Few thinking men would doubt that in the application of this principle lies the only genuine progress of mankind.

Buddha's attitude to life is different from the average Westerners that a sufficient explanation would be beyond the scope of this article. Whatever may be Buddha's conception of Supreme Reality—and there are divergent views about it—one thing is certain that he believed in the holiness of humanity and his teachings were meant for the uplift of the whole human race. Distinction of man from man on any ground was foreign to his nature. He believed in common humanity. Life in itself is not worth the living. That which gives it worth is the use to which it is put and the purpose to which it is dedicated and that purpose is to guide and assist each living thing (and there is nothing dead) to the threshold of blissful existence. Earthly life is impermanent, painful and unsubstantial. No human being can escape death. So it is the duty of every one of us to find that which is beyond change.

'All things are impermanent' said the Awakened One, as he lay on his couch dying, in these few words summing up all that he had taught throughout his whole life concerning the nature of the world. The whole conception of his philosophy centres round the unreality and passing nature of the outer world—a fact which no sane or sound thinker can ever possibly deny. If this simple truth were really understood and borne in mind, the Western people would not have plunged into the colossal warfare and brought ruin on them. What Empire has lasted for long? What conqueror has survived? What, has he gained out of his conquest and plunder? These are simple natural considerations which have never weighed with the so-called civilized people.

Science means knowledge and the Buddha taught that knowledge of the

Dhamma must be acquired as 'scientific' knowledge is acquired today by analysis, experiment and reasoning, not by a blind belief in dogmas or an equally unreasoning 'faith'. In other words, the Buddha laid very great stress upon reason and enjoined on his followers to reflect over the happenings of life and its consequences in the dry light of reason. Here again if the Western people were wholly devoted to scientific rationalism and had learnt to decide international affairs more in the light of reason than the consideration of self-interest and greed, they would not have chosen the path of destruction but would have settled their affairs amicably by mutual goodwill and right understanding, which is one of the fundamental teachings of Lord Gautama Buddha. It may be added that one of the elements of the eight-fold path is right understanding.

Another light from the East which has been vouchsafed to us through the Enlightened One, is the conception of a fixed and immutable law under the domain of which the whole of humanity grows on all the planes of its being. It has equal sway on physical as well as moral and spiritual realms of mankind.

The husbandman must take thought for his plants if their lives are to be brought into harmony with the appropriate laws of Nature. What a man does reacts naturally and necessarily on what he is and so affects for all time the growth of the ideal self and its consequent well-being. Just as physical science warns us that if we drink polluted water, our health will suffer, so Buddha warns men that wrong doing is not less certain to work out of the individual self as sorrow and suffering than is right doing to work itself into the self of man as health and therefore as happiness and peace. The conception of the existence of immutable law forms the bulwark of Buddha's teachings and is wholly in harmony with the scientific ideals of today.

If Western people had any idea of this Sublime Truth, they would think twice before they inflict injury upon each other, for, this law works with unerring precision and would bring fit retribution on individuals and nations who would not desist from wrong-doing.

For the Buddhists, as for Confucius, the peace of the world depends on the regeneration of the inner life of the individual. The reconstruction of the world means the reconstruction of individuals. ('Philosophy of Confucius'. C. Y. Hsu, p. 87.) A Buddhist will, therefore, to the extent that he takes any part in 'party politics', presumably support that section of the community which he thinks will give the individual the greatest scope for quiet self-development, but in this as in all other matters, his choice is absolutely free. Buddhism as such has no concern with any country's government; for its field of operation is the inner not the outer man. Buddhism is a matter of self-discipline and development and as such has no concern with obedience to any orders unless self-imposed. On the other hand, every Buddhist is a member of some nation and as such submits himself to that country's government and laws. Presumably to the extent that it encourages concerted action for the benefit of social ends, it may be described as socialistic; on the other hand, to the extent that it encourages individual self-development, it is individualistic, but if it be socialistic

it is a form that strives to level up and not down. The Buddha certainly proclaimed a spiritual equality or brotherhood, but the standard of equality was nothing less than that of perfect man to which all living things will in the end attain. But brotherhood does not imply equality, for brothers may be of a different age. Hence the Sangha, the Order which the Buddha founded, is 'ruled' to the extent that such self-governed individuals need any ruling by the Elder Brother's suggestions being adopted by their juniors, while the voice of the eldest by their juniors will be the most respected of them all. Here we have in miniature a perfect blend of monarchy and oligarchy, while the free and open vote of all the Bhikkhus on a matter of importance represents the cherished Western spirit of democracy. It must not be forgotten that all forms of worldly government may be resolved into a matter of degree and none has any spiritual value or significance. If all men were concerned with nought but self-development, there would be no need for politics as generally understood, still less for the use of violent argument or force.

Each Buddhist does at all times what seems to him most in accord with Buddhist principles and one of these is *Ahimsa*, which is, negatively, harmlessness and, positively goodwill to all forms of life. The Buddhist is, therefore, a peacefal individual, incapable of active hatred for a brother man, still less for a lower form of life. If another harms him, he feels but pity in return, a genuine compassion for the suffering which the hater will experience for harbouring such evil tendencies. Not that such an attitude implies or produces weakness in any form. It is true that Buddhism paralyses the coarse, brutal energy which manifests in the mad struggle after wealth and enjoyment; for it teaches that real happiness is not to be gained through material possessions but through mental and moral development. ('Message of Buddhism', p. 80.) But, in fact, a Buddhist leads a far more strenuous life than any soldier; for he is constantly and unremittingly at war within himself. 'Warriors, Lord, we call ourselves. In what way are we warriors?' 'We wage war, O disciples; therefore are we called warriors.'—'Wherefore, Lord, do we wage war?' 'For lofty virtue, for high endeavour, for sublime wisdom—for these do we wage war; therefore are we called warriors.'—(Anguttara Nikaya, 'From Lotus Blossoms', p. 57.) It is a curious paradox that while such a ceaseless struggle against the forces of the lower self is being waged within, the outward charcteristic of the true Buddhist is his imperturbable peacefulness. For a Buddhist fights against the inward enemies of selfishness and egotism, malice, pride and mental laziness, and in the world of men against disease and penury, injustice and oppression and vice and ugliness in all its forms. Is not such a struggle nobler and more dignified as well as far more profitable than wholesale murder between brother men? A Buddhist strives towards the sublimation of war-like energy into higher forms, but he realises that war is an effect whose cause must be eradicated and that cause, as of all other suffering, he knows to be self-seeking in its countless forms, whether of one man or a nation.

VICEROY AND GOVERNOR-GENERAL

BY MR. M. RUTHNASWAMY, M.A., BAR.-AT-LAW, C.I.E.

THIS* is a thorough-going work of research on one of the most important political and administrative offices in the world. It is not so much the emoluments of the office—it is the most highly paid office in the British Empire—but the vast number of people it rules (400 millions)—the large extent of its territorial jurisdiction, (about 1,300,000 sq. miles), the complexity of its functions, the highly-organised and ramified machinery that it controls, that make the holder of the office one of the most important known to the history of administration. He does deserve a monograph all to himself. And all students of administration, publicists, and even politicians—if only to pick up a stone or two to throw at the high dignitary—will be grateful to Dr. Rudra of the Department of Political Science of the University of Dacca, for giving it to the world. The book shows most of the tokens of good research—resort to original authorities (mostly printed), critical appraisement of them, a sense of proportion, mastery of facts, and a fairly impartial narrative.

So far so good. But in the case of a live institution like that of the Viceroy and Governor-General of India, printed authorities are not enough. It would be too much to ask of a monograph writer reading for a research degree in London to look up manuscript sources—they may not be available for the contemporary history of the office, though they are in plenty in the India Office and in India. But there are such sources as Reminiscences, Autobiographies, Collections of Letters, Diaries, etc., which would have thrown revealing light on the history and politics of this office. Dr. Rudra refers to a few of them here and there like Lady Minto's Reminscences of her husband, and Lady Betty Balfour's collection of her father's Letters. But there are many more. It is in these minor sources that even Viceroys and Governors-General being *en pantouffles* as the French say, let themselves go and say a lot of things they would not say in their Dispatches and Public speeches.

There is another source that Dr. Rudra might have tapped if he were writing a history of the office and not a mere monograph and that is Tradition. As every historian knows, Tradition is the handing down from generation to generation by mouth or practice of statements of fact and belief. It is an important source when written sources fail and a useful source with which to correct the conclusions of written sources. In the case of an office like that of the Viceroy and Governor-General of India, Tradition would be furnished by work in one or other of the Secretariats of the Government of India or conversations with people who had had something to do with the Government of India at the top like Secretaries to Government, or members of the Legislature, or even newspaper men of more than one political persuasion. He would incidentally have caught the atmosphere in which the Viceroy and Governor-General works and made his work a more lively book than it is. As an example of the kind of mistake Dr. Rudra may have been saved from, if he had not made himself so dependent

* The Viceroy and Governor-General of India. By A. B. Rudra, Ph.D. Humphrey Milford, Oxford University Press.

on printed sources without correcting their information by the spoken word is the criticism he utters of Indian members of the Governor-General's Executive Council (pp. 130-132). Any one who knows the character of the late Sir Sankaran Nair or the strength and shrewdness of the late Sir Fazli Hussain will find it difficult to subscribe to Dr. Rudra's facile disposal of the work and service of Indian Members of Council. A few months spent in Delhi during Sir Fazli Hussain's tenure would have convinced the author that the Governor-General's Council now and then contains members who do not take the line set by the English majority.

But we must not judge Dr. Rudra's work by what he was not able to do, but by what he has done. And judged so, he must be considered to have made a notable and trustworthy contribution to the meagre literature of Indian administration.

INDIA'S STATUS

BY MR. N. C. KELKAR

THE statement issued at Allahabad by Sir Tej Bahadur Sapru as the spokesman of the non-party Conference is a very valuable document. It clearly states the claim for a status of equality for India in the British Commonwealth. This is not the first time that Sir Tej Bahadur is putting forward India's claim to Dominion Status. For he was a member of the All-Parties Conference in 1928 and was a party to what is called the Nehru Report. That Report claimed to read the Royal Proclamation of December 1919 as pointing the way, not only to "Full Responsible Government hereafter but the right of the Indian people to direct her affairs and safeguard her interests".

But in the Allahabad statement, Sir Tej Bahadur is more positive and emphatic. In the first place, the statement finds fault with the declaration by Mr. Winston Churchill that (1) the Atlantic Charter does not apply to India, but that (2) the more relevant document for India is the declaration of August 1940. The statement then explains how the August declaration is not satisfactory. And, lastly, it asserts that whether there was or was not unity among the Indian people as to India's political constitution, it was the responsibility of the British Government to make a clear and immediate declaration that India would be made a fully self-governing country and an equal partner in the British Commonwealth.

The progressive steps in such a consummation would be the following:—

(1) Complete Indianisation of all the important Civil services. (2) The conversion of the Indian army into a national army officered by Indians. (3) Full responsibility of Provincial Governments to Provincial Legislatures. (4) Complete Indianisation and non-officialisation of the Cabinet in the Central Government. (5) Joint responsibility of the Central Cabinet to the Central Legislature, whether the Constitution was a Federation or a unitary Government. (6) The right of the Responsible Central Government to deal with all the members of the British Commonwealth on a footing of equality with the same right to safeguards, reciprocity and representation in International Councils and Conferences.

I think in respect of this last point, Sapru, as spokesman of the non-party Conference, goes distinctly further than Sapru as a party to the Nehru Report. For nothing clinches so clearly the political independence of a nation as its right to regulate its foreign affairs in a free unfettered way. The words of the Allahabad statement are important from this point of view. They are:

> Immediate steps should be taken to secure that India's representatives at the Peace Conference or any other International Conference shall be selected by the Government in India and be answerable to it and shall on no account be in the leading strings of the Secretary of Sate.

It is pointed out as an answer to dilatory tactics of the British Cabinet that this change can be effected without amending the Statute of 1935.

There is a maxim in Marathi saying that "the footprint of the elephant covers all other footprints". Similarly this right of India to freely regulate its foreign relations covers all ambiguities as to the meaning of equal partnership in the British Commonwealth. No doubt at the League of Nations, a seat was given to a representative of India though India was not enjoying Self-Government. But that was a patent trick to add to the votes of Great Britain, the Indian representative being under the thumb of the British representative. India at present can depute persons of no higher rank than Trade Agents to Foreign countries. But that arrangement has absolutely no political aspect.

Things are different with Self-Governing Dominions. They may, if they wish, maintain diplomatic representatives of their own in foreign capitals with the rank of Envoys-extraordinary and ministers plenipotentiary. Thus Canada has her own envoys in Paris, Washington and Tokio. South Africa has hers in Rome, Washington and the Hague. Ireland has hers in France, Germany, United States and the Vatican. Conversely the French maintain Legations in Canada and Ireland; the United States in Canada, South Africa, and Ireland. (*Vide* 'Diplomacy' by Harold Nicholson, p. 175-6.) The Dominion Legations report direct to their own Government and have no special connection with British embassies in the capitals where they exist.

Although the Dominion Governments have not yet established regular Foreign offices, yet a section of the Prime Minister's offices is staffed in Australia and Canada at least by specialists in Foreign affairs. The stipulation, of course, there is, as passed in the Imperial Conference of 1923, under which

> members of the Commonwealth are asked not to negotiate treaties with Foreign governments without due consideration of its possible effect upon other parts of the Empire, or on the Empire as a whole.

And nothing has happened so far to disturb the confidence placed in the self-governing dominions, so much so that all this looks like a secret compact. But there is no gainsaying the fact that these Dominions do enjoy some right which is denied to India.

I am inclined to attach importance to this demand in the Sapru statement for the extension of the right of India in Foreign affairs, because it touches a vital point in the political status of any country. That the Dominions were consulted and India was not before Britain joined the war and involved the Empire in it, can easily be explained by reference to this differential status of both. What will Mr. Churchill say to this demand? Does he admit that this lacuna, this defect in the political status of India, is promised to be cured by the August declaration of 1940? I can understand the contention that the Atlantic Charter is not intended to apply to India. But let Mr. Churchill come out and state the exact content of the August declaration.

INDIA AND AMERICA

By Srimathi KAMALADEVI

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SINCE the eclipse of Europe, America has attained an unprecedented importance. It is a country unique in many respects, young, virile, audacious, adventurous; it has dared to challenge and nullify so many of the accepted canons. It has cast into a crucible people of every nationality in the world, and out of it has emerged the youthful American nation, uniform in taste, from coca cola to apple pie, a hurrying, restless, ambitious people.

Everything about America is new and unexpected, from its exquisite kitchens to its "drive in" theatres. That it should have captured the imagination of the world is no surprise.

What does America think of us, is a query that has been troubling every part of the world since Hitler started his march across Europe. For American goodwill is synonymous with Amrican aid. Strictly business-like, the Americans are yet generous to a fault. They pour wealth into any cause that takes their fancy. They are neither very discerning nor very discriminating. Large in heart and big in mind there is nothing petty about them. More fantastic causes thrive in America than anywhere else.

Countries threatened, countries conquered, countries aspiring for freedom, all vie with one other to win America's favour. Their representatives come in hordes from the East and the West, North and the South.

One sole exception to this has been India. Proud and reserved, conscious of her own strength, confident in her self-reliance, she has never knocked at anybody's door. Amidst the scurrying, begging missions, India holds her head high up and says to them: "We want nothing from you, neither old destroyers nor new dollar bills. We only want you to think, to learn, to understand your responsibilities, the significance of your policies and actions."

What does America think of us, is the excited question that comes from the lips of an Indian today. What he really wonders is, how much sympathy has America for our freedom cause. It is a simple thought untinged by desires for planes and loans. The average American hardly thinks of India. It simply does not exist for him; for it does not figure on his horizon. Americans are essentially business people. Nothing else is quite so real to them. America has no economic ties with India in the shape of investments or trade worth the name. This practically rules India out of their normal every-day life.

But Americans have a child-like curiosity, a restless enquiring mind. They always ask questions. In no other country are there so many discussion forums, so many speakers, so many round-table debates. Every third person one meets is a speaker of some sort, talking on any subject from the breaking of the atom to the influence of the birth stars. Americans would make the very stones talk. Occasionally India figures in some of these talks. Sometimes an organization like the Foreign Policy Association issues a pamphlet on India. All this is very spasmodic and superficial.

Things were brighter in the old days when Ireland was still a burning issue in the United States and the Irish and the Indians did make common cause.

The Indian question, however, received a new interest during the Indian Civil Disobedience Movement. To a war weary America, on the brink of economic collapse, Gandhiji's teachings came like a soothing balm. American reporters came in shoals to see this wonder-man in his loin cloth. Even those who came to scoff remained to pray. A member of the American Congress moved a resolution asking the British Government to grant India freedom. The British Press came out with scathing attacks on American politicians, calling them busy bodies, meddling in other people's affairs. The British Parliament echoed with some more withering comments. The British statesmen were shocked by the irresponsibility displayed by American Legislators.

With the close of the Civil Disobedience Movement, the interest died down.

In the mean time, the position of Indians in America has been deteriorating steadily. First came the ban on Indian immigration. It was originally directed against the yellow races, but obviously under British pressure the Indians were included. For this purpose the world was divided into zones, and China, Japan, and India were clubbed into one zone. This was followed by depriving the Indians of citizenship rights. The argument that non-Caucasian races cannot be assimilated could not be advanced in the case of the Indians, since ethnologically Indians are considered Caucasians. Still the Supreme Court of America in its final ruling on this question laid down that the ordinary man in the street would not accept the Indian as a Caucasian; for he did not look like one. In recent years there has been a regular drive against the Indian community, part of a drive against Asiatics in general. In some States, specially on the West Coast, laws have been enacted depriving them of the rights to own property. Some of the laws have imposed considerable disabilities on the Indians. They are also very much harassed by Immigration authorities, who, in co-operation with the British Consulate in California, are always deporting long settled Indians on some pretext or another. There is no responsible authority to fight the Indian cause or protect the Indians. Although those who came in before 1923 are entitled to domicile rights, their position has become precarious. Those who have already settled are unable to bring their families over. Even the few wives of Indian businessmen are harassed with deportation orders from time to time. Every Legislative attempt to rectify this is frustrated by reactionary American organizations. Even the American Federation of Labour is getting up steam on this point against India.

The majority of the American public is completely unaware of this sorry state of affairs in their midst. There is no chance of their being informed of it, unless India undertakes to do a certain amount of publicity as other countries in similar circumstances do.

The present war, and the question of aid to Britain, have brought India to the forefront once again. People in no country like war. Americans are no exceptions. Intensely averse to involvement in war, the Americans are struggling in vain against an avalanche that is sweeping them into those deadly jaws. Under the circumstances it is natural that Americans should be sensitive to all the implications of aid to Britain, her war aims,

her present policies and commitments, her past follies. These topics are discussed threadbare. At one stage a great cry of a new way of democracy sweeping the British Isles was raised in America by interested parties to win American sympathy. But there was the singular omission of India in it.

On the whole, America has a favourable opinion of India. The Indian students and visitors alike have left a good impression. In recent years, Gandhiji and now Nehru have won great admiration from the public. Nehru's autobiography has weighed the scales heavily in India's favour. The impression has gained ground that a movement headed by such leaders must surely be responsible and popular.

Moreover, having been colonials themselves not so long ago and having had to struggle for freedom, the Americans have a natural sympathy with all those who are in the same position. Americans have no prejudices against colonials as the Europeans have; for they do not have colonial possessions of the type the European countries have bred. One section of the political-minded people have kept up the constant cry of "What about India?" English speakers in America have had a tough time answering uncomfortable questions. British Ambassadors have in succession been heckled. During the discussion on the Lend Lease Bill, India figured prominently.

The British Government finally came to feel that interest in India was not spasmodic and could not be easily brushed aside with superficial arguments. Speakers after speakers returned to England in wroth swearing under their breath "Americans are a queer people". They declared: "Why must they always drag India in? What has India to do with the present war? What do they know about India, how delicate and complicated the problem is? Why can't they see how many benefits we have conferred on those ungrateful natives much more than what they deserve? What concern is India of America's any way."

From Duff Cooper to Lord Halifax, from Sir Walter Citron to Colonel Wedgewood, to aristrocracy and labour alike, India became a headache. A special office was established in New York City, whose sole job was to mark American opinion on India. Week after week, month after month, the barometer kept rising. The need for a new remedy was felt. Get Indians to present the British point of view, that was the thing to do. But the solution was not easy to work. No Indian in America was prepared to sell himself. If local ones were not available, then they would have to be imported. It was risky bringing any one all the way from India. That would rouse Indian suspicion and draw unpalatable publicity. London was a safer source to draw upon. Sir Feroz Khan Noon (an old hand at this game) and an obscure individual—a Hindu—were foisted on the American public as bonafide Indian leaders, to speak for the two communities of India. In the meantime the much-harassed British Ambassador in Washington had a brain wave. He wanted something more permanent. All the British Dominions have started sending Ministers to Roosevelt's court. If an Indian minister could be added to this galaxy, the American people could be safely lulled into the belief that India has attained political equality with the Dominions. On occasions if a few recalcitrants did get

restive, why what more impressive than a reassuring smile and a few words of quiet confidence from an authentic Indian minister: "We have more than you think, in fact we are practically a free country. My very presence here is proof enough." Nothing could be more convincing. So Lord Halifax wrung a reluctant consent from an unwilling India Government to his bright scheme; for the staid and sober Delhi regime has a traditional dislike of novelties even when they emanate from a former Viceroy. But his lordship even got the man he wanted.

Are these Americans genuinely concerned about India? Some of them, yes, the others merely use it as a stick to wave at England, who, they feel, is always driving them into ruinous wars. Old scores yet left unsettled rankle.

But one cannot ignore certain new trends. One important section representing big interests, mainly concentrated in Wall Street, is stirred by new dreams and new ambitions. It sees the British Empire on the decline. What is more natural than that America should share some of the plums England can no longer keep in her basket? Their statesmen speak in great prophetic tones: "The mantle of responsibility has descended on our shoulders and we must assume it as our supreme duty." They do not dream of old type Empires of yesterday. America lives too much in the present, her eyes look too much into the future not to realise that such empires have no place in the world of tomorrow. But they dream of an Empire of finance and commerce. The British Dominions are being drawn more and more into the American economic orbit. India was not originally mentioned in the Far Eastern sphere, which America is now busy weaving into her economic net. But in recent months her inclusion has been significant. Mr. Grandy's visit to India to include her in the Eastern economic plan of America is important. But it is not surprising in view of the increasing dependence of England on American co-operation in the East and the probable use of the British Eastern bases by America. These facts are of special significance to us, and consequently American attitude towards Indian aspirations ceases to be a question of mere acadamic interest and becomes one of practical politics. In fact, the day may not be far off when it may become as important as England's attitude towards India. What role is America to play in this agonising long drawn tussle between India and England? The possibility of an American intervention should by no means be ruled out. There is much scope for speculation on the nature and identity of such an event.

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THE LOVE POETRY OF BENGAL

By Mr. GOPAL K. CHATTARJI, M.Ed.

BENGAL can boast of some of the finest crops of love poetry from the very earliest times. Not only is this poetry rich in variety and colour, but it has streamed, almost uninterrupted, now slender and now overflowing in a flood, down the ages. To locate the sources of such literature is to dissect and kill poetry. But one thing can be said emphatically: Love has been and is and perhaps will be always the breath of the people of Bengal.

One of the most fruitful sources of love poetry has been religion. The Tantrikas and Saktas have revelled in the love of Kali, the destroyer, the cruel, the unimpeachable. The Vaisnavas, on the other hand, have delighted in the beatitude of love—the love that springs from among men and women and soars to the endless skies. Both sections, no doubt, have had their backwaters. If among the Tantrikas some, like the Kapaliks, wallowed in the mire of the degradation and mouldering of the soul, the Sahajiyas among the Vaisnavas quenched their thirst with the insipid Lethe of love that does not exist except in the shallows of human passions and desires. But their best has been the best of influences—as best as influences can be.

It would be equally easy to find parallels, good and evil, among the various other sects of Bengal. And they are none too few for the matter of that. Religion, in short, has not been an unmixed blessing. It has led to numerous confusions: the confusion of God, the giver and the taker, the creator and the destroyer, with a god of justice and vengeance. And, at its worst, with a god who is a shopkeeper, a banya, who gives if you pay, who cures maladies and drags you out of dangers if you trust in Him, if you offer regular and strict prayers, if you count beads from dawn till night, if you are judicious in your charities to priests and beggars.

This, certainly, is true of many ages and many peoples—of the ignorant and the hypocritic. But it reflects one side of the life of the common herd of Bengal and cannot be ignored.

Another great source of inspiration for this poetry is Nature: the changing seasons, the blue sky and the green fields and the myriads of flowers and plants, the endless cycles of rites and ceremonies. The song of the bird has blended into the folk-songs that have been transformed into chastened lyrics. Equally important is the super-natural: the mysteries of the sky and the earth, and the depths of the mind and the soul and of death, the mystery of mysteries.

Yet, it is futile to attempt a separation among the three main springs: Religion, Nature, and Super-nature. For, they are inexorably mixed up in the human mind. Religion is the doing of our daily duties: Nature is but a reflection caught from God and the supernatural is God himself.

Down the ages flowed this stream of love through the green vales of Bharat Chandra, our first great poet of love; the East Bengal Ballads, patches of purple streams through the rice-fields; the ecstasies of the Vaisnava poets who are countless as the stars; and, lastly, the deep seas and the snowy heights of Rabindranath, the poet of all ages and climes, who has touched on every chord of love: the childish love of youth, the love of the body, of torture and

hate that aspires for bliss, the love celestial. where the body breaks through its bonds and rises high like the skylark of the soul.

Bharat Chandra has been called obscene by many critics. That there is some truth in this has to be admitted. Yet his obscenity, if any, is sparkling with wit, is never naked, and is far from the dominant note of his poetry. His Iyric story, Vidya-Sundar, which is almost an epic, has few peers except, perhaps, in the Decameron, the Arabian Nights, the Canterbury Tales and Don Juan. Its setting is of beauty of large dimensions, where details shine like gems, and where men and women flit about like fairies in the forest. The fools are befooled, the clowns applauded, and the brave win the fair through thick and thin, through mist and sunshine. And the epic tale ends in a halo of light—a light that has not been recaptured by any other pen.

He has had numerous imitators, really obscene and facile, whose work is deservedly assigned to the pavement stall and hawker bookseller. He did tell his tale with sympathy and charm and with that delight in images which makes trifles into the wonders of the world. The story is of a princess, shut off from the sunshiny world and, in her bloom, pining for a prince from beyond the hills. The prince hears of her beauty from the shrewd and witty gardener's wife, who supplies the princess with boquets and garlands and knows of the fire in her heart. After some bargaining, the good woman conspires to smuggle him through into the princess's apartments, where no man of woman born has ever dared to tread—not, indeed, in his own likeness, but in the guise of a damsel. His appearance and revelations and wooing are like a miracle in the dark. What follows is full of the tenderest sentiments, the voluptuousness of intrigue and the most touching flashes of the eternal yearning of lovers. The slowly gathering pregnancy is detected in the end, for all their efforts at secrecy. And the story ends in the bliss of a loving couple doting over the first fruit of their love.

If this is obscenity, story-telling will have to be thrown to the winds, and poetry must be either banal or metaphysical.

After Bharat Chandra come the ballad-writers. Most of their work is religious—the religion of the supernatural, beyond the ken of men, guiding their destinies through the wilderness to a haven of blind worship. The most touching is, perhaps, the story of Behula, whose marriage was clouded with the shadow of an awful fate: the death of her chosen husband from the sting of an asp, which could never be averted even by sacrifices to the goddess of the underworld—Manasa, the sinister and slaughterous queen of snakes and toads. The bridal night passes in lone silence in an iron chamber through the anxieties of a sleepless maiden, keeping vigil over her dear husband lost in sleep. A chink in the walls, however, is their undoing. For, the terriblest follower of Manasa enters through it and inflicts the death-sting, as the sleepy husband is served with milk and fruits by the bride of one night. Then begins a pathetic sacrifice. Behula builds a raft of bamboo twigs, takes her somnolent husband on her lap, and drifts down the river, praying and praying to the terrible snake goddess through dreamless nights and nightmarish days. The travail is over at last. The virgin wins back her husband, and the goddess blesses them with a happy life.

Cruel fates, an inert husband and a loving wife compose the picture which would fail to impress but for this helpless drifting and the sincere devotion of a faithful wife.

On the other extreme is the story of a Guru, a worshipper of Kali the Witch, who falls under displeasure and sinks into lechery, seduced by the guiles of a hundred beauties, ephemeral incarnations of Maya, the Circe of Tantrik mythology. His disciple, a greater favourite of the goddess, assails the bower of sensual pleasures, disguising himself as a beggar woman playing on the tambourine. The Mayas try to keep him out. But the tambourine awakens lost memories in the heart of the lost worshipper, until all the links are united in a chain and his soul flaps its wings to soar back into lost glories. The Mayas vanish in dismay. The Guru bows down to his pupil, but is lifted up by him to be a Tantrik sage once again. The story is a paradox in religious adventure. For, woman is the gate of hell, and Maya, the woman of women, must be appeased by whoever seeks to escape it.

Very different is the atmosphere of the Vaishnava poets, who in spite of subtle differences in dogma, are united in their immeasurable flight through the star-lit and moon-lit nights and their quest amidst dark forests dripping with rain and burning with phosphorescent glow-worms. Their one great theme is love—love through pain and fear, love earthly—the ecstatic serenades in dark nights amid darker bowers lit with love and devotion, bodily as well as spiritual. But the skylark is real with his myriad melodies that fly up and down betwixt earth and heaven and heaven and earth.

These poets had their conventions—the tortuous love of Rada and Krishna among the thorns scattered on the path of this wonderful earth. They had their conceits. But what poet from the troubadours and Villons and Baudelaire, Dante and Carducci, Schiller and Heine, Campion and Herrick, John Donne and Andrew Marvell and William Blake, Robert Browning and Francis Thompson or James Elroy Flecker is free from conceits of his own? Our poets had conceits, at once multi-coloured and unified, but clear as crystal and soft as the wings of innumerable flitting butterflies. We can best compare them to the troubadours who captured in their lyrics the shimmer of sunshine and of starlight, the ripple of slender streams of emerald and jade green, the smile of flowers and of the leafy trees of April.

All this colour and light is reflected in the hair and the face and the eyes of Radhika, the eternal sweetheart of Vaisnava poets.

Marie de France said this of the hair of a damsel:

> Fils d'or he gette tel luur
> Cum si chevel cuntre li jur.
> No golden thread shines so bright
> As her hair against daylight.

And the unknown poet of Tottel's Miscellany said:

> Her beauty twinkleth like a star
> Within the frosty night.

Compare these with the following lines taken from two different songs of Vidyapati:

1. Under the twilight of evening, she came out of the temple and passed by me like a flash of lightning among dark clouds.

2. A face of gold. And dark eyes, painted darker still, like a pair of bees over a lotus of gold.

Better still are the beauties of the heart—the various visions of the pining maiden in dress and undress, in meetings and in partings, in tears and in laughter.

This is, for instance, how the lover is welcomed:

> When my love returns home, I will greet him with offerings of every limb. My bosom will be a shaded pitcher full of cool waters. And my eyes, darkened with 'kajal' (thick 'surma' or pigment for the lashes), will be his mirror.

Here we have an exquisitely delicate tapestry of love, like that woven by the Elizabethan lyricists.

And then the wiles of love. The youth loses sight of his lass, for she has turned her face, pained at his fickleness and yet yearning for him, body and mind and soul. He has to sneak through and win her back in the guise of a manicurist, or a songstress, or a flower girl.

Weary hours of waiting under dark tall trees that are a curtain for love, fragrant with the dust and flowers and leaves.

> A bird flits by. The leaves rustle. She is afraid he is coming. With twinkling eyes she makes the bed and looks towards the door for approaching foodsteps—*Jaydeva*.

The lover passes the night in another's embrace and never comes. Radha is in a fever of love that has to be soothed abed, by her maids with sandal pastes and lotus leaves all over her trebling lissome figure. The fever does not abate, and death is near, and she prays:

> O my maids, don't burn my body when I die; don't please let it drift down some river. But haul it up among the branches of the tamal tree, which is as dark as my fickle and cruel lover.

And when hope lies dying and pants for breath, the Lord comes back unnoticed. And the maze of meeting and parting, and of hope and despair is woven, ever afresh, through eternity.

Overhead is another country where there is no parting; but its beckonings have no response from the lover-poets. They may fly among the stars, but they have no fancy for an etherless world where Nirvana, and not Love, is the presiding deity. The earth is good enough and dear enough, and so is the air. Why soar to a region where one cannot breathe?

This is the appeal of the Vaisnava poets, who are enshrined in the hearts of every Bengali lover and worshipper of God. It is an appeal that transcends words and transforms life and soul into the mysteries beyond life itself. It is an appeal that rings in every temple, that babbles with the brook and warbles with birds and is wafted like incense through the air.

One cannot help feeling that the greatest of the Vaisnava poets, Vidyapati and Chandidas, not merely tasted of the sweet and bitter of love, but, what is more, plumbed its abysmal depths and found in the life of the Great Lovers, at once earthly and divine, the hope and consolation that have kept their poetry alive. What a pity that the life and poetry of these two poets have been mangled and butchered by the Bengali screen directors and artistes. What a caricature of Vidyapati's love and love-life has been made on the screen and what a medley of incongruous misquotations. Chandidas is an even greater martyr in their hands, for his humble sweetheart has been deformed into a flirt and his great love dragged into the turbid eddies of social intrigue. An admirer would cry for shame at this burning of the effigies of the god of love.

Rabindranath has had the rare luck of being praised by all. But I wonder if a god is pleased with blind worship. Young lovers have read for years and still read his love lyrics. Unthinking girls and women—and, perhaps, tired young men—think that they have understood him. But have they?

His love poetry hovers between the torture and the ecstasy of love and, at its best, lingers, tenderly, over the ecstasy that is torture and the torture that is ecstasy. For pages he can be quoted at his highest—in the mysticism of love. But let us first take him at his lightest: his earliest love poems.

There is, first of all, a couple of complementary poems, long and slightly exuberant, the questionings and complainings of lad and lass—poems that can be compared with the Nut Brown Maid and the innumerable Phillida and Coridon madrigals and ballads of the great Elizabethans; poems, however, that never reach the subtle art and the fragile, yet enduring, simplicity of the English

poets. Almost on the same plane are the Padavali, or Songs, of Bhanusinha, which, like Macpherson's Ossian, were taken for the work of some undiscovered Vaisnava master and, which, as the poet tells us with sparkling humour, earned a Bengali scholar in Germany his doctorate in literature.

Then we come across those lyrics and ballads and stories in verse in which the poet first discovers himself. The longing of lovers, their pain and suffering, the storm rather than the calm, the tragedy rather than the comedy or romance of love are the stuff of which they are made. They are often dramatic and tripping, as in Kacha and Devajani, but are lacking in depth. Through some of the stories, however—the most beautiful of which is that of Vasavadatta, the court dancer, and Upagupta, the Buddhist monk—streams the clear light of dawn: the dawn, perhaps, of the poet's own genius. And, later, we have the longer poems in which love becomes more than ephemeral and more than of the body or of the mind. Such are, to name only two, the story of the conquest over Cupid of Beauty bathing naked in a deep pool, and the poem of the poet's ideal of a sweetheart, woven at once of fancy and of fact. Some of them, later still, dwell on the voluptuousness of love, the painful adoration of the sweetheart of the world. And the most exquisite of them is the poem, 'Urvasi,' the primeval woman, who, like Venus, arose, in full bloom, from the depths of the sea with the poison and the nectar of love in either hand; whose dancing feet made men's blood run quick; and whose sidelong glances made the saints and sages throw away the precious jewel of their spirit, the hoarding of ages of meditation.

The next stage is not far removed. It is the stage when the poet begins to identify God with Love and Love with God. Here the influence of the Vaisnava masters is most apparent. But then Rabindranath rises higher and weaves intricate patterns of the renunciation and the beatitude of love. Something like the mysticism of the Blessed Damosel infuses itself into such poems. But the mysticism is the mysticism of the East, at once transient and eternal, of the earth and the sky, of the heart and of the soul.

Lastly, we climb the Everest of his love lyrics, the Gitanjali. It is difficult now to discern from these heights the multitudinous courses of men and women. This ecstasy is the Quintessence of Love: the Love curling among the stars and in the worlds beyond them. No stretch of imaginative appreciation could confuse the Lover or the Beloved with anything but God. Yet, the pining of lovers, the desire to sail across unknown seas, the call of the darkening pool of evening, the shipwreck and the rescue of Love run like a stream of gold through these songs. The search past the light and shade of the avenues of the heart; the quest of the one treasure of the deep; the flight after the sun and the moon, the planets and stars and the nebulous worlds of light, farther away, beyond the horizon of imagination—all this is the breath of Love, the very soul of these wonderful Lyrics, deeper and clearer than the Ode to Immortality, and higher and more thrilling than Shelley's Skylark.

False echoes of the love lyrics of Rabindranath, the eagle and the skylark in one, groan through the hollow caves of his countless imitators. At best, they harp on the same strings, pitched to a much lower key, more often than not using the same or similar words and turns of expression, banal and superbly vague, the strains often dying in the air for want of a sustaining imagination. It is yet to be seen when the day comes when another great poet will leaven and enliven this eternal theme of Poetry. But who, like him, will dive for the pearls beneath the coral reef and fly for the jewels high up above the clouds?

HORSES IN INDIAN HISTORY

BY MR. C. N. ZUTSHI

THROUGHOUT the ages, horses have rendered man such important services that their exploits have passed into history. The importance of horses in Indian history dates from the very ancient times when the horse sacrifice or *Ashvamedha Yaga* was in vogue. When revived by the Kings of the Sunga and Gupta Dynasties, it was this festival that gave a blow to Buddhism. Perhaps, it would not be too much to say that the share taken by horses in shaping events and changing the course of history has been too valuable to be disregarded.

Horses were India's King-makers. Whenever a King wanted to proclaim himself overlord but was in doubt of his suzerainty being questioned, it was always the Royal horse that was summoned to cut the Gordian knot. A large grey horse, supposed to possess certain lucky marks, was gaily caparisoned with all the royal paraphernalia, and handed over to the priests. The priests would subject it to various ceremonial rites and turn it loose to wander at will. As the animal started on its rambles, it was followed by a large army of fighting men led by the nearest relation of the King, who claimed pasturage for the horse wherever it chose to roam, or wherever it was driven.

This claim of pasturage was, in other words, nothing else but an ultimatum of war to the rulers of the countries in which the horse happened to graze. For by granting pasturage, they acknowledged the supremacy of the King whose army followed the wandering steed; whilst if they chose to refuse pasturage, it was exacted from them by the King at the point of the sword. The result was that, if after following during a whole year the wandering horse the army returned unopposed, the King had a right to call himself Lord Paramount or *Chakravarti-Raja* of all the countries through which the horse had passed.

The successful return of the horse, which marked the unchallenged recognition of the King's paramountcy, was the occasion of a great national festival at which the horse was sacrificed. Pushyamitra of the Sunga Dynasty and Kumaragupta I of the Gupta Dynasty celebrated this famous festival and claimed to be the most powerful rulers of their times in India.

In the Epic Period, we are told that Raja Ram Chandra turned loose his horse to have his supreme authority recognised, but it was challenged by his own son, Lava, with the result that a quarrel ensued between them which could only be composed when they were made to recognise each other as father and son. In the Great War known as the Mahabharata, the services of horses were requisitioned on a large scale. War-chariots with prancing steeds fully caparisoned were a glory to the combatants. Even Shri Krishna would fain play the charioteer to Arjun on the historic field of Kurukshetra. At the end of the Mahabharata war, the victorious Yudhishthira performed the Ashvamedha (horse sacrifice) to proclaim himself Chakravarti Raja, an incident which is reproduced in relief in silver-plated brass on a shield preserved in the Jaipur State Museum, the drawings being taken from Akbar's own copy of the Razmnamah or Persian version of the great epic.

When actual history began, say some 2,265 years ago and India's gates were flung open to a foreign invasion for the first time in her history, it was horses that gained the day for the invader and paved the way for the Greeks in India, however temporary their foothold might have been. On the banks of the Indus, the gallant Indian King Porus, in his fight against Alexander, relied chiefly on the strength of his two hundred war-elephants which, in eight lines, formed the centre of his army. No sooner did the onslaught of the splendidly disciplined Macedonian cavalry begin than there was confusion among the serried ranks of Porus' war-elephants with the result that the Indian ranks broke leaving the Greeks triumphant.

Mention must be made here of the famous war-horse named Bucephalus of Alexander the Great, as many surprising stories are told of its marvellous sagacity. When the horse was saddled and equipped

for battle, it seemed to realise its proud position and would allow no one to approach it save Alexander. When its master wished to mount it, it would kneel upon its forelegs. Some historians relate that when Alexander was fighting in a desperate battle and had plunged himself too recklessly amidst his infuriated foes, it was Bucephalus that bore its master to a place of safety although it was itself bleeding to death, pierced with the fatal darts of the enemy. Then perceiving that Alexander was safe, it fell exhaustsd and expired. Alexander so mourned for the horse at its death that he built a city on the spot where his faithful horse had been buried and called it Bucephalis in honour of the noble and trusty steed.

To complete the decline and dismemberment of the Gupta Empire came the invasion of the Huns, who swarmed across the north-western passes and, like a devastating torrent, descended upon the smiling plains of the Ganges. Cradled in the saddle as these people were, a race of reckless riders who rode on horses that lent speed to their massacring and plundering forays throughout India. It was thus horses that stood these white invaders in good stead in breaking up in an incredibly short time the Gupta Empire into a patchwork of bickering principalities.

In the seventh century A.D., whilst Hiuen Thsang was studying Pali and Sanskrit at Nalanda, a great sovereign named Sila-ditya had become Lord Paramount of India with his capital at Vallabhipore. The secret of his greatness as a warrior, whom no one dared to meet on the battle-field, lay in the fact that he had a very fine horse which was so swift that none could overtake it. Once one of his ministers fell out with him and went to his enemies. The refractory minister told his enemies the secret of Sila-ditya's invincibility in battle and suggested that they should somehow manage to injure his horse if they wished to overpower him. This was done. Sometime later, the enemies of Sila-ditya marched against him and in the battle that followed he was defeated, his capital plundered and himself perished in the flames. Thus ended the career of a great king whose fortunes in battle were a gamble on the horse.

The colourful annals of the Rajputs contain many chequered exploits of the horses too well known to need any elaborate treatment. Who has not heard of the hero of Haldighat, Rana Pratap and his favorite horse Chituc which, though wounded, saved its master's life by leaping a mountain stream when closely pursued by two Mughal chiefs? When Prince Salim's* guard fell before Pratap, the lance of the Rajput would have pierced Salim but for the steel-plates which defended the *houdah* of the elephant on which Salim rode. Pratap's gallant steed Chituc nobly saved its lord and is to this day represented in all the historical drawings of the battle of Haldighat with one foot raised upon the elephant of the Mughal while its rider has his lance propelled against his foe. Needless to say that, where Chituc fell, an altar was raised as a monument to the gallant horse; and the entire scene of how Chituc fell may to this day be seen painted on the walls of half of the houses of the capital.

Then, again, the famous horse named Baz Bahadur of Rana Amar Singh saved its master's life at Agra by jumping from over the fort tower on to the plain below. This was when Rana Amar Singh had been summoned to pay the fine of rupees seven lakhs imposed upon him by the Mughal Emperor for refusing to stand on guard at the gate of the Royal palace. When the order was read out to the proud Rana, he stabbed to death Salabat Khan who was to receive the fine; and when there was a stampede for the capture of the Rana, it was the horse Baz Bahadur that leapt with the Rana on its back from over the tower and saved its master's life at the cost of its own. There is still to be found a statue of the horse set up near one of the gates of the fort; the gate is known as the Amar Singh Gate.

* Colonel Tod quotes Rajput tradition in support of the view that Prince Salim was the leader of the imperial army, but all contemporary writers agree in declaring that it was Raja Man Singh who led them. In point of fact, Prince Salim was only six years of age at the time being born in 1569, and therefore incapable of commanding an army.

Horses have played a conspicuous part in effecting many a momentous escape in Indian history. In those old days when there were no locomotives, horses alone were the swiftest means of conveyance. It was the horse that carried away on its back gallant Pirthvi Raj and Sanjucta to Delhi in the twinkling of an eye from under the very nose of Jai Chandra —a fateful flight which ultimately sounded the knell of the Hindu Empire. Then, again, had it not been for the fiery steeds posted by Padmani, Bhim Singh of Chitor's deliverance from the camp of Ala-ud-din would have been well-nigh impossible. Bernier also once owed his escape to his horse from the elephant fight which he was witnessing with the Mughal Emperor. Mention must be made of the wiry horse posted by Ram Singh that, bearing away Shivaji on its back, effected the most adventurous escape of the Marhatta hero from the court of Aurangzeb, which is to this day celebrated both in the legend and history of the land. In the disastrous First Afghan War, of the straggling remnant numbering some sixteen thousand of the British retreating army, one man alone managed to escape from the Jugdulluk Pass. It was his jaded horse that brought this solitary surviver, Dr. Brydon, faint and reeling, under the walls of Jellalabad, to bear the harrowing tidings of their Thermopylae of pain and shame.

Now coming to the Mongols, it would be no exaggeration to say that their history was hammered in the saddle. To them the horse was of immense importance; without it they could not have made their swift raids on the neighbouring fertile lands, and they would have remained just poor nomads. In the days of Sung, the horse was king, celebrated by the poets and immortalized by the best artists; and the story goes that they buried a clay image of the horse with the owner when he died. This was because the Mongols understood how much they owed to their horses and regarded them as royal animals, just as the Hindus regard the cow as a sacred animal because much of their prosperity depends upon it.

Who has not heard of the wonderful gem of the Mongolian steppes, the horse of Changez Khan the World Stormer, round the skull of which romance has deeply woven a web of a number of funny stories? It was this horse that made it possible for him to lead his Golden Hordes through Khiv, Bukhara, Sumarkand and other cities and conquering Central Asia, part of China and Afghanistan, to reach the Indus where he routed Jalal-ud-din, Shah of Khwarizm who fled to Sultan Altamash of Delhi for protection. In short, it was his horse that enabled Changez Khan to establish one of the greatest land empires known in history. The establishment of this empire was of great importance, because as the Mongols pushed outwards from Central Asia, they pushed other peoples before them into Europe and India; and these movements led ultimately to the Renaissance in Europe and the establishment of the Mughal Empire in India. M. Paul Morand, a young Frenchman, who is still living, writes in his story *The Horse of Genghis Khan*:

> This immense stony Valley, (Central Asia) was only deserted now, because its former inhabitants, the Mongols, the Huns, and the Turks had been able thanks to their horses, to gain and conquer China, India and Europe. Genghis Khan had been the master of the world then, but the master of Gengheis Khan was his horse.

In the Mughal Period, it was again horses that led to the establishment of a well-known Military Order called the Mansabdari System of the Mughal Empire. Then the wiry steeds of the Mahrattas as inured to fatigue as they themselves were, always worked havoc in the unwieldy masses of elephants of the Mughal armies. It was often the light cavalry charge of the Mahrattas under Shivaji that turned many Mughal victories into routs in the declining days of Alamgir.

If horses made kings, they like true Kingmakers often proved to be the undoing of several princes on historic battle-fields. In those olden days an Indian army was more a mere rabble than an organised army. Once it lost sight of its leader or king who was invariably made to sit on a large elephant, it was sure to be panic stricken. This lesson a Mughal prince learnt only too

late to redeem his lost fortunes. In the Wars of Succession for the throne among the sons of Shah Jehan, Dara lost his life and the very chance of getting his father's throne at the battle of Samugarh by committing the fatal mistake of changing his elephant for the horse. At the critical time for Aurangzeb, when Dara was within an ace of victory, he left his position on his beautiful Ceylon elephant, from the back of which he was urging and cheering his troops onward and jumping on a horse, he rode to the front to join his men who seemed to be getting the upper hand at the front. It was then that the inevitable happened. The army seeing Dara's elephant standing riderless thought that their leader was killed, and they broke and fled in panic. Thus the memorable battle of Samugarh reduced the fortunes of Dara to the vile dust, and proclaimed Aurangzeb Emperor of India, who, but for the fatal mistake of Dara preferring the horse to his elephant in the critical hour of the battle, would have either ended his days in obscurity as a *fakir* that he feigned to be, or probably might have had a bloody end in battle.

In the Mutiny of 1857, it was again the horse that saved Laxmi Bai, Rani of Jhansi, from many predicaments. Since the Mutiny began, it was the horse that stood the Rani in good stead in carrying on her whirlwind campaign in Central India. In all the paintings of the Mutiny, the Rani is shown uprising herself on her charger, holding a lance in her hand and calling out to her men to stand firm.

Coming to our own day, horses are not denied their share of making one sort of history or other. Who does not know Punjab-Ka-Beta of Wadia Movietone and Bahadur of Prakash Movietone that have made film history? In Dr. Roussel's stable, established in 1911 at Paris-Romainville, there are 1,400 horses which are making what may well be called medical history by supplying a serum that goes into Hemostyl, a specific for anaemia a boon to the ailing humanity. If all this is not making history, what else is anyway?

INDUSTRIAL RESEARCH IN INDIA

By DR. JIVRAJ MEHTA

THE important part that research plays in the development of Industry, Agriculture, Commerce and National Defence in a country can hardly be exaggerated. In fact, it may be said that industrial research is the barometer of the industrial progress of a country. It is, indeed, a matter of shame that a vast country like India with tremendous natural resources, both in raw materials and in motive power, should have to depend on other countries for her economic and industrial life. We feel this dependance all the more to-day ever since the break-out of the war when India has lost a substantial part of her export trade and has also suffered from a sudden stoppage of the import of many commodities essential for the economic life of the country, such as machinery, heavy chemicals, important drugs, etc. In order to make India self-sufficient so that we may not find ourselves in such a helpless predicament as we did during the last war and as we find ourselves again to-day, it is essential to utilise these resources to the best advantage of the country. This can be done through the use of science on a more extensive scale than what has been done so far. Science can help in the utilisation of raw materials as well as of waste products, which were exported before the war for use in the economic life of the country. Science in all its branches is intimately and indissolubly concerned with the organisation and development of industries ministering to the peace-time and war-time needs of all modern communities. Those countries which have realised this fact are spending large sums of money on scientific researches which help their industries. The figure estimated for the U. S. A. is about three hundred million

dollars as against a few paltry lakhs spent to similar purposes in India. With the exception of the U. S. A. and the U. S. S. R., there is no country in the world with natural resources so vast and so varied as India. Even a small country like Japan has taken long strides after the last war, and new developments have been witnessed in almost all branches of its industries, and some of them may now be said to have reached world-level, being second or third largest producer in the world. Germany, in spite of her natural deficiency in raw materials, has made herself practically self-sufficient by producing synthetic products of every possible variety and by the fullest possible use of her waste products scientifically. In this unfortunate country, industrial development is very slow, and very little effort is made to apply science to industry. This backwardness was realised during the last war when the Government of India addressed the Secretary of State in 1915 as follows:—

> After the war India will consider herself entitled to demand the utmost help which the Government can afford to enable her to take a place, so far as circumstances permit, as a manufacturing country.

This policy was accepted by the Secretary of State for India, and the Indian Industrial Commission under the Chairmanship of Sir Thomas Holland was set up. The war, however, ended and many of the findings of the Commission were shelved as the findings of many similar Commissions have been shelved on the archives of the Secretariat. All hopes of well-organised industrial research thus vanished.

So far, therefore, as India is concerned, till recently researches were not organised on any plan or on sufficient scale, and whatever researches in industry were carried on, they were not of much practical interest from a manufacturing or industrial point of view. In 1934, the Industrial Research Council was established, but from the proceedings of the Council, it is apparent that no organised researches were conducted by the Scientists all over the country. The main function of the Council was to collect information about the progress made in scientific discoveries and placing that information at the disposal of those who applied for it. The second function of the Council was to invite papers or theses on certain subjects recommended by Directors of Industries for investigation and to award prizes on those theses. The poverty of these efforts would be discerned on a study of the theses for which prizes were awarded. One was on a paper on the Tower Clock ringing mechanism, another on Prescision manufacture in India, a third on some critical conditions in silvering of glass, a fourth on the purification of Indian glass-making sands, etc. It will thus be apparent that the researches undertaken had little relation to industrial development and that even if there was a possibility of industrial utilisation, there was no agency which would take up the research and try to see its industrial potentialities.

Research consists in a scientifically evolved development concerning not only

(*a*) mechanical devices and appliances including machines of all types and for all purposes, but also in

(*b*) processes, formulae and technique of production according to climatic conditions and availability of raw material, as well as distribution and use of all articles of commerce, including transport and communications, meeting the wants of men in their daily life in peace and in war; as well as in

(*c*) motive power for all production and distribution processes, machinery or devices; its production, distribution and use.

Careful linking up and co-ordination of all research work in every department of pure and applied science is indispensable if real Research is to bear the desired fruit. Spasmodic, unconnected, un-co-ordinated and disjointed efforts in the field of scientific research is worse than useless, as not infrequently it involves reduplication of effort and outlay.

The appointment of the Board of Scientific and Industrial Research by the Government of India was, therefore, welcomed by all, and it has collected information about researches that have been carried out in the various Universities

and Research Institutions and also tried to avoid overlapping and duplication. About 200 Scientists are now working under the auspices of the Board of Scientific and Industrial Research and this regimentation of a certain number of Indian Scientists is having its effect, and schemes of research have begun to take shape for industrial utilisation. It is a matter of gratification that within a short period of about a year the Board has been able to produce some important results of practical value in industry. The Government have also established the Industrial Research Utilisation Committee whose main function is to suggest ways and means for utilisation of the researches carried out by the Board of Scientific and Industrial Research and in various Universities and other laboratories.

The amount of five lakhs placed at the disposal of this Board even as initial grant shows an extremely poor conception of the vast magnitude of the task involved. One also wonders if the purpose of the Board, so poorly financed, can really co-ordinate even the immediate needs of the war with the long-range policy of the industrial development of the country as a whole. One's experience in this country has hitherto been to be presented with a fine facade or with a high sounding scheme, whether it be with reference to Scientific Research or whether it be with reference to a social or educational institution but with nothing or very little behind or inside it. These may, no doubt, impress a casual observer but cannot satisfy the inner urge of those keen on a substantial development of the country in every walk of life.

It is needless to emphasise the necessity of close collaboration between industries on the one hand and research workers on the other, if research is to be of assitance in the development of industries in the country. The Indian Chemical Manufacturers' Association has been evincing a keen interest in the co-ordination between the manufacturers of chemical and pharmaceutical products on the one hand and research Institutions in the country on the other. At the last Annual General Meeting of the Association a resolution was passed recommending the formation of a Board of Representatives of this Association and of various research Institutions for finding out ways and means for the better utilisation of the opportunities of research with a view to rapid progress of the chemical and pharmaceutical industry in the country. It is well known that although a number of researches have been carried out by several Universities and other Institutions, very few of them have been commercially utilised. There is a tendency among research scholars to remain aloof from industrialists, who in turn do not fully appreciate the work done by such scholars. Time is ripe when the efforts of research scholars and industrialists should be co-ordinated and it is a matter of satisfaction that both the parties have now realised the necessity of each other's co-operation and that they are anxious to arrive at a co-ordination of efforts. In pursuance of the resolution adopted by the Association last year, Universities and Research Institutions in this country were approached and it was pointed out to them that the non-existence of a channel of co-ordination had resulted in the wastage of many valuable researches which, if properly utilised, would have considerably added to the material welfare of the country. It was, therefore, decided to pool together the information about researches in chemicals and drugs that were going on or were likely to be undertaken in future. The Universities and Research Institutions were requested to supply these particulars to the Association and to suggest ways and means for co-operation and co-ordination. It is gratifying to note that replies have been received from most of the Universities and Research Institutions giving the items on which researches were carried out so far in their respective laboratories. The Universities and Research Institutions have also suggested that periodical meetings of research workers and manufacturers might be arranged so that the requirements, of the different manufacturers and the feasibility of meeting these demands might be discussed from various points of view and decisions from a practical point of view migh be arrived at. It often happens that researches are carried out on products which are already being manufactured and in such cases

suggestions of the manufacturers would be of real help.

It is suggested that the Universities and Research Institutions should provide facilities in their laboratories to the manufacturers of Chemical and Pharmaceutical products to have certain researches carried out by the research workers under the auspices of the Universities. This would be greatly helpful both to the manufacturers who would get the advantage of well-equipped and established laboratories for carrying out researches, as also to the Universities, inasmuch as their research work would be guided on more constructive lines and the expenses for such research would naturally be borne by the manufacturers concerned. At present a few Universities have got these facilities and it is essential that the same should be extended, and such Universities which do not so far provide these facilities might also come forward to help in this collaboration.

It is, no doubt, one of the important functions of Government to organise industrial research. The Government should set apart an adequate amount for the purpose of encouraging and organising researches, I am strongly of opinion that the Government should at least set apart an adequate portion of the Excise Revenue collected from the Chemical and Pharmaceutical products and preparations only in order to provide for the establishment, maintenance and assistance of research and field laboratories in the various Provinces. Important Indian States should act likewise. It is not merely the starting of the research institutions or departments that is going to save the country in the struggle for existence that will go on for several years to come between the different countries after the termination of the war. One will have to keep abreast of the race in research. It is, therefore, essential that the industrialists on their part should also come forward from time to time with generous endowments in the Universities and other Institutions for industrial research. A certain cess might be levied on the chemical and pharmaceutical manufactures which would provide sufficient funds annually for the maintenance and extension of research departments, *i.e.*, in the same way as the road fund cess is levied on petrol, the sugar cess on cane sugar, the tea cess, the jute cess etc. the essential conditions being that money so raised shall be entirely devoted to the industrial research and should not serve as an additional means of adding to State revenue as is unhappily the case with the sugar cess at present. The Government can also help such industries as are carrying on research work, in the shape of exemption from custom or excise duties, lower freights on the Public Transport systems; free or preferred charge communications service, *e.g.*, postage and telegraph rates; subsidised supply of raw material, or skilled labour needed for such researches. These things a national Government would readily do, but looking to things as they at present exist in India, we shall have to wait a long time before we can make any headway if we depend entirely or mainly on Government resources or on Government initiative for such industrial research. It is, therefore, upto industrialists themselves, as well as the wealthy persons, to undertake this great national work. The industrialists in this country are generally only concerned with their immediate needs of profit making. Very few of them perceive the long-range value of research to their own pocket. Among the industrialists who have helped in the work of research or who have taken an initiative in such work themselves, the outstanding examples in our country is the great house of Tatas. If many more industrialists follow their example, there would be a marked development of industries in the country. It is also up to the Universities to help in the field of research by maintaining research departments or giving scholarships or fellowships to those who carry on research. Our Universities have been unfortunately mostly concerned with pure science. They have not paid much attention to the industrial needs of the country and have thereby shown their lack of knowledge of the real problem that confront us. Moreover on account of the lack of contact with

manufacturing needs or of field laboratories, there is a likelihood, which is already noticeable, about the Professors and other teaching staff in even technological departments or laboratories not giving sufficient attention to applied research. It should be the function of the manufacturers and their technicians to keep in constant touch with the staff of the Technological and Chemical Departments and to keep them on the track of applied research. This responsibility must be theirs until applied research is well established in our research departments. Theoretical research or research in pure science is going on all over the world. Our scanty resources do not really permit us to spend much money thereon. What we need is more and more Applied Research and all the limited resources that we have should be devoted to that purpose. It must not, however, be understood, that applied research is for big business only. Much applied research is also called for the protection and development of the Village Industries—the very small industries that have been carried on for countless generations in the seven hundred thousand villages in India in one form or another. Any progress in that direction will add materially to the comfort and amenities of the villagers who form the backbone of our country.

I would also draw attention to the great need of establishing a regular system of apprenticeship, which ought to be made compulsory and universal by law in every domain of industry, agriculture and commerce. It will benefit the employer as well as the employed, not to speak of the community, which will thus be spared the spectacle of the "educated unemployed". Even to-day all contracts for stores supply contain a clause for compulsory employment of such workers in the factories and workshops producing and supplying such stores. Why should the Indian factory and workshop owners not bind themselves to this system and make it a success? Such an arrangement will bridge the gulf that exists at present between a B. Com. graduate and his employer in a commercial firm or between the B. Sc. (Tech.) and the Factory Manager. Most trades in ancient India and some even at present owe their success to the training received by the businessmen while working as apprentices in the trade from early youth. Apprenticeship along with high technical or commercial education will go a great way in encouraging the growth of industry in the country.

In conclusion, let me state that it is not enough to organise and provide for research. Means must be devised at the same time, so that results by such Research are forthwith utilised—whether in the shape of the trained worker, or new formulae, processes or appliances—by those concerned. All kinds of Publicity must be organised to bring this about. Special Bureau for the trained employments must also be set up; and employers required by every possible means to employ only such trained and certified men and women.



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April '42.

Mahayana Gandhism and International Aspect

By Mr. K. M. MUNSHI

It is difficult to speak of the international situation as it stands; for the exigencies of war make the truth inaccessible. But we can trace the forces which have led to the war, and the forces as they will be arrayed after it.

One of the greatest forces in human evolution is the group idea. That the group is all important, the individual is but its constituent and instrument is an idea which has led humanity to evolve increasingly larger and more compact groups.

In Europe, in the fourteenth and fifteenth centuries, the group idea expressed itself through the concept of the sovereignty of kings. This sovereignty was unfettered by any obligations. It found in the king a living instrument of expression. It subordinated morality to the position of its handmaid. The individual was a subject, a means to secure the strength of sovereignty, not an end in himself.

The sovereignty of kings passed to the State, when kingly power came to be vested in the Parliament in England. The nation-state thus became an instrument of coercion of its subjects and a source of danger to other nation-states. Sovereignty implied the power to mould the individual and crush him if necessary. It also implied a denial of any control in its dealings with other sovereigns. Human personality and the supremacy of the moral order became words which sanctimonious statesmen could use for exploiting the moral instincts of the men whom they wanted to govern.

The rulers of Britain, for two hundred years and more, exploited the weaker peoples of the earth to enrich their little island, but with characteristic tact they blunted the edge of their internal struggles by an allegiance to human freedom, by which, however, they only meant the freedom of their own equals in their own land.

But the idea of national sovereignty dominated Europe. It displaced the power of the Church which was based on the assumption that a universal moral order, which it represented, was the basis of a supra-statal law. Hegel, the great German philosopher, made of the state idea a super-arching entity—like *virata purusha*—distinct from the individuals composing it and entitled to their ungrudging loyalty. The nation-state was thus conceived as an entity existing by itself and invested with superhuman attributes.

The head of the nation-state was both its representative and its visible embodiment. Thus came about the apotheosis of the group idea, which found its apostle in Hegel, its technician in Marx, its high priests in Mazzini, Lenin, Mussolini and Hitler. The individual was but an insignificant tentacle of this mighty octopus, with no inalienable rights, no personality and no independent life of his own. With the privilege of using unrestricted force, the nation-state utilised the gun-powder and the diverse other instruments of destruction against individuals and rivals, till it believed itself omnipotent in theory and in practice a danger to human progress. And when men learnt to fly, it placed a facility in the hands of the State which made it a vulture of devastating rapacity.

From the earliest days the Hindu thinkers found in man the divine spark, the *atma*, which to him was a source of power and freedom; which, for him, was the source of dignity. The Greek idea of human personality was another aspect of the same spark. When Jesus Christ vindicated his right to be a Son of Man against the power of Rome and the wrath of Israel, representing respectively the political and social groups of his day, he secured the triumph of the human personality over the group forces of the day. Through Christianity, this idea fought the idea of national sovereignty, but failed to achieve a triumph except for some time in France, England and the U. S. A.

During the World War 1, Kaiser represented the All-High State-idea. In order

to win the war, France and England secured Wilson's sympathy, who in freedom loving U. S. A. had worshipped the doctrine of human personality. The Allies who won the war in the name of democracy, betrayed it in the hour of victory. Infatuated with the idea of the nation-state, they put up little dummy states all over the world draped in national sovereignty, but really pulled by the wires they held.

Lenin improved upon the Marxian technique and evolved the totalitarian State, controlled by the party, a sulless machine which flourished on consuming the human dignity of the individuals who formed part of it. Mussolini borrowed the model of Lenin, but improved upon it. The national sovereignty was found in the party and was to be exercised through the Duce. The latter was the All-Highest, for he was the State, more effectively than what Louis XIV thought he was.

For a time France and England pretended to control the irresponsibility of national sovereignties through the League of Nations. But being the two most powerful nation-states of the world, they were more anxious to retain their own sovereignty rather than try to regulate it. Both fell out. Britain helped Hitler to power as her big stick to beat Russia and France with. Hitler copied Mussolini's model; created the All-High Nation-state, with himself as its only representative; and became a big stick indeed, not only to beat France and Russia with but even Britain herself.

In the meantime human personality languished and withered under the shadow of totalitarianism. Moral order in Europe became the creed of pious ladies and simple-minded parsons. Armaments were piled up. World War II. commenced. We have now a war between two international combines, one the Anglo-Saxon, the other the Axis. Let us not deceive ourselves. We come in nowhere except as bondsmen. The Anglo-Saxon combine, if it wins, will create an international structure which will disarm the rest of the world and enforce its rule upon it. The world would be straightened out for its domination. If the war goes the other way, an Axis combine will deal similarly with the world. National sovereignty is dead.

We know where we stand. Even Dominion Status, as we know from the last 25 years' bitter experience, is a turnip dangled only to force the pace of the donkey. In this war, our place is to serve Britain, not to share power. Streit, the American author, who once in theory included India as one of the constitutents of a world union of democratic nations now only wants a Union of White Nations. The Atlantic Charter is not to apply to us. India will remain as she was, a dependency of coloured subjects. India will not be the only weak nation. All peoples outside the victorious combine will share the same fate.

At the end of the World War II, the successful international combine, equipped with irresistible military power, will hold all weak nations within its grasp. There would be no more wars because the combine will have the monopoly of the instruments of mass destruction. The members of the combine cannot fall out with one another because they will be busy dividing the spoils of a war-weary world between them and the weaker nations will have no mechanical strength to fight them. Human personality will be discredited, for giving it importance would mean raising the unarmed nations to the level of the armed ones.

Even now as the radio blares out the war news hour after hour making day and night hideous; thoughtful men even in the West are searching a way out of this stifling grip of group domination. Prof. Corell in his *Man The Unknown* has boldly asserted that the whole conception of the good life and consequently the organisation of society have gone astray since the *Renaissance* which, we had been taught so far, was the last word in human perfection. Mr. Mumford an American author of repute, in his *Faith For Living* emphasises that forgetfulness of the durable ideals of life which in the past kept humanity going in its most anguished and shattered

moments has helped to bring about the present catastrophe. Material organisation, he asserts, is no substitute for moral order. Reason is no alternative to coercion. The alternative to coercion, according to him, is what the religious call conversion, Salvation or Grace. But, states the author, pre-conception must begin with the individual if it is to end in a better society—a belated tribute to the place of human personality in the scheme of things. Mr. Stuart in his *Personal Relation and the Future of Europe* also emphasises non-material issues of reconstruction after the war. The author finds an organic relation between the immoral society and the irreligious individual. According to him, moral authority and not power is the chief motive force of every system of government and every form of public policy. Civilised men and women will, he believes, support any public policy which seems morally right. The eminent political thinker, Dr. Delisle Burns, in his pamphlet *After-war Peace*, emphasises that spiritual and moral development is an essential prerequisite of any new order. In the Christianised tradition he finds great moral ideas which must inspire men and what their reason can apprehend. Francis Williams in his *Democracy's Last Battle* believes it to be the tragedy of our time that democracy has been caught in a web of materialism.

But all this advocacy of reverting to a belief in the moral order and a respect for the human personality will be pure theory unless effective means are placed at the disposal of humanity to struggle against organised forces of violence.

Is there then, no hope for the human personality? Will any struggle for maintaining the dignity of human personality and human freedom be at an end? This cannot be, for if that were so human beings will descend to the level of the dumb-driven cattle.

If we analyse the source of power, it will be easy to see that this will not happen.

The ultimate source of power is the strength of the human spirit, not the strength of the instrument which it wields. The will to resist is the source of all strength and that will is an attribute of human personality. When the instruments of violence are concentrated in the hands of one combine, the human beings against whom that force is used will combine their wills in a supreme effort of resistance, though after this War, the world outside the victorious combine will be deprived of the use of violence.

When an unarmed man is to face an armed man, his only chance is his capacity to resist by the force of spirit.

The Gandhian logic is unanswerable. Suppose an armed man wants to convert me to his views and I refuse to be converted. He threatens my life. I still refuse to yield. He cuts my throat. I die without being converted. In this struggle who is the victor? And who, the vanquished? The victor is not the armed assailant. I am the victor, for the armed assailant failed to convert me.

In the conditions which will emerge after the War, the instruments of violence in the hands of the weaker nations and the defenders of the human personality will be infinitely less powerful than those which the victorious combine can wield. They will have to be supplemented by what may be termed 'non-violent' instruments of resistance. Gandhiji has presented the world with such instruments in the shape of non-co-operation, boycott, inviting penalties, self-immolation and mobilisation of the moral conscience of the people by inviting suffering on a large scale.

Each one of these methods was known to individuals in the past and was spontaneously used by groups of men for non-violent resistance. These activities were based on co-ordinated, individual, non-violent efforts. The wife resisted the unreasonable husband by refusing to cook for him. The early Christians resisted by self-invited martyrdom and triumphed over the Roman Empire. The Mahajans in the medieval India resisted unrestricted kingly power by closing their shops. The Brahmins in Benares fasted to resist an alleged tax imposed by the East India Company. Hindu castes enforced their sanctions by a social boycott which some times was more terrible in its effects

than the tortures inflicted by the Inquisition. Guru Teg Bahadur sought self-immolation to resist the fanatic zeal of Aurangzeb to convert the Sikhs to Islam. The Rajput women in medieval India flung themselves on the funeral pyre of their husbands in order to escape the lust of alien invaders. Eighty thousand souls at Bardoli shook the foundation of British power.

The instruments of non-violent resistance, therefore, have added vastly to the armoury of resistance so valuable to humanity. These will be the instruments by which the weaker nations of the future will vindicate the dignity and honour of the human personality. By them alone will an individual retain his freedom in the future.

But I must guard against being misunderstood. Faith in Non-violence—*Ahimsa*—no doubt stands as a fundamental aspect of the law of Moral Causation. But my purpose for the moment is only to study non-violent resistance in its worldly aspect, as a technique of corporate resistance. Examined in this way, certain considerations stand out.

First, non-violent resistance, while it abjures the use of force which inflicts physical injury, to be effective must exert coercion, economic, social, emotional or moral.

Second, for ordinary men, whose spiritual strength is limited, non-violent resistance can only be an additional medium through which resistance can be offered. The armoury of resistance, if available or inevitable, could not be forsworn except under exceptional circumstances.

Third, as awakening the moral conscience is a form of moral resistance, giving up any forum for ventilating one's opinions—except when abstention is the chosen form of resistance itself—weakens its force and in this view there is no inherent antagonism between parliamentarianism, *i.e.*, indirect action and direct action.

Fourth, the adoption of non-violent resistance to be effective must not sink into non-resistance on account of either incapacity or unwillingness. But insistence on absolute non-violence often leads to that result.

Fifth, non-violent resistance requires greater courage and tenacity than violent resistance, which more often than not is the result of impulse.

Sixth, in its individual form, non-violent resistance may take the form of love or be inspired by it; in its corporate form it does not; but the suffering of the living or the martyrdom of the inoffensive stirs the moral consience much more intensely than the shortlived sufferings of violent combatants.

Seventh, in the present initial stage at which the technique of mass non-violent resistance rests, it cannot deal effectively with organised violence unless the cause is not only just but is felt to be obviously so by those who use violence.

Eighth, in times when wars are not on, non-violent resistance has greater chances of being effective if the fight is uncompromising and disciplined.

These considerations may not, perhaps, conform to what Gandhiji has said about Satyagraha. But the same could be said of Mahayana (big cart) Buddhism. Buddha would have disapproved of many of its tenets; so would the Hinayana (small-cart) Buddhists sneer at it. But Mahayana Buddhism was as effective a Church as any other for the ordinary man. Gandhism, like Buddhism, to be accepted by the world must assume the shape of Mahayana Gandhism which the ordinary man can accept in daily life.

We, therefore, of the helpless nations are not as helpless as we imagine. We will have to take stock of instruments available to us in order to secure the redemption of the weaker groups and the freedom of the human personality. We must, therefore, look forward to the hopeful days when the human personality will be saved by a world-wide resistance carried on by individuals freely combined in order to fight the octopus of the Almighty Group, for that is what totalitarianism stands for.

A RECORD OF COMMUNAL RIGHTS

BY DR. R. P. PARANJPYE

A few years ago, as an effort towards a solution of the Communal problem I suggested that as religious conversions often led to communal riots on alleged grounds of force or fraud, a law be passed for the formal registration of religious conversions and for the enforcement of several safeguards in connection with them. I had explained my suggestion in the *Indian Review* and had afterwards drafted a bill incorporating my ideas. Although the idea met with a certain measure of support from various quarters, it has unfortunately found no sponsor in the legislatures. I am far from believing that mere legislative measures will eradicate communal differences. Without a change of heart they are sure to continue. But even a change of heart will not quite suffice without suitable legislative and administrative measures to put a check on communal friction before it becomes acute.

A most potent cause of communal riots is music before mosques and processions and similar semi-religious matters. Till a few years ago such processions accompanied by music were allowed on all public streets except in a few cases. But now it has become usual with Muslims to require the cessation of music before all mosques and they often use violence to enforce their demand. On the other hand, the Hindus who have usually exercised such rights are unwilling to give them up at the point of the lathi or the sword or brickbats. The magistrates issue orders to stop such processions when they fear a breach of the peace without regard to legal rights. They are, perhaps, right in issuing such orders for the moment, when the police force at their disposal is not adequate to stop a riot, without entering into the legal rights of the communities. Proceedings are then begun in the regular courts to decide upon these rights, and their long-drawn-out nature tends to increase the friction.

Another cause of friction is an alleged interference with Muslims places of worship or tombs. It is no unusual incident to see a tomb suddenly make its appearance in an unexpected place or some remains of a mosque being discovered where some building is on the point of being erected or projected. Many of these incidents are obviously manufactured. Places which for centuries were known to be entirely secular are given a religious significance. Everybody must have known examples of this kind. Then continual disputes arise as to the merits of the matter and any amount of lying is resorted to for proving either one side or the other. Although Muslim claims of this nature are more frequent, similar claims by Hindu castes or sub-castes are not unknown. Objection has been raised to the laying of electric wires on certain roads because they might interfere with some procession of some section of the public which may occur only once a year. The right to take a palanquin carrying an idol or a religious head crossways so as to interfere with the traffic on the whole road has occasionally led to prolonged litigation. All those facts make it eminently desirable that all such religious or semi-religious rights and privileges enjoyed by any sections of the community should be recorded once for all so as to leave no shadow of doubt about their existence or nature. Then when a dispute arises, all that the police will have to do is to marshal the force necessary to preserve order against all illegal claims.

I suggest, therefore, that a complete record be made of all such religions or semi-religious rights and copies of it should be kept in the locality concerned and also in several central places like the headquarters of the province, the district and the taluqa concerned. Such a record should be open to public inspection and should be regarded by the police and the courts as a final proof of the matter in dispute. If afterwards trouble arises in spite of this written record, it would be easy to fix the responsibility on the aggressors, and any damage caused should be made up by the aggressor community. Government already maintains a register about rights in land and anybody can obtain a certified copy

of the relevant extract from this record after paying a small fee, and further this record is kept up to date by revenue officers.

Naturally the compilation of such a record cannot be undertaken when the feelings between sections, of the inhabitants of a place are strained; but when everything is quiet in a town or a village, Government can encourage such a compilation in various ways. Village panchayats may undertake the task in villages and responsible committees containing prominent men of all communities may try to make a preliminary draft in towns. Those drafts should be widely published in the places concerned and special responsible officers, preferably belonging to none of the communities concerned, should be appointed to hear any complaints against this draft and draw up the final record. Of course, if there are too many complaints and the proposed draft is not likely to give general satisfaction, the attempt should be given up for the time being. As an inducement to the inhabitants of a village or town to assist in the peaceful carryiug out of this task, Government may notify that whenever a town or a village compiles such a record on its motion and secures general acceptance for it, a fraction of the land revenue for one year will be remitted to all the inhabitants of that place. If only a few complaints against it are brought forward which have to be decided by a superior officer, the amount of this remission should be correspondingly reduced.

A record of this nature once made and registered should not be altered on any account if such alteration means the addition of some new rights of the character under consideration. But if any community voluntarily wishes to give up any of its rights and privileges, it should be allowed to do so after due notice provided that a senior officer, preferably of the judicial service, is satisfied that no undue pressure has been exercised. Along with the compilation of such a register, a law will have to be passed regulating the creation of new places of worship. These should be construed only according to prescribed bye-laws and with the permission of the local authority and approval of the executive officer in charge of the district. Permission for such new places should only be given if they are not likely later to lead to friction or encourage the demand for new restrictions on public amenities. Similar regulations will have to be made about places of burial or cremation, or for the slaughtering of animals, especially cows.

Theoretically I am of opinion that public roads should not be used for processions, especially with music, if they cause inconvenience to any section of the population. Some of these, as for example, marriage processions, served at one time to give wide publicity to such domestic occurrences. In these days, however, this kind of publicity is hardly necessary. A better kind of publicity would be achieved by the registration of all marriages. Funeral processions are taken out by many castes with music and it would be difficult to stop them all at once. Such a general banning of all processions with music is thus not immediately practicable. People must be educated to consider public streets as means of communication and not places for demonstrations. These latter can be easily arranged in private or special premises. Where the people of any locality were fairly homogeneous in caste or religion, such questions did not arise. But with the changing conditions of these days, some of our old institutions have to undergo changes also. Especially must all citizens learn to feel that it is a part of good citizenship to abstain from inconveniencing or even hurting the feelings of any section of the public, that rights involve corresponding duties, and that resort to violence is not the best way to assert one's rights. Progress of our country requires also an increasing realisation of the fact that religion is a matter for the individual and should not consist of mere public demonstration. But till such ideas receive wide acceptance, the simple proposal I have made may, perhaps, help to soften animosities and bring the various communities a little closer to one another.

THE WARDHA SCHEME OF EDUCATION

BY

MR. C. G. VARSHNEYA, B.Sc.

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I

The following is meant to be in the nature of a reply to principal Seshadri's article published in the October issue of the *Indian Review*.

I must make it plain at the outset that I do not pose to be an educationist —amateur, professional or expert,—nor do I find myself competent enough to join issue with a person of the eminence and calibre of Principal Seshadri. My only claim to take up cudgels for Basic Education is that, having worked in the Hindustani Talimi Sangh, I have gained some first-hand knowledge of Basic Education at work.

To my mind, the 'tragic disillusionment' spoken of by Mr. Seshadri exists in his own imagination. His complaint is that that 'amateurs' have been allowed to enroach upon the sacred precincts of education reserved for 'experts' and have done something which 'generations of educationists and statesmen could not accomplish'. If India could produce a few more amateurs like Vinobaji, Dr. Zakir Hussain, Prof. Saiyadain and other framers of the Basic Education Syllabus, surely the days of the so-called experts would be over!

As regards the 'linking of education to politics', it must be remembered that the scheme was formulated by some front-rank Indian educationists, a majority of whom had nothing to do with politics. The mere fact that it was sponsored by Gandhiji and adopted by the Indian National Congress cannot, by any stretch of imagination, entitle anybody to dub it as a political stunt.

II

It is not quite correct to say that the two fundamental principles of the scheme were that it made education self-supporting and some manual craft or other was to be the basis of all teaching. In fact, the only fundamental principle of Basic Education is that education is to be imparted through the medium of some purposeful and productive activity, call it manual work or craft or by whatever other name you please. If the sale proceeds of the articles turned out by children fetched something, it was a welcome and useful adjunct calculated to relieve the financial burden on the State to some extent.

The idea of imparting education through some sort of creative activity is not new to Basic Education but has been worked out by European and American educationists. It was, however, given to Gandhiji to suggest agriculture and spinning as the two Basic Crafts for the toiling masses of India, because these crafts satisfy the two most fundamental human needs — food and clothing. Any attempt to implant an education 'with the highest features of cultural progress' on the empty stomachs and half-naked bodies of the poor village children of India is doomed to dismal failure. True, Gandhiji gave equal importance to the self-supporting aspect of the Scheme, but once the task of framing the syllabus was entrusted to the Zakir Hussain Committee, he retained only a sort of paternal interest in it and left the practical details to be worked out by experts (not, of course, of Mr. Seshadri's conception). Even as regards the self-supporting aspect, I can do no better than quote Mr. Manu Subedar, an eminent economist, who cannot be accused of any political bias. He wrote:

> A great idea . . . . has been examined and commented upon by various people according to their limitations. The reaction to a work of art in the minds of those who have not cultivated an appreciation of art is much more a measure of their imperfection than a detraction of a merit of the subject. Similarly, when Mahatma Gandhi put forward the notion of self-sufficient education, all sorts of cynics and pinch-beck Nopoleans of education turned their hostile battle-cries on it. These critics . . . . are even unable to recognise their own deficiency in so far as they have never attempted to use their hands on any operation to produce anything for

sale outside . . . . We have also heard from these critics much concern about school pupils being exploited and school masters being commercialised. Some of these evils are, to my mind, much more rampant in the existing system of education.

On repeated and close thinking, both as an economist and as a man engaged in industrial operations for more than 20 years, I am convinced that it will be possible to evolve a successful scheme out of the ideas which Mahatmaji has thrown out.

Mr. Seshadri is incorrect when he says that the sponsors of the Basic Scheme promised 'to introduce a system of universal elementary education' 'without any additional expenditure'. On the contrary it has been made amply clear that Basic Education requires a good initial expenditure of money, while the extent of income derived from children's work is still in an experimental stage. It is the paramount duty of the State to provide money for the education of children, just as it finds money for defence purposes in war time.

Mr. Seshadri has repeated the familiar, and oft-quoted charges about 'children working for their teachers', 'obtaining money from the work of little children', 'educational institutions running as factories for the employment of children', etc., without substantiating them in any way. I make him a present of the remarks of Mr. Poweli-Price, Director of Education, United Provinces.

There have been criticisms, due mainly to the fact that people do not know what actually is being done and what results are achieved. It is said that this is a political stunt—a sort of Nazi discipline, in which children are dragooned into an army of supporters. Our reply is: 'Come and see them.'

III

Basic Education is, no doubt, craft-centred education, but it does not follow from this that all knowledge is to be imparted through the medium of craft and craft alone. The Zakir Hussain Committee has unequivocally stressed the need of two other mediums of instruction and correlation—the physical and social environments of the child. Whatever knowledge cannot be correlated with the Basic craft can and should be correlated with these two equally important but overlapping mediums, for life cannot be divided into watertight compartments. And, what is outside the physical and social environment of the child is hardly worth his knowledge in the primary stages. Moreover, a basic teacher is not necessarily tied down to correlation alone: he is at liberty to try his hands even at the orthodox methods provided always that the knowledge he imparts is not forced on an unwilliug child but is related to something with which he is familiar or in which he is interested. Nearly all the subjects mentioned by Mr. Seshadri are being taught in the Basic Schools through these three mediums.

IV

(During the period the Congress ministries were in power, Basic Education was a new-born baby and nobody was prepared to adopt it on a large scale without some preliminary arrangements and experiments. In the exuberance of his zeal to make capital out of what he considers the 'luke-warm attitude' of the Madras Congress ministry, Mr. Seshadri has unwittingly given away a point he sought to establish earlier, namely, that Basic Education was introduced on the 'crest of a wave of political excitement'. If politics had had anything to do with the introduction of Basic Education, all the Congress ministries could easily have been asked to adopt it uniformly and simultaneously. But the real fact is that there was absolutely no linking of education with politics and the Basic Scheme was placed before the country to rise or fall on its own merits or demerits. The resignations of the Congress ministries did not see an end of the experiments started by them and Basic Education is now being put to test free from all political prejudice.)

The C. P. Government has no doubt closed the Vidya Mandir Training Institute, because it had served its purpose, but Basic Education has been adopted by it as its final aim and two compact areas of Wardha and Seoni have been selected for experiment. Basic Normal Schools have been opened at both these places for the training of Basic teachers.

The story of the progress of Basic Education in the United Provinces cannot be lightly dismissed. Here, about 5,000 primary schools have been converted into Basic Schools and very good results are being achieved. Speaking recently at Nainital, Mr Powell-Price (D. P. I.) explained that Basic Education was education on new lines and would revolutionise the attitude and outlook of the villager. He informed his audience that, in his province, the scheme was proceeding slowly but steadily and, by next year, all the primary schools would be transformed into basic schools. Mr. N. R. Dhar, D. P. I., speaking at Allahabad in the same vein said

Basic Education, if adopted in other provinces on the same scale as has been done in U. P., will lead ultimately to industrialisation of the country. . . . Today, the general trend of new education all over the world is to emphasize the importance of handwork, civics and science even in elementary education. All this has been emphasized and adopted in the Basic scheme.

The Bihar experiment, though on a limited scale in the compact area of Champaran, is being conducted in real missionary spirit and should serve as an object-lesson to those who indulge in empty criticisms.

In Kashmir, Basic Education is making much headway and I can quote verbatim from the reports and speeches of Prof. Saiyadain how the new system has transformed children into happier, freer and mentally and physically alert beings. How can any one writing about Basic Education overlook what is being done in Kashmir?

In Bombay, experiments are being carried on in the three compact linguistic areas of Dharwar, Loni and Katargam. The results are very encouraging but the future depends upon the attitude of the present Government.

The Orissa Government gave up the experiment, because it probably found itself too poor to finance it. But the thing has already caught popular imagination and work is now being carried on through non-official efforts and agency with even greater success. The statement issued some time ago by Dr. Zakir Hussain in this connection makes the position abundantly clear.

If Bengal, Assam and the Punjab did not consider Basic Education 'worth experiment', it was because certain people would not touch with a pair of tongs anything associated with the name of Mahatma Gandhi or the Congress. If at all 'politics has been mixed up with education', it is in not giving a fair trial to the Basic Scheme rather than in its enforcement.

The varying results from province to province are due to varying local conditions and circumstances as also to the attitude of educational officials who are loathe to leave the old rut, because they feel chary of putting up with the demands made on their time and energies by the Basic syllabus.

One thing more. I may be permitted to mention that a large number of Indian and European educationists, public men and statesmen have welcomed and praised the Basic Scheme. For example, every one knows that Sir C. P. Ramaswamy Iyer is a relentless critic of Mahatma Gandhi; but when he goes out of his way to commend the Wardha Scheme to his countrymen, it must cause Mr Seshadri some serious introspection. The members of the Zakir Hussain Committee are out of question, but what about Mr. John Sergeant, Educational Commissioner with the Government of India, who has also a good word to say about Basic Education? Can any one deny that the Basic Scheme has been approved by the Central Advisory Board of Education with certain modifications? The Education Reorganisation Committees appointed by various Provincial Governments also recommended Basic Education. I doubt very much if anybody can have the hardihood of stigmatising all this as amateurish interference.

In the end, I may assure Mr. Seshadri that workers of Basic Education are not unconscious of the tentative nature of the scheme and of their own shortcomings and they always welcome constructive suggestions and helpful criticisms calculated to enlighten and smoothen their path of progress.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Release of Political Prisoners

PUBLIC demand for the release of political prisoners is based on the firm conviction that a generous gesture from the Government will pave the way for a settlement of the deadlock. Yet another opportunity for conciliation has been lost by the dilatory tactics of the Government.

Mr. N. M. Joshi had given notice of his resolution for the release of the politicals a long time ago, with a view to enable the Government to make up its mind even before the debate in the Central Assembly. The public had been prepared to expect a generous response from the Government. Sir Reginald Maxwell's answer caused a cruel disappointment. Government were still in consultation with the Provinces on the question as if they never did anything before without waiting for their approval!

It is significant the disappointment is shared by a growing section of public opinion in England also. Like the *New Statesman and Nation*, the *Manchester Guardian* and the *Daily Herald*, the *Times* too has evinced its keen sense of disappointment.

For hopes have been widely expressed that prompt response by the Government to Mr. Joshi's resolution would pave the way to reconciliation, which both sides equally desire and which both equally need.

Urging the British Government to seize the chance of a lifetime, the *Manchester Guardian* goes on to observe:

It would be thoughtless to say that the Government did nothing after the August proposals. It sent many Congress leaders and their supporters to prison, including Pandit Nehru. It is a waste of time to demonstrate that Mr. Nehru was justly sentenced for disaffection. He, like others imprisoned, said things so that the law would be compelled to imprison him. But to imprison an Indian leader is not an adequate method of giving his country the freedom we have promised.

Evidently the argument does not impress Mr. Amery and Mr. Maxwell.

Resolve the Deadlock

(The accident of a number of prominent leaders of the Congress being released about the same time and the outspoken utterances of many leading Congressmen in favour of the resumption of the parliamentary programme, have naturally led to speculations about the future of congress policy. The release of C. R., who, in spite of his studied silence, has been known to favour such change and the forceful utterances of Mr. Satyamurthy and others for freedom of action within the Congress have thrust the question to the forefront.)

Mr. Bhulabhai Desai, leader of the Congress party in the Assembly and other members of the Central Legislature are no less convinced of the futility of the programme of negation still favoured by the Mahatma.

It would certainly have facilitated matters greatly if at such a time Government had the imagination to release all the political prisoners to enable them to confer together. Such a gesture would have had a wholly benificent effect on the situation. For inspite of Mr. Gandhi's embarrassing statement that the release will evoke neither appreciation nor response, Government would have done the right thing and cleared the ground for a new approach.

But it will be idle to pretend as the *Times* points out, "that this move, however well conceived, and however well received, will solve deeply-rooted and complex problems".

The release of prisoners is no doubt an indispensable condition of a fresh start. But it is not a policy in itself. Progress must be sought on new lines if a renewal of the deadlock is to be avoided.

Quite bluntly therefore, the *Daily Herald* tells the British Government "to end its sit-down strike on the India problem to cut out the distant language of diplomacy, to approach the matter in a fresh and more human and therefore more generous frame of mind".

Mr. Jaiprakash and Congress Socialists

The sensational disclosure of a couple of letters or extracts from letters alleged to have been written by Mr. Jaiprakash Narain now in Deoli Detention Camp to his wife and to his successor in the Secretaryship of the Congress Socialist Party has reacted on the public in different ways. That the attempt to direct the programme and policy of the party from the camp and to smuggle the letters is reprehensible goes without saying. But one wonders at the puerility of the attempt and the abnormal mentality that could conceive of such infantile methods of political work. The substance of the extracts even without Government's unwarranted annotation, betrays a mind at once naive and unbalanced and it is passing strange that a socialist leader who has had to grapple with realities should have indulged in such pitiful illusions. If the letters are assured to be genuine there is ample evidence that the detention camp has dreadfully unhinged the writer's mind. Government can hardly take such stuff very seriously.

Mr. Jaiprakash Narain's strange conduct cannot do much harm either to the Government or to the country, but it is the Congress and Mahatma Gandhi who stand to suffer by his admittedly disloyal action. It may be that in the West such underhand dealings, if successful, may pass for praiseworthy diplomacy, but Mahatma Gandhi with whom truth and non-violence are the cardinal tenets of his philosophy, will have none of it. Assuming the correctness of the charge against Sri Jai Prakash Narain, says Gandhiji,

the method advocated by him is against the policy of truth and non-violence adopted by the Congress, and he deserves the severest condemnation,

and it is evident from the way they have absolved Jaiprakash's wife from complicity in the affair and refrained from taking further action on Jaiprakash Narain himself that they have considered the episode closed.

Mr. Jinnah and his League

Mr. Jinnah is taking every opportunity to show his chagrin at the Viceroy going ahead with his scheme in spite of the League President's repeated warnings. These warnings and threats have become so habitual with him that they have ceased to count. On October 28, he staged a walk out of the League members of the Assembly and he took care to prefix the demonstration with a statement full of sound and fury, warning the Government that if they ignored his protest, "it will hurt their cause". Plainly it meant that such a policy would affect their war effort adversely. Pakistan, said Mr. Jinnah on another occasion, is "our charter" and he vowed that the League would never give it up. But the final ultimatum was reserved to the meeting of the Council of the League which hurled defiance at the Viceroy's Muslim nominees to the Expanded Council and warned the British Government that

no futher steps be taken, or adjustments made in the future even within the framework of the present Constitution and law without the approval and consent of the All-India Muslim League, and once more warns the Government that any action in this connexion without the approval of the Muslim League will be deeply resented and the responsibility for the consequences that may ensure will be entirely that of the Government.

Government do not seem to be much perturbed by this threat. But this amazing resolution is of a piece with the League's blustering methods. For it says, in effect, that there shall be no constitutional development in India without the consent and approval of the Muslim League. Rather a tall order.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, Esplanade, Madras.

U Saw's Mission to England

U Saw, Premier of Burma, went to England with the definite object of persuading the British Government to concede Dominion Status to Burma. He has returned a disappointed man. He met Mr. Amery, Secretary of State for India, who is also Secretary for Burma and Mr. Churchill, the Prime Minister, and had long discussions with them. But the result has not been encouraging. At a recent interview he has politely and despondently announced

that he is not satisfied with the results he has achieved in the negotiations on Burma's constitutional issue. He was treated with courtesy and hospitality. He has not got out of Mr. Churchill or Mr. Amery, what he had hoped to get, an assurance that Burma would after the war be raised to the full status of a Dominion.

Now Burma is doing her bit for the war and is indignantly conscious of the continuous threat from Japan. But her expectations of rapid political progress are based on other valid grounds as well. And yet Mr. Amery could offer no more than the vague promise

that in the discussions we have undertaken to hold as soon as the war is concluded, we mean to go as far and as we can on the road towards that high status (Dominion Status).

This stale formula could mean anything or nothing and is no straight answer to the Burmese Premier's categorical demand. Why should Britain be equivocal? In Burma there are not the same communal bitternesses as in India, which are trotted out as obstacles to Indian freedom. What then should have stood in the way but the mere unwillingness to part with power? But Burmese loyalty is as firm and unwavering as India's. For though Japan is not to be ignored the Burmese feel with their Premier that

it is better to trust the devil we know than the devil we do not know.

That is not very flattering to Britain but U Saw has no bitterness and he expressed himself with a naive homeliness.

Mr. Amery on the Atlantic Charter

Mr. Amery's latest performance at Manchester beats his own record for mischievous and misleading speeches. For what is one to think of his astounding claim that the August offer of Dominion status was "no less far reaching in its scope and far more satisfying" than the Atlantic Charter? If that is so, he might as well offer it to Britain's good Allies Russia and U. S. A. and see their reaction to his offer!

Equally amazing is his claim that "what the Magna Charta has won for us in the rights of the individual under the law we have given to India." This is frankly testing the credulity and good sense of the Manchester audience. Are there gulls in England who could swallow this stuff? Mr. Amery may be assured there are none such in India.

It is needless to accuse Mr. Amery of being perverse. He has said in downright words that there is no possibility of Britain parting with her power in India. For he straightway asks:

"Where is the body in existence or to be constituted which can in that sense speak for India or express an agreed demand?"

"Of course there is not one, but more than one" comments the *Reformer*,

but it is difficult to make Mr. Amery see them because he is determined to look at India only as a group of dissentient and warring units, and not as a whole. Before an international and impartial tribunal India would have no difficulty in establishing that she is as much a political unit as the United States and Soviet Russia with their vast extent of territory and variety of population. But it does not suit English statesmen of the type of Mr. Amery to regard India except as an irreconciliably divided country. . . .

Either he is very ignorant of what is passing around him or he is trying to deceive India and is, as often happens when one tries to deceive others, deceiving himself. Where is the body to speak for India, he asks? There may or may not be such a body, but one thing is certain and that is that he or anyone whom he represents cannot answer for India. The only inference to be drawn from this and others of Mr. Amery's speeches, is that it is folly to expect him to be of any service to the attainment of Indian freedom.

The Andhra Maha Sabha

The Andhras, like the Bengalees, are a gifted people and the Andhra Desha has produced men of towering eminence in different walks of life. Scattered in different districts of British India and the States, there is yet an unmistakable homogeneity among them. Eloquent expression to the needs and aspirations of Andhra Desha was given at the recent Maha Sabha at Vizagapatam under the presidentship of the Maharaj Kumar of Vijianagaram. The demand for a separate Province was, of course, stressed with eloquent emphasis, but the most striking passage in the Maharaj Kumar's address was the clarion call which he made on the Zamindar class to march with the times or perish.

The duties of landlords to which order I happen to belong are pretty clear. That their position in National India is of outstanding importance, there cannot be least doubt. They have a distinct responsibility to discharge. They must grow out of their age-long conservatism and remodel their ideas and ideals in terms of the new order. They cannot afford to lose sight of the fact that the ballot box is after all the deciding factor and it would be political suicide if they forfeit the sympathy and support of the people. That being so, the best thing for members of our order is to move with the times and not ignore the writing on the wall.

The Maharaj Kumar pleaded for a change in general outlook among all people the world over and stressed the importance of winning the peace which was as important as winning the war.

Our political leaders were not unreasonable in their demand for a square deal for India. It was a matter of great disappointment that those who called upon us to fight in this war were not wise enough and bold enough to say that the war was for the freedom of India as well.

While the President pinned his faith to Gandhi and his message of non-violence, Mr. Venkatapathi Raju, in his inaugural address, struck a different note.

Mahatma Gandhi and Mr. Jinnah, he said should demand that an army of ten millions should be raised and trained and epuipped in India to safeguard this country against any possible attack....would it not be a better method of winning freedom to deserve it by maintaining peace in the country and preventing aggression from outside?

Nevinson and India

Genuine regret is felt in India at the passing of H. W. Nevinson, the high souled British journalist, who visited this country during the crisis of 1907 and 1908. A distinguished war correspondent who had recorded almost every campaign from the Greco-Turkish War of 1897 to the last Great War of 1914, Mr. Nevinson had won his spurs in many fields. But his record in India as correspondent for the *Manchester Guardian* during the stirring days of the Congress fiasco at Surat was unique in many respects. Unlike many other correspondents of British and American journals whose knowledge of India is mainly drawn from Government House Parties and the Secretariats, Newinson had the gift of imagination and sympathy with the people of this country which won him many friends among Indian nationalists. As he himself wrote in one of his letter to the Editor of this *Review*.

I was intimately associated with both Gokhale, whom I regard as the wisest Statesman I have ever known, and the finest nature of a man and Tilak, the leader of the Extremists, a fine scholar of fiery temperament. I also know Aurabindo Ghose, the profoundly thoughtful saint among the Extremists. All the other leaders of Indian opinion in those days I knew and admired though their opinions were very contradictory.

His liberal outlook and generous sympathies helped him to understand the troubles of a subject country panting for freedom and his frank and outspoken comments in the columns of a widely read British paper was the talk of the day. Doubtless his vivid impressions of nationalist leaders and his criticism of bureaucratic self-complacency must have opened the eyes of intelligent Englishmen at home to the distracted conditions in India. To gifts of temperament he had the additional gift of style, which has made his *New Spirit in India* a classic of its kind,

FOREIGN AFFAIRS

BY "CHRONICLER"

British Offensive in Libya

BRITISH and German troops are, in the words of *Reuter's* special correspondent, locked in combat on the battle-fields of the Western Desert made famous by General Wavell's victorious campaign of a year ago. "The appeal of our Russian Ally has been answered and a fresh front opened up against the Axis. Although the German-African Corps provides more stiffening for the Italians in Libya, who are far more numerous than the Nazis, the essence of the struggle now proceeding is that it constitutes one, the first test of strength between Britons and Germans since Greece and Crete and two, troops from British Isles are playing a predominant part in the operations, the proportion of Dominion soldiers engaged being smaller than that of previous campaigns. The imperial forces have advanced far into Libya.

As we go to Press, British and South African forces, in co-operation with Indian troops, have captured Jalo. An Italian *communique* has been issued admitting the loss of this strongly-held position.

Mr. Churchill's Declaration

"We do not know whether the efforts of the United States to preserve peace in the Pacific will be successful, but if they fail, I take this occasion to say—and it is my duty to say it—that, should the United Srates become involved in war with Japan, the British declaration will follow within the hour." declared Mr. Winston Churchill at Mansion House, London, on November 10.

The Prime Minister said that the war might well involve the greater part of Asia, "nay, it may soon spread to the remaining fourth of the globe".

We are told from many quarters that we must soon expect what is called a peace offensive from Berlin. I make it absolutely clear that whether we are supported or alone, however long and hard the toil may be the British nation and the British Government at the head of the nation, in intimate concert with the Governments of the great dominions, will never enter into any negotiations with Hitler or any party in Germany which represents the Naxi regime.

Stalin's Challenge to Hitler

Dwelling on the temporary set-backs suffered by the Red Army, Stalin remarked in the course of his address to the Moscow Soviet on the occasion of the 24th anniversary of the Soviet Revolution that one of the principal reasons was that there was no second front in Europe against Germany.

"This means that the Germans considering their front to the west to be safe are able to pit all their armies and their allies in Europe against our army." The situation is now such, proceeded M. Stalin, that the Soviet Russia leads the war of liberation alone against Germany and her allies.

M. Stalin referred to Anglo-American aid and said that Soviet Russia had already begun to receive tanks and aeroplanes. Moreover, all the subjugated peoples of the world had come to her help. Russia must do all in her power to help them and then let them live a life of complete liberty in their homeland as they want to.

"To do that," concluded Stalin, "we must break the life of the German war machine."

President Roosevelt's Plea

Full support to Russia was promised by President Roosevelt in the course of his speech at the International Labour Conference Session at Washington. He declared:

The epic stand of Britain, China and Russia will receive full support of the free peoples of America. The people of this country insist on their right to join the common defence. The American people have made the unlimited committment that there be a free world. Against that committment no individual or group shall prevail. The American worker has not to be convinced that the defence of the democracies is his defence.

The President paid a tribute to the work of M. Stalin at the Moscow Conference and said that America insisted on her right in joining the common cause. The American worker has no illusions about what will happen if Hitler won. His own safety was not assurable if three-fourths of the world was slave and one-fourth free. The question before them was whether they should make sacrifices now or postpone it like France till it was too late.

Ribbentrop's Boast

Europe will be "saved" from revolt by the German tank and the dive-bomber. This point was made by Herr von Ribbentrop, speaking at a lunch In Berlin to signatories of the Anti-Comintern Pact. Herr von Ribbentrop said:

Mr. Churchill should know that the tank and the dive-bomber preclude the possibility of a revolt in disarmed territory. In any case, the peoples of Europe have not the faintest inclination to revolt.

It was clear, however, that reconstruction of "our Continent" could not be completed in a day.

Birth-pangs are unavoidable. But the majority of the people of Europe are completely in agreement of one point, namely, that Britain has no business on the Continent in future.

Bitterly attacking President Roosevelt, Herr von Ribbentrop said that even helped by the United States, Britain could never hope to equal Germany and her allies on land or sea and in the air.

The odds obviously are against Britain. When the main fighting services of Germany and her Allies are employed against the British Isles by air, sea and land, Britain will be laid waste and must sooner or later suffer defeat.

England and Ethiopia

The *Manchester Guardian* editorially castigates the British Government over the general treatment of restoring full independence to that country. It recalls that Mr. Churchill, in congratulating the Emperor on his restoration, addressed him as "lawful Sovereign" and remarks: "But unfortunately this innocent idea is a delusion, for Ethiopia is still administered as enemy occupied territory. Our recognition of Italian conquest has not been formally repudiated and the Emperor has not yet been formally recognised as a *de jure* Sovereign."

The Guardian cites Mr. Berriedale Keith on the point that Italian concessions have lost all legal and moral validity when the Emperor was *de facto* restored. "In any event," says the *Guardian*, "it is not for us who played so sorry a part in confirming Italy's destruction of Ethiopia's rights now to hamper the Ethiopians in getting them back. For some unhappy years, our policy was as shameful as it was inefficient."

Scrapping the Neutrality Act

After an eleventh-hour intervention by President Roosevelt, the House of Representatives dramatically gave Congressional approval by an eighteen votes majority (212 to 194) to the legislation scrapping the Neutrality Act bans on the arming of American merchantmen and sending them to combat zones.

The result of the vote, which virtually amounts to repeal of the Neutrality Act, has been received with genuine enthusiasm in England and in all Allied quarters.

The importance of the decision cannot be exaggerated. It means that America is not only producing but is guaranteeing delivery of tremendous supplies of war materials to Great Britain and to Russia.

A general and rapid expansion of American activity along the sea and air routes to Britain is expected in authoritative quarters to follow the revision of the Neutrality Act.

Jap-American Talks

It is learned authoritatively that the United States and Japan have failed to find a formula for the peaceful settlement of differences. War or peace in the Far East may hinge on Japan's next move. An earlier message stated:

"The Secretary of State, Mr. Cordell Hull, has handed over to the Japanese Ambassador, Admiral Nomura, and the Japanese Special Envoy, Mr. Kurusu, a "document", presumably summing up the attitude of the United States towards a peaceful settlement of the Pacific problem."

The document was based on certain principles frequently reiterated by Mr. Cordell Hull. These principles, it is believed, could be translated into practical terms in the Pacific, if Japan would stop armed expansion including the invasion of China and occupation of French Indo-China and seek to build up commerce by peaceful means. But as a prelude the Japanese would have to enter into an agreement, pledging that they would not march against Singapore or the Netherlands East Indies and would by friendly arbitration or other means end the hostilities in China.

DIARY OF THE MONTH

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Nov. 1. Assembly Congress Party meets in New Delhi, Mr. Bhulbhai Desai presiding.

(—Mr. B. Sambamurthy, Speaker, Madras Assembly, is released.)

Nov. 2. Rt. Hon. Sapru issues Statement *re*: present situation.

—Germans claim capture of Odessa.

Nov. 3. U. S. warns Finland to discontinue operations against Russia.

—Maharaja of Parlakimidi meets Governor *re*: Coalition Ministry in Orissa

Nov. 4. Demonstration against Lord Halifax in Detroit.

—Japanese troop movements in Indo-China.

Nov. 5. Japanese Envoy flies to Washington.

—Sardar Patel asks Misra group to resign from Orissa Assembly.

Nov. 6. M. Litvinoff is appointed Soviet Ambassador to U. S. A.

—President Roosevelt addresses I. L. O. Conference in Washington.

Nov. 7. The American Senate votes in favour of Neutrality Act by 49 votes to 38.

Nov. 8. Hitler, speaking at Munich, gloats over his success in Russia and challenges Britain.

Nov. 9. Working Committee of the Liberal Federation at Delhi demands equal status for India.

—Mr. N. M. Joshi sees the Home Member after meeting Deoli detenus.

Nov. 10. Home Secretary, Mr. E. Conran Smith, announces that Subhas Bose has gone over to the enemy.

—Dr. Ganganath Jha is dead.

Nov. 11. Mahatma Gandhi issues a statement on Indo-Ceylon Pact.

Nov. 12. Gandhiji pleads for fair and decent treatment to prisoners and says that discharged prisoners will be asked to re-offer C. D.

Nov. 13. The House of Representatives passes the Neutrality Revision Bill by 212 against 194.

—Deoli hunger-strikers are urged to give up fast.

Nov. 14. H. M. S. *Ark Royal* is sunk.

—J. P. Narain refuses to give up hunger strike. Gandhiji's appeal to Government.

Nov. 15. India Railway Conference Association meets at New Delhi.

—Emergency Session of Jap Diet meets to decide war or peace in the Pacific.

Nov. 16. Canadian troops arrive in Hongkong.

Nov. 17. Central Assembly discusses Indo-Ceylon Report.

—Sir J. Dill is announced as successor to Sir Roger Lumley, Governor of Bombay.

Nov. 18. Home Member's statement in the Assembly on Mr. Joshi's resolution on release of political prisoners.

Nov. 19. Gen. Weygand, Vichy Commander in North Africa, is dismissed.

—Mr. Amery's statement on the Impasse.

Nov. 20. Mr. Churchill announces that British offensive in Libya has begun.

—Congress Party meeting in Delhi decides to function in opposition.

Nov. 21. Big battle in Libya is reported and German forces are driven off.

Nov. 22. British troops occupy Bardia.

—U. S. coal strike ends, mine workers accepting President Roosevelt's proposal.

Nov. 23. Deoli hunger-strike ends.

—New Ministry formed in Orissa.

Nov. 24. Gombat falls into British hands.

—Mr. Cordell Hull summons a conference of representatives of Britain, China, the Netherlands and Australia.

Nov. 25. American troops move into Dutch Guiana.

—Indian troops capture Aguila.

Nov. 26. Speaking at Berlin, Ribbentrop denies peace offensive and boasts of the strength of German arms.

Nov. 27. Mr. Amery says in the Commons that the release of prisoners is in New Delhi's discretion.

Nov. 28. Mr. Eden defends British policy in India.

—Jap-American talks fail.

Nov. 29. Jap Premier denounces Anglo-American "exploitation" in East Asia.

Nov. 30. Report of Jap attack on Thailand.

—All troops in Singapore are ordered to stand by.

The WORLD of BOOKS

SCIENCE IN CHAINS. By Sir Richard Gregory. Macmillan War Pamphlets, 3d. net.

Yet another interesting book in the new series of war pamphlets issued by Messrs. Macmillan is Sir Richard Gregory's indictment of the Nazi way with Scientists. As President of the British Association and for many years Editor of *Nature*, Sir Richard is a leading figure in the world of Science. In these pages he describes how Modern Germany has outlawed itself from the great commonwealth of intellectual freedom. In so far as German thinkers are bound to adjust their thinking to the dictates of the State, it cannot in the nature of the case be either free or genuine. It is deplorable to think that in Germany today "no thesis can be submitted for scientific examination until it has passed the Nazi censor". This is a lamentable position unworthy of men of Science to submit to.

TO THE PEOPLE OF BRITAIN AT WAR FROM THE PRIME MINISTER OF AUSTRALIA. Longmans Green & Co., London.

This is a collection of the Speeches delivered in Great Britain by Robert Gordon Menzies, ex-Prime Minister of Australia. It includes his fine broadcast message to the women of Britain. Mr. Menzies has written a special Introduction describing his visits to the Imperial Forces in the Middle East and to the Mediterranean Fleet.

EAGLE'S FEATHERS. By Nigel G. Tranter. Ward Lock & Co., Ltd. London.

Hugh MacAimish's ambition was to rehabilitate the Highlands of Scotland and to people it with some of the more distressed of his people with the money earned by an American railroad belonging to him. The magnificent fight he puts up against the odds chiefly consisting of the apathy of the beneficiaries and the aggressive opposition of the owners of shooting rights in those parts is vividly drawn. And at the end he succumbs to the charm of one Highland lassie and decides in spite of the magnificent failure to stay there. This is a powerful story bringing out delightfully the contrast between the sentimental American who hated flops and the superior English who hated change. A book that can be recommended.

VIKRAMORVASIE OR THE HERO AND THE NYMPH by Sri Aurobindo. Published by Sri Aurobindo Asram, Pondicherry.

Vikramorvasie is a translation into English blank verse of the well known drama in Sanskrit by Kalidasa. The translation was first published in 1911 and this is the second edition. The story deals with the love of Urvasie, an apsara or nymph of heaven with king Pururavas and abounds in passages of great beauty and emotion reflecting the varying moods of the lovers. The translation does full justice to the original in language and thought and deserves to be widely read.

SCIENCE OF ECONOMICS. By J. M. Kapoor, Vol. I, Part I. The English Book Depot, Lahore. Re. 1-12.

The aim of the author who is on the staff of the Hailey College of Commerce, Lahore, is to present to the Indian reader in a lucid and attractive manner the fundamental nature, the scope and content and the method of economics as expounded by eminent authors in standard works. Mr. Kapoor displays considerable erudition and a rare capacity for lucid presentation.

Mr. Kapoor is unwilling to admit that Economics can be an art as well as a science, but he is obliged to recount at a later stage its utilitarian and human aspects and to recognise the difficulty of dissociating the means from the ends and of a clear-cut division between economics and politics or ethics. A complete division in the social sciences is neither easy nor desirable. As Mill said: "A person is not likely to be a good economist who is nothing else."

In his attempt to exalt the purely scientific nature of economics, our author brushes aside as irrelevant moral and spiritual issues, but he is later on obliged to refer to them as of great importance when he discusses the inroads on freedom and morality that a Socialist regime would involve. Mr. Kapoor seems to be satisfied on the whole with the existing economic organisation, which gives comfort to millions and billions of people and he exhibits undisguised disgust for the few who are in trouble that naturally raise a hue and cry. He advocates a Fabian approach to the reform of the existing organisation with which we can all agree if it does not lead to shelving of issues.

THE RIGHT DIRECTION OF REAL PROGRESS. Translated into English by Chunilal Vraglal Mody, B.A. (Hons.) Published by Secretary, Bombay Shroffs Indigenous Bankers' Association. Price Rs. 2-8.

His Holiness Acharyadeva Shrimad Vijayaramchandrasurishvarji of the Jaina Swetambar Murtipujak is a great and erudite teacher and preacher who has been exercising a profound influence on his Jaina followers and disciples. His sermons are delivered in Gujarati, and the author, himself a devout disciple of the Swamiji has now rendered six of them into excellent English. The subjects dealt with are: 1. Know the self 2. The great purpose of human life. 3. Purification of the soul. 4. The means of happiness. 5. The way to peace, and 6. Whither Progress? and the titles indicate their wide range. The sermons are couched in popular language, illustrated by stories and parables embellished by apt quotations from sacred writings.

MODERN MARATHI SHORT STORIES. Edited by B. G. Shinde. Published by him at Sarog Prakashan, Sharad Villa, Bombay 19.

The Editor claims the book as being the first of its kind. It contains English translation of ten short stories originally written in the Marathi language. The stories on the whole are well constructed, effectively expressed, and faithfully reflect the emotional moods of various classes of the Indian community in the Maharashtra Provinces. The stories collected in this volume evince considerable talent in the selection of the subject-matter and in the manner of telling it. The characters live and the situations are very exciting. Some of the stories reveal great insight into the psychology of men and women.

THE PHILOSOPHY OF FAQUIRS. By Nawab Amin Jung Bahadur Sir Ahmed Hussain, K.C.I.E., C.S.I., M.A., LL.B. Published by Shaikh Muhammed Ashraf. Kashmiri Bazar, Lahore.

In these days when the Hindu-Muslim relationship is so much canvassed, it is refreshing to read this brochure containing discourses and articles on the philosophy of Faquirs. The learned author equates Vedantism with Sufism and uses the Arabic word "Tasaw-wuf" meaning "divine sentiment" to cover both and as comprising two schools of thought—the monistic, *i.e.*, the Adwaitic and Visishtadwaitic sufism and the positive or the Dawaitic sufism. The author has taken great pains to render an abstruse subject as clear and practical as possible by means of analytical tables.

THE NON-HINDU INDIANS AND INDIAN UNITY. By Savitri Devi. Published by B. K. Bramhachari. Hindu Mission, 32-B, Harish Chatterjee Street, Calcutta.

The author thinks that Hinduism has lost its flexibility and it has failed to assimilate to itself Mohammedanism and Christianity as it did assimilate earlier extraneous religions. She pleads for separating religion from politics—religion being a personal and individual concern, politics a national concern. Nation first, Religion afterwards. The book enters a strong and moving appeal for a national ideology in India; for "India first and India last" in all civil, social and political matters; for all who have made India their home, whether they be Hindu, Mussalman, Christian or Parsi, whatever their creed or religion, or want of it.

BOOKS RECEIVED

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WILL WAR COME TO INDIA? By N. G. Jog. Foreword by Rt. Hon. Dr. M. R. Jayakar. New Book Company, Bombay.

MIRA AND MAHAVIR OR BELIEF IN GOD. By N. V. Thadani. Hindu College, Delhi.

INDIAN ADULT EDUCATION HANDBOOK. Edited by Emert Champress and H. B. Richardson. With a Foreword by Sir S. Radhakrishnan. Indian Adult Education Conference Committee, Indore.

PRACTICAL NON-VIOLENCE. By K. G. Mashruwala. Navajivan Press, Ahmedabad.

A DISCIPLINE FOR NON-VIOLENCE. By Richard B. Gregg. Navajivan Press, Ahmedabad.

PUBLIC FINANCE AND OUR POVERTY. By J. C. Kumarappa. Foreword by M. K. Gandhi. Navajivan Press. Ahmedabad.

MIND AND DEITY. By John Laird (Gifford Lectures). George Allen and Unwin Ld.

PRAGMATIC PHILOSOPHY. By C. Chakraberti. Vijaya Krishna Bose. 81, Vivekananda Road., Calcutta.

VILLAGES AND TOWNS AS SOCIAL PATTERNS. By Dr. Benoy Kumar Sarkar. Chuckerverty Chatterjee & Co., Ld., 15 College Square, Calcutta.

THE ASTROLOGICAL SELF-INSTRUCTOR. By Prof. B. Suryanarain Rao. The Astrological Office, Basavangudi, Bangalore.

ANCIENT SIND: A study in civilization. By C. L. Masiwalla. D. J. Sind College, Karachi.

THE MENACE OF HINDU IMPERIALISM. By Swami Dharma Theerthah Maharaj. Hindu Missionary Mission, Lahore.

LIFE NEGATION. By A. Coomarasawmy Tampoe. Luzac & Co., London.

HISTORY OF ENGLAND FROM THE EARLIEST TIMES TO 1603 (IN TAMIL). By T. R. Sesha Iyengar, M.A. Blackie & Sons (India) Ld., Madras.

DIVYA SURI CHARITAM (TAMIL). By Sri Srinivasachariar. With Foreword by V. Vasudevachariar. Published by K. Devanadachariar, M.A. 134, Fifth Main Road, Chamarajpet, Bangalore City.

CONSTITUTION-MAKING IN INDIA. By P. Kodanda Rao. The Hitavada, Nagpur.

EDUCATION. Compiled from the writings of Swami Vivekananda. Sri Rama Krishna Math, Mylapore, Madras.

REPORT ON THE MARKETING OF RICE IN INDIA AND BURMA. Manager of Publications, Delhi. Re. 1-4.

INDIAN STATES

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Hyderabad

HYDERABAD BUDGET ESTIMATES

The budget estimates of the Nizam's Government for 1351 Fasli (1941-42) issued recently place the anticipated receipt at Rs. 915·73 lakhs and expenditure at Rs. 913·77 lakhs leaving a surplus of Rs. 1·96 lakhs.

According to the revised estimates for 1350 Fasli (1940-41), the total receipts improved from Rs. 926·51 lakhs to Rs. 962 lakhs while the surplus was improved to Rs. 60·57 lakhs against the anticipated surplus of Rs. 3·32 lakhs.

A note says that it has been possible to produce another surplus budget notwithstanding the prolongation of the war and failure of the south-west monsoon, which resulted not only in a considerable fall in land revenue but also necessitated the starting of relief works in districts badly affected by deficient rainfall and granting of Taccavi for fodder and well-sinking.

The budget statement also contains a brief review of the state of Hyderabad's finance at the time when Sir Akbar Hydari retired from the service of State. It mentions that six reserves were created between 1331-32 Fasli by Sir Akbar Hydari soon after he became the Finance Minister, the total present balance of which is Rs. 3,153·3 lakhs.

BAN ON PROFESSIONAL BEGGING

H. E. H. the Nizam has given his assent to the Bill for the prevention of professional beggary in the State, which was passed in the Legislative Assembly last June. Its enforcement will be brought about after due arrangements have been made, particularly as regards the establishment of poor houses.

Mysore

MYSORE AND HYDERABAD

A Notification issued by the Government of Mysore says that the Governments of Mysore and Hyderabad State have agreed that with effect from the date of this notification, they will act upon a system of strict reciprocity in the matter of extradition of fugitive criminals in accordance with the following conditions;—

The extradition of fugitive criminals to the Hyderabad State from Mysore will be regulated by the provisions of Mysore Extradition Act of 1938 and the surrender of fugitive criminals by the Nizam's Government to the Government of Mysore will be arranged in accordance with the principles of the Hyderabad Extradition Act of 1316 Fasli.

It has been further agreed that persons charged with offences which are extraditable under the law in force in British India are to be surrendered by one Government on the requisition of the other.

DOCTORATE DEGREES

In connection with the Mysore Government's sanction to the proposal that the University of Mysore be permitted to institute Doctorate Degrees in Arts, Science, Engineering and Medicine, holders of M. A. or M. Sc. degrees will be permitted to appear for their Doctorate degree four years after their qualifying for either of those degrees. A B. E. could appear for the Doctorate five years after becoming a B. E. and the Doctorate could be taken four years after taking the M. E. (the M. E. degree being newly instituted). All the examinations for Doctorates would be by external examiners.

Baroda

FACTORIES IN BARODA

Apart from the Workshop of the G. B. S. Railway, there are two important Iron Works in the State, *viz.*, (1) The Sayaji Iron Works and (2) the Baroda Bolt and Engineering Works.

The Cement factory at Dwarka has recently increased the capacity of its plant by 50 per cent. In previous years its output was about 80,000 tons a year and now it produces about 1,20,000 tons a year.

The Salt Works at Mithapur, situated on the north-western corner of Kathiawar, are producing salt of superior quality, which is mostly exported to Bengal. The production reached the maximum level in 1939-40 when 75,000 tons of salt was produced.

There is one Sugar factory at Gamdevi with a crushing capacity of 250 tons a day.

There are two Match factories in the State, one at Petlad and the other at Bilimora.

There is a Rubber factory in Baroda called the Gujarat Rubber Works, Ltd., which is manufacturing moulded rubber articles used in machinery.

THE TATAS IN BARODA

The Baroda State has always given aid to industries which have a prospect of successful working. As a result of the efforts of the State extending over a number of years, new industries have developed. The Tatas have established in the State one of the most important key industries for the manufacture of heavy chemicals which required enormous capital and high technical knowledge. The Company has already spent Rs. 125 lakhs and had a large programme of expansion.

Travancore

TEMPLE GRANTS

Orders stopping permanently grants to private temples which have not been thrown open to all classes of Hindus have now been issued by the Travancore Government.

A press note in this connection recalls that in 1937, Government ordered the suspension of all grants to private temples within the State which were found to be non-co-operating with the Government in carrying out the objects of the Temple-Entry Proclamation. Since then grants have been revived in respect of such temples as accepted the principles underlying the Proclamation and a majority of grants had been revived by the end of 1940. The Government have now ordered that grants due to all private temples as had been thrown open to all classes of Hindus for worship by September 17, 1941, may be revived while grants to other temples are permanently stopped.

UNIVERSITY EDUCATION

In March 1941, the Travancore University presented 716 candidates for the Intermediate Examination, 290 for the B. A. and B. Sc. Degree Examinations, 80 for the L. T., 101 for the F. L., 46 for the B. L., 4 for the M. A., and 27 for B. A. (Hons) and B. Sc., (Hons.). The number of successful candidates in these examinations being 311, 180, 65, 45, 35, 4 and 20 respectively.

BENEFITS FOR HARIJANS

A sum of Rs. 47,000 has been allotted for the current year for the uplift of backward communities in the State as against Rs. 33,000 last year. Of this, nearly Rs. 35,000 will be spent on land acquisition, provision for burial grounds, etc., for these communities.

Gwalior

CONSTITUTIONAL CHANGES

Certain lines of constitutional development were announced in the Proclamation of His Highness the Maharaja Scindia of Gwalior on the Vijaya Dashmi Day.

It is stated that certain adjustments of a momentous nature have been made within the framework of the scheme announced in 1939 and the interval that has elapsed between the two Proclamations has been utilised for devising measures for the fulfilment of His Highness' intention to provide for greater and more effective association of his people in the administration of the State.

The strength of the Praja Sabha or the Lower House, which was formerly 85 has now been raised to 90 and of this number 55 instead of 50 will be elected representatives of the people. Similarly both the Chambers, the Praja Sabha and Raj Sabha will have identical powers and the range of their functions will be co-extensive according to the new Proclamation. Both the Houses will have the right to discuss the heads of the State budget, and Bills may now originate in either Chamber, but shall not be deemed to have been passed unless they have been agreed to by both the Chambers. The powers and functions of both the Houses have also been enlarged in many ways.

Gondal

THE MAHARAJA'S GIFT

His Highness the Maharaja of Gondal has donated one lakh of rupees in aid of Indian families whose supporters are killed or incapacitated in the present war.

Cochin

DANCING IN TEMPLES

"Government consider that the Devadasis have no right either in law or in fact to demand that temple authorities should recognise their dancing as part of the observances connected with festivals and pujas of the temple," says a Cochin Government Order, adding that dancing by Devadasis as a necessary adjunct of temple celebrations, observances and daily pujas should be discontinued.

Government had received complaints against the grant of perquisites and privileges to Devadasis in the Tirumala Devaswom temple and against dancing by Devadasis in the temple.

Kashmir

CHANGES IN MINISTRY

Changes in the Kashmir Ministry have been ordered by the Maharaja. Khan Bahadur Raja Mohammed Afzal Khan, Home Minister, retires from State service and Khan Bahadur Zafar Ali Khan, Development Minister, becomes Home Minister. Sir Peter Clutterbuck, Chief Conservator of Forests, has been appointed Development Minister. Rai Bahadur Pandit Kak, Chief Secretary, has been appointed Minister-in-waiting to His Highness.

Indore

HOLKAR'S DONATION TO RED CROSS

His Highness the Maharaja of Holkar has donated a sum of Rs. 50,000 for Russian Red Cross as a token of his admiration for the valiant fight Russia is putting up against Germany. Writing to the Resident of Central India, His Highness says: "I cannot find adequate words to express my admiration for the magnificent and heroic struggle that Russia has been waging against our common enemy."

INDIANS OVERSEAS

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Ceylon

INDO-CEYLON PACT

MR. T. R. V. SASTRI

Explaining the main features of the Indo-Ceylon Agreement in the course of a letter to the *Hindu*, Mr. T. R. Venkatarama Sastri, who was one of the non-official members of the Indian Delegation, says:

It will take too long to give an exhaustive note, but I should like to give a very short note on what might easily have been missed or misunderstood. All residents in Ceylon can acquire a domicile of choice in Ceylon. No resident can be sent out of Ceylon.

There is provision in existing Ceylon law for deportation of the destitute which will have to be remembered in connection with some of the provisions of the agreement. The residents are not prevented from moving out of Ceylon, but they will come back to their own jobs, or in some cases to similar jobs and in other cases even come back and seek jobs. This is to avoid destitution and deportation.

Future emigrants like past residents can have the property-cum literacy vote, which is a compendious description of Article 8 of the Order-in-Council, 1931.

Those with unlimited time passport can acquire domicile of choice, which is not open to those with time-limited passport. For the future, Ceylon choose its permanent population by issue of passport without time limit. This does not mean that it excludes others. Ceylon is not after exclusion but is out to prevent the growth of rights in the persons admitted to Ceylon.

Certificate is given by Ceylon while domicile is recognized. There is nothing in common between domicile and certificate of permanent settlement. Certificate and Indian domicile can exist together, but not Indian and Ceylonese domicile.

But if the plea for patient waiting falls on deaf ears, he suggests much the same thing that he has suggested for Burma.

I should have no difficulty in persuading experienced legislators that in legislation affecting men in the street and addressed to the masses, the simplest and shortest method is the best. I, therefore, suggest that the whole of the Indian population found in Ceylon on a given date (kept secret) should be registered and clothed with full rights of citizenship. Those who may be outside Ceylon, but who can unquestionably be proved to be *bona fide* residents of Ceylon should also be registered on application. This procedure obviates the intricacies which permeate the proposal under examination.

The term 'domicile' should find no place in such legislation. The English law of domicile is the worst possible. Judges have been known to have been confused over the interpretation of the term. Human liberty is a precious thing which must not be trifled with by legal subtleties and interminable wranglings in courts of law. The wrangling attains no dignity because it takes place in a law court. Men should know definitely where they stand in given circumstances.

So far as Labour is concerned, I have no doubt that Ceylon should have the sole right to import as much as it likes under contracts easily to be understood and mutually agreed to between the two Governments.

The suggested quota system should have no place in an honourable understanding.

MAHATHMA GANDHI

Mahatma Gandhi has issued the following statement on the proposed Indo-Ceylon Pact:

On merits, the Ceylon proposal is open to objection in the same manner as the Burman. I suggest to Ceylon Ministers that there is no reason whatsoever for hurry. Adjustment can easily be made about the supply of labour but wholesale legislation may be left over till after the war. The war is a terrible tragedy, the like of which is unknown to history. But the tragedy will be deeper still if, at the end, we find ourselves living the old way without radical changes in every walk of life.

ASSEMBLY AND THE JOINT REPORT

The joint report of the Delegations from India and Ceylon was discussed in the Central Assembly on November 17, on the motion of Mr. M. S. Aney, Overseas Member. There were three amendments but the Home member accepted the one moved by Mr. Hussainbhai Lalji (Ind.) which expressed the opinion

that Indians in Ceylon on the prescribed date of the agreement and those who had been residents in Ceylon within a specified period before the date of the agreement, should have freedom of entry into Ceylon and no regional and occupational restrictions should be imposed upon them.

They should be entitled to full rights of citizenship on completion of the prescribed period and for the future, provisions should be made for entry and occupation to safeguard Indian trade interests and unskilled labourers who permitted to emigrate, should be assured of freedom of movement and choice of employment and opportunity to acquire full citizenship rights.

Burma

INDO-BURMA PACT

The Burma agreement came up for discussion in the Central Assembly on November 4, Congress Members attended in almost full strength and the galleries were full, expecting a heated debate on the most controversial of the subjects in the agenda of the House. Sir Abdul Halim Ghuznavi moving his resolution declared that the Indo-Burma Agreement was a gross violation of repeated assurances given in Parliament regarding India after the separation of Burma and by other high authorities of His Majesty's Government, the Government of India and the Government of Burma. He emphasised that the present agreement was condemned by every section of opinion in India.

After Sir Abdul Halim Ghuznavi had formally moved his resolution, two amendments were moved by Mr. Akhil Chandra Dutta and Sir Henry Gidney.

Mr. M. S. Aney, in replying to the debate, said the Government of India were fully aware of the strong feeling against this agreement and the question has been engaging the attention of the Secretary of State. The Government of India had urged the postponement of the issue of the Order-in-Council.

The House passed without a division Sir Henry Gidney's amendment. Mr. A. C. Dutta withdrew his amendment.

INDIAN SETTLERS IN BURMA

The Members of the Standing Emigration Committee at their meeting on November 16, met Mr. Hutchins, Government of India's Agent in Burma, and discussed with him the question of Indian settlers in Burma in general and the Indo-Burma Immigration Agreement in particular.

General

INDIANS OVERSEAS DEPARTMENT

The creation from October 14 of a department of Indians Overseas is announced. The Department will deal with the following heads of business:—(1) Regulation of emigration from India to other parts of the British Commonwealth including questions relating to the rights and status of such emigrants, and of the entry into India of immigrants from such parts. (2) Pilgrimage to Hedjaz, other than pilgrimage to Hedjaz *via* Iraq; and (3) repatriation of Indians from other parts of the British Commonwealth, and of Indian pilgrims stranded at Jedda.

TO AID OVERSEAS INDIANS

Swami Bhawani Dayal Sannyasi, Agent of the Natal Indian Congress, who has arrived in India, in a Press statement says:

"It is my desire to settle permanently in Adarsh Nagar of Ajmer, where I am building my Pravasi-Bhawan. Though the Bhawan will be my private and personal concern and not a public institution, yet I am going to make full use of it for the service of Indians overseas. Firstly, I wish to write and publish a series of books from this Bhawan on the problems of Indians abroad. A beginning in this direction had already been made. Secondly, I intend to train a number of young men who may come forward to study the question concerning our countrymen settled in various parts of the world. Thirdly, I desire to open in this Bhawan the India Office of the Natal Indian Congress, of which I have been appointed the Agent during its third conference held in Durban recently, to keep our people and the Government of India informed of the real situation and further developments in the Union of South Africa, Pravasi-Bhawan Adarsh Nagar, Ajmer. India, will be my future address."

TOPICS From PERIODICALS

RADIO IN PEACE AND WAR

Prof. S. K. Mitra observes in the latest issue of *Science and Culture* that during the present war, science has offered new and strange tools, both for offence and for defence to the belligerent nations. Some of the strongest and most powerful of these tools are evolved by the branch of Science, popularly known as Radio. Since Marconi made his inventions nearly half a century ago, the science of radio has been put to multifarious uses both in times of peace in civil life and also in times of war in directing military operations.

It is, perhaps, in broadcasting and in its sister developments, television and picture transmission, that radio has its most spectacular and popular application. In the democratic countries broadcasting and television are regarded as novel means of entertainment and as adjuncts to newspapers for quick distribution of world news. But in totalitarian States, *e.g.*, the Union of Soviet Socialist Republics and Germany, radio broadcasting from its very infancy has been taken up seriously and developed with definite objectives in view.

Development of radio formed an integral part of the First and the Second Five-Year Plans of the U. S. S. R. In their comprehensive planning, they did not neglect one single item which might impede the progress of radio and its application.

Like Russia, Nazi Germany has also made detailed plans—with the characteristic throughness of their races—for utilisation of radio broadcasting.

As in Russia, so in Germany broadcasting is fully under State control. Almost every home is provided with a broadcast receiver. Being a highly industrialised country, this has been comparatively easy for Germany. As early as 1933, a people's set was evolved and priced at 70 *marks* only. But the objective of Nazi Germany in developing broadcasting is quite different from that of Soviet Russia, the underlying key-note being political propaganda. Since the accession to chancellorship of Hitler in 1933, the microphone has been at his and his propaganda minister Dr. Goebbels' disposal. Hitler's rise to power has been largely due to his successful utilisation of broadcasting for addressing enormous audiences.

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The writer asks: What is being done in this country in regard to the threefold aspect of development of the radio science, namely, the training of technicians, research both fundamental and applied and fostering of radio industry? So far, the only activity on the part of the Government has been the development of broadcasting, which today has become a fully State owned and State controlled concern.

But unlike the rapid and phenomenal development witnessed in other countries, the development here has been meagre and extremely slow. Not long ago criticising the attitude of the Government of India for providing utterly inadequate funds for the development of broadcasting in this country, a British expert remarked that the sum allocated for broadcasting in a country having an area of 2 million square miles and inhabited by 400 million souls was not much more than that provided for a television service for the city of London. As for training of technicians there is no recognised institution or organisation for imparting instructions to radio craftsmen. We exclude the training centres controlled by the military departments.

As for fostering radio industry, not even a start has been made in this country.

In these days when so much attention is being paid to the problems of India's defence against probable foreign aggression and the army in India is being enlarged and mechanised on modern times, the indispensability of radio in modern war technique must not be lost sight of. The Government should pay serious attention to encourage manufacture of radio apparatus and equipments in this country not through any motive of attaining self-sufficiency in the particular industry, but because radio today is so vital an instrument of war. Like arms and munitions, India cannot look forward to foreign countries for the supply of radio technicians and equipments at a time when she may be involved in a life and death struggle.

Radio research in India at present is being carried out through individual efforts in some of the Universities. This is not enough. Government must create a Radio Research Board on the lines similar to those of United Kingdom and Australia where every possible training is given to the Radio industry.

THE MONROE DOCTRINE

The Doctrine first enunciated by James Monroe, the fifth President of the U. S. A., in his address to Congress on Dec. 2, 1823, has remained the very bed-rock of the American foreign policy since then. Mr. R. Satagopan, writing in the *New Review*, discusses the implications of that doctrine. The Monroe doctrine may be conveniently divided into two principles: the non-colonisation principle and the non-intervention principle. The former was prompted by the fear of the Russian colonisation of America and

the occasion has been judged proper for asserting as a principle in which the rights and interests of the United States are involved, that 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.

The non-intervention principle was prompted by the conditions in Spain and Portugal, which were finding it increasingly difficult to maintain their colonies in the New World. President Monroe wanted to emphasize for all times that the territory in America could not be the objects of transfers depending on the fate of the European wars. He propounded non-intervention into two aspects: non-intervention of the U. S. A. in European affairs and the non-intervention of European powers in American affairs. He, therefore, laid down that:

We should consider any attempt on their part to extend their system to any portion of this hemisphere dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the Governments who have declared their independence and maintained it and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them or in 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.

. . . It is impossible that the Allied powers should extend their political system to any portion of either continent without endangering our peace and happiness; nor can any one believe that our southern brethren, if left to themselves, would adopt it of their own accord. It is equally impossible, therefore, that we should behold such interposition in any form with indifference. If we look to the comparative strength and resources of Spain and those new Governments and their distance from each other, it must be obvious she can never subdue them. It is still the true policy of the United States to leave the parties to themselves in the hope that other powers will follow the same course.

In 1845, 22 years after the Monroe doctrine, President Polk declared against any intervention on the North American continent by any European power, but it was defective, says the writer, that it ran against the original doctrine by leaving South America out of account. During the American Civil War, Napoleon III of France tried to set up a monarchy in Mexico, but after the conflict the U. S. insisted on the withdrawal of the French troops from the American soil. In 1866, when Chille was at war with Spain, the U. S. Secretary. Seward, laid down the principle in the same unmistakable terms. In 1870, President Grant reaffirmed the principle on a question relating to Santo Domingo, 'that hereafter no territory on this continent shall be regarded as subject of transfer to a European power'.

The Americans are not the only ones to have a Monroe doctrine. A principle of a similar kind was proclaimed both by England and by Japan. In a note addressed to the U. S. on May 19, 1928, dealing with the proposed treaty for the renunciation of war, Great Britian asserted:

There are certain regions of the world, the welfare and integriy of which constitute a special and vital interest for our peace and safety. His Majesty's Government have been at pains to make it clear in the past that interference in these regions cannot be suffered. Their protection against attack is to the British Empire a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The Government of the U. S. have comparable interests any disregard of which by any foreign power they have declared they would regard as an unfriendly act.

EDUCATION FOR RESPONSIBILITY

Every one who has contact with the young can do much to start a new spirit in education—the spirit of responsibility, says Elizabeth Cross in an article in the *Aryan Path* for October. Instead of the old aim for self-expression which has left the individual a unit, we need to stress our social natures and show how every privilege must bring with it an added responsibility. This theme can permeate every activity and every lesson both at home and at school.

The mother has, of course, the first and finest opportunity of helping her child to a happy and worth while development and can begin from the very earliest years. It is essential that the child should have sufficient companions and if there are no brothers and sisters, then some arrangements must be made to let him play (and quarrel!) with the neighbour's little ones. This is the only way in which he can learn how to share and the sooner this is started, the better.

When we come to the matter of school, the teacher has an opportunity of furthering the work, partly by showing the pleasure of co-operative schemes and by discouraging all competition, partly by the very content of lessons.

Without sacrificing truth, it is possible to emphasise similarities instead of differences in the geography schemes, in history, in biology; we can show how the fundamentals of life are always the same even though climatic conditions and political changes may make some striking differences.

The teacher can co-operate with the parent in introducing the child to a larger world of social service. The child can learn many useful crafts that will make him more truly independent.

The wise mother will let the little child help in the household tasks, while he is still eager to join in; she will make it plain that she expects all her family to take their fair share of running the home that makes them comfortable.

An indulged child is bound to be unhappy as it becomes more and more selfish and more and more unpopular with its companions and with all who have to care for it.

INDIA'S FIGHT FOR FREEDOM

Writing in the *Reynold's News* under the caption "Give India a chance to fight for her freedom," Mr. H. N. Brailsford says:

We must trust that General Wavell will do all that a brilliant soldier can do for India's defence. But it is an anachronism that we should be defending India, she ought to do that for herself.

After reviewing the war efforts in India, he observes:

Poor men can always be found to serve in the ranks and factories for pay; but as yet the will power and intelligence of these people are not enlisted in a truly national effort.

India will not fight for us or for the King-Emperor as a nation; she will fight only for her own freedom. She will do it with her might as and when she has a National Government of her own to lead her.

Mr. Brailsford, after referring to the stand taken by the Congress and the Muslim League in regard to the war, says: "Had we cared to win India by satisfying her self-respect, she could be raised as our free ally." To the question: "Can anything be done to win this great ally?" he replies:

Mr. Churchill does not lack imagination. If for half an hour he would make an experiment, supposing that he had come into the world endowed with talents, courage and brown skin, he would rally Indians easily as he rallied us in the summer of French collapse.

Eloquence could not do it. If we try to win them, it must be done in a large way. The prisons must be flung open and the seven Provinces must have Indian ministries once more.

But what matters is, to create a National Government, with that name and the powers that go with it, to lead the war effort of the emancipated people. The formal Constitution can wait till after the war, but we must undertake now that India's National Government shall shape it.

There must be no more of those fatal reservations which arm the Minorities with a veto over the nation's will.

Finally, we must call into this Government, not the "Yes" men, but the strongest and boldest of India's trusted leaders.

Concluding, Mr. Brailsford remarks:

Mr. Churchill is a big man, but has he the stature for such a great action as this? If he dared to do it, he would win America as well as India, and fire the European masses with hope.

INDIA AND THE WAR

Under the above heading, the *New Statesman and Nation* discusses the Indian political situation in relation to the war. After observing that the demand of the Burmese Premier, U Saw, for a plain undertaking that Burma shall become a Dominion immediately after the war, should startle nobody. The writer says:

> If the Government temporise, as they probably will, or refuse, U Saw suggests that the consequences may be unpleasant and even dangerous. 'Japan', as he put it, 'is very clever.'

This, says the *New Statesman*, is an adroit way of recalling to mind that the Japanese have used the Buddhist faith to establish fraternal ties with the Burmese, "who might, if we follow U Saw's train of thought, be as happy in Japanese co-prosperity system as in the British Empire unless, indeed, we choose to make them equal partners with the full status of a Dominion.

> This sharp reminder of some possibilities latent in the new situation in Asia may be salutary if it leads our Government to review our political as well as our military defences.

Pointing out that the battle is approaching India as well as Burma, the *New Statesman* says that if the Russians have to yield much more ground near the Caucasus and the Caspian Sea, India's fate might weigh in the final issue as heavily as many armoured divisions.

Reiterating the plea for reconciliation and urging that Britain should come to an understanding in India, the paper says, it is dangerous as well as unworthy to delay.

> The war has swung eastwards and this Empire is no longer the only great power involved on our side. We gather that the feeling is growing in the younger generation, which is not pacifist in Gandhiji's sense, and also on the Left, that it is intolerable that their great nation, as the hour of our destiny approaches, should remain a passive spectator of the struggle in which her future is involved as directly as our own.

A conference of Indians living in England, many of them young men and most of them adherents of the Congress, met recently in London and proposed that India should in every way actively support the war effort if it can be done with self-respect. Commenting on the proceedings of that Conference, the paper goes on to say:

> They believed that it is hard for us to judge that a parallel movement on the same lines is gaining ground in India and even within the Congress.
>
> If that is so, there is hope; if we are worthy of the leadership we claim we shall welcome it and come to terms with it. Of course, there must be a complete and generous amnesty.
>
> But if India is ready to fight, not for us and not for the King-Emperor, but for herself and the defeat of Nazi racialism, she will do it gladly and proudly but only under a national government of her own.

The paper by no means suggests a formal constitutional change in war time. Things can be done by turning the Viceroy's Executive Council in effect into a National Cabinet.

> Only one further step would be required to undertake that this National Government shall prepare and carry through the process of self-determination after the war in negotiation with this country which pledges itself to respect India's decision whatever it may be.
>
> On those terms alone can we hope for the full co-operation of India in the war that will decide her future together with our own. The British need this ally as certainly as they need Russia.

CONGRESS ACCEPTANCE OF OFFICE

By accepting office, Congressmen were able to do some good to the Provinces in which they worked, says the *Modern Review*, though the autonomy given to the Provinces is of an extremely limited character. "But the edge of the desire for complete independence was blunted by the acceptance of a compromise." And many Congress Ministers openly declared their dissatisfaction with the sort of Provincial autonomy and said in effect "that what little good they have been able to do was

nothing in comparison with what they desired to do". The question of the re-acceptance of office has again been raised, says the *Modern Review*:

> If they accept office now they can no doubt do the same sort of good work which they did before as ministers, etc. But conditions are now different. The provincial governors are now carrying on the work of administration in the Congress majority provinces. They are devoting as much attention as possible to the "war effort". If Congressmen become Ministers, they must do the same kind of work. How can they do so without throwing overboard their leader Mahatma Gandhi, who is against war? Once indeed most of the Congress leaders did throw Gandhiji overboard. They promised to help the British Government in its war effort, provided a National Government of the kind suggested by them were formed in the Centre. But the British Government made no response. The Congress leaders who had rejected Gandhiji's leadership again accepted him as their dictator. The attitude of Government has become stiffer than before. By expanding the Viceroy's Executive Council, by forming the Defence Advisory Committee and by constituting a National Civil Defence Council, which has no powers and no responsibility, Government, perhaps, thinks that it can do without the co-operation of the Congress. If Congressmen now want to offer their unwanted co-operation by accepting office, they must approach the authorities in sackcloth and ashes and foreswear their allegiance to the Mahatma. It is for them to make their choice—we offer them no advice as none is required.

No doubt war is coming nearer India. But, asks the writer,

> when has the Government said that it is not getting all the recruits, money and materials that it wants and that, therefore, Congress must come to its help. On the contrary in reply to the fifth American question chosen by Mr. Amery for answer, he said in part: "Since the outbreak of the war India's army has grown from some 200,000 to 750,000 and will soon be over a million. Every Indian in the army is a volunteer, not a conscript, and there are long waiting lists. . . India's young navy and air force are also worthily playing their part. India has developed a vast industrial machine for supplies of every kind. . . ."

Commenting on this complacent attitude of the Government, the writer observes that Mr. Amery ought to have said

> "every Indian in the army is a mercenary." Months ago the *New Statesman and Nation* said that India is such a miserably poor country that any number of recruits can be had for a pittance. And Prof. Gulshan Rai has shown in the *Tribune* that in the Punjab, the chief recruiting province, the poorest districts have furnished the largest number of recruits.

SCIENCE AND CIVILIZATION

This is the subject of an interesting study by Mr. Chunilal Mitra in the *Prabuddha Bharata*. Civilization, he says, brings with it the idea of progress. They are not only inter-allied but often synonymous. Growth of the progress of our being means also the growth of civilization. It consists broadly in the well-being of mankind the constituents of which are the subjugation of nature, the perfection of social machinery and the personal development of the individuals. And what is science but the study of the various departments of nature and the generalizations of this study? It is at one and the same time the study of man and his surroundings.

> In fact, science has made our problems easier, life happier, and journey better. For, the problem of science is part of the wider problem of life—the problem of all experience. Nay, the motive force of science and philosophy, art and religion is the same. Science tries to explore the hidden treasure and philosophy attempts to know the unknowable. Civilization is co-extensive with science. They do not conflict but complement each other.

Civilization is what we use, while culture is what we are and so long it cannot be otherwise the horrors and havocs, the pitfalls and turmoils of our civilization are not because we are more scientific but because we are less so. However, it is one thing to say that we dislike (or like?) our crushing civilization of machinery and inequality, of bondage and artificiality; it is altogether a different thing to say that for all this science is liable.

> It would be punishing Paul when Peter is the real culprit. So, the latter should take care and sacrifice everything to save the innocent former. Otherwise, the case is injurious for both; and humanity will be tired of civilizing the apparatus of living till it is well-nigh civilized to death.

THE PATRIOT KING

Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, writes on "the Idea of Patriotic King" in the columns of the *Travancore Information Annual*—a sumptuous number with many attractive features. In this article, Dr. Reddy holds "that in spite of the exaggerated stuff talked about democracy by the ballot box, there is room even in the most progressive of worlds for a "Government by a Patriot King".

The phrase is Lord Bolingbroke's, and Dr. Reddy thus summarises the attributes of a Patriot King:

His desires, objectives and purposes are centred in the strength and welfare of the people. No people can be strong for a long period if they are not materially prosperous. But it is possible for people to be made fat without being made strong, which is one of the charges against the Government of some of our Indian States. But as without power there can be no stability, good Government will also aim at efficiency from the point of view of the physical force and organised power. The Patriot King will have no Party; he will belong to none and he will create none. He would be guided by the general good and the general will of the people. The general will is not always ascertainable by votes. Votes may be cast on irrational grounds. They may be procured by appeals to superstition, to transcendental lunacy and all the arts and tricks of propaganda in which capital is made out of the vices and weaknesses of the voters and not by appeal to rational politics and higher thought or morality. Votes are intended as a means of selecting right representatives. Obviously, therefore, votes cannot make a representative the right and proper person. Its function is recognitive, not creative.

Therefore the Patriot King is not dependent on votes. He has no temptation to yield his better judgment to the clamour of the multitude. But in some way, Dr. Reddy thinks that

he will call into his Council the best men of the country. This is the sense in which Aristotle used the term Aristocracy—Government by the best. If through the votes of a stupid or a gullible mob or the folly of a bad king, worthless people are called to counsel or power, then it is a perversion of true Government and this degenerate type called Oligarchy. Similarly, the perversion of Democracy is Mobocracy; the perversion of Kingship is Tyranny.

PATRIOTIC POETRY

In the October number of *Mangalore*, the organ of the Catholic Association of South Kanara, Rai Saheb A. L. Pinto writes in praise of patriotic poetry quoting freely from Shakespeare down to the last poem from the pen of Tagore. Mr. Pinto confines himself to patriotic poems in English and, of course, we have the well known lines of Shakespeare's John of Gaunt in praise of England:

This Royal throne of Kings, this sceptred isle, etc.

and other pieces from Burns and Macaulay and Scott and Rupert Brooke's superb sonnet:

If I should die, think only this of me:
That there's some corner of a foreign field
That is for ever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave once, her flowers to love, her ways to roam,
A body of England's, breathing English air,
Washed by the rivers, blest by suns of home,

familiar to all students of literature. To us in India, the lines from Toru Dutt, and Sarojini and Rabindranath are of particular interest. Equally valuable is the English version of the well known song Bande Mataram, which occurs in Bankim Chandra Chatterjee's "Anand Math"—a song which has echoed and re-echoed through all India since the days of the Partition of Bengal. But the local patriotism of Mangaloreans will be stirred by the lines that Mr. Pinto has resurrected from the records of the St. Aloysius College and a fine piece from the "Goan Fiddler" with which he concludes the article. The latter reads:

Hills and valleys every where,
On each hill a cross or shrine,
In each valley cots and farms;
Other lands may be as fair,
Yet what land, what land but mine
Is so blest with peaceful charms?
Land of the palm and cashew tree,
Dear as life art thou to me

—lines truly descriptive of Mangalore and its environs.

INDIA'S PROBLEM

In the course of an article in the *Railway Review*, Sir Hari Sigh Gour points out that a "Civil Service Government" will not solve India's problems. He says:

A programme of active co-operation on the part of the people in return for freedom would act as a charm to galvanize the people into active co-operation, not only for the defence of Btitain's freedom but of their own freedom. Such was the return that India made in the Great War of 1914-18, and she would do so again; only her men and materials have to be mobilized for her own defence and something worth defending.

Tke essential fact of democracy is that it is the only human institution that enables a man to attain his full stature in all spheres of life; political, religious, intellectual, economic and personal. That India has had only a foretaste of this ideology under British rule would be apparent to any student of history.

That India has still to attain that stature should be apparent to any student of Indian history. That good government is no substitute for self-government is both a political and an ethical truism and it is up to England to help India to come into her own.

Moderate politicians like Sir Tej Bahadur Sapru, says Sir Hari Singh, have lost faith in a peaceful settlement.

His overmodest proposal has been rejected with scant courtesy, as sent to a wrong address. He is advised to address it to a central party which should stand behind the Government. But it is not even hinted at what is to be the programme of such a party. Those who offer gratuitous advice know little of what the Moderates have suffered in India.

With the Congress the rule is "Keep to the Left"; with the Government "Keep to the Right." Nationalist and Moderate opinion that ventures to walk along the centre runs the risk of being knocked down by both.

No constitutional progress is possible unless there is an end to communal conflict.

But communal conflict has been accentuated by communal electorates. Communal and religious tension had been used to thwart progress in Canada. But it was due to the genius of the Earl of Durham that Canada was freed. The same solution would quiet the Muslims and unite India.

In the midst of tumult and confusion, a new force is growing up in the world. It hopes to re-establish peace on the basis of moral law. That law, says Sir Hari Singh, demands the emancipation of all subject peoples.

Firstly, because freedom develops a man's mind and character whereas slavery debases both. Secondly, freedom brings out the best in man; slavery the worst he is capable of. Thirdly. freedom promotes human progress; subjection retards and even destroys it. Fourthly, freedom ensures security whereas subjection imperils it.

For these reasons alone, it should be the concern of all mankind to free India; because India has in her freedom illumined the darkest recesses of the globe by her culture, art and ennobling creed. Her freedom for a thousand years under Buddhism is a golden page in her history. Another such page she will again open if she is set free to develop her own ideology under the beneficent aegis of the British Crown.

May the light of reason, fair play and lasting comradeship dawn to close an unsavoury episode in the history of India.

U. F.

INDIAN BANK, LIMITED

(ESTABLISHED IN 1907)

Head Office: North Beach Road, MADRAS

LOCAL BRANCHES:—Esplanade, Mylapore, Royapettah, Sowcarpet, Purasawalkam, Triplicane and Theagaroyanagar;

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Authorised Capital ..	Rs. 60,00,000
Issued and Subscribed Capital	Rs. 47,92,800
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Reserve, Contingent and other Funds	Rs. 19.18,060

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N. GOPALA IYER,
Secretary.

GURU GOVIND THE MILITARY MYSTIC

The heroic story of Guru Govind Singh and the way he chose his first Khalsa is told by Mr. T. K. Mirchandani in the *Prabuddha Bharata* for November. The story has often been told but it is worth repeating. When the Guru was thirty years old, he invited all the Sikhs to attend the great Vaishakhi fair at Anandpura.

He pitched a tent on an open plot and ordered a confidential Sikh to go at mid-night and tie up five goats in the adjoining enclosure. Next morning he drew up his sword and asked his Sikhs if there was any one among them ready to die for him. After some time one gave his name. The Guru took him within the enclosure. He cut off a goat's head with one stroke of sword. The sound was heard by the Sikhs outside. The blood passed through the drain outside and was seen by every Sikh. The Guru showed the dripping sword to his Sikhs. The Guru again asked them if there was any one else among them ready to die for him. In this manner he got one by one five Sikhs ready to die for him. The Guru then said to the Sikhs: 'In the time of Guru Nanak there was found only one deserving devotee named Angad, in my time there are found five Sikhs totally devoted to me. The Guru then caused his five devoted Sikhs to stand up. After sweetening some holy water he stirred it up with the two-edged sword. He then repeated over it some sacred verses which he had selected for the occasion and dissolved in it the divine spirit, the Guru then gave each of the five a palmful of Amrita to drink. He sprinkled it five times on their head and eyes and told them to repeat: 'Wah Guru ji ki Khalsa, Wah Guru ji ki Fateh.' He then embraced each of his five Sikhs and fixed his gaze into the eyes of each of them in order to give each of them that transcendent experience of Self where no speech or intelligence can enter. The eyes of the Guru and his five Sikhs met. Heart met hearts. The embrace was only a device for transmitting the spirit. The Guru cast dazzling and penetrating glance into them and transmitted the seed spirit. the seed light, the pure living word, the holy ambrosial nectareous Name, to each of them by some inscrutable and mysterious manner. Each of them became one with God. Each of them saw the supreme Self in his innermost, immaterial, luminous, lotus-shaped heart. Each of them knew God as He was. Each of them realized his identity with God. Each of them saw that every thing was God and nothing but God and God was the sole Reality. Like a bright flash of lightning everything became manifest to each of them.

When the Guru had thus administered baptism to his five tried Sikhs, he fell at their feet and stood up before them with clasped hands and begged them to administer baptism in the same way to him as he had administered to them. They represented their unworthiness to baptise the great Guru.

The Guru replied to them: 'As Guru Nanak made Angad his Guru so have I made you my Guru. You are in my Form and I am in your Form. You and I are one for ever. There is no difference between you and me. He who thinketh that there is any difference betweeh us erreth.' According to his direction the five Sikhs baptized the Guru in the same manner as they were baptized.

Several other Sikhs were baptized in the same manner. The Guru thus established a Khalsa brotherhood of seer-soldiers, military mystics and said:

'He in whose innermost heart the Light of the perfect One shineth is a pure member of Khalsa.' 'Khalsa is the Guru, and Guru is the Khalsa.' The Guru then told the Khalsas to wear five articles with the initial K., *viz.*, Kesh (long hair), Kanga (comb), Kirpan (sword), Keech (short trouser), Krab (steel bracelet). The Guru then called the five Sikhs whom he had baptized. Panch Piaras (five friends) or Panch Muktas (five liberated ones). Guru asked the Khalsas to lift up the sword only in defence of the faith, with God's Name fixed in the innermost heart and told them to meditate and love the glorious Name continuously with each breath, while doing good actions.

INDIA IN PERIODICALS

INDIA'S FOREIGN INDEBTEDNESS. By P. C. Jain. [The Modern Review, November 1941.]

THE LITERATURE OF SOUTH INDIA. By K. Ramakotiswara Rao. [The Aryan Path, November 1941.]

CHANGES IN THE LOW CASTES OF CENTRAL INDIA. By S. Fucho. [The New Review, November 1941.]

THE CARVED WOOD OF THE TEMPLES IN TRAVANCORE. By Dr. Stella Kramrisch. [Travancore Information Annual.]

EDUCATIONAL HANDICAPS OF SOUTH INDIA. By A. Rama Iyer, M.A. [The Indian Journal of Education, October 1941.]

SRI RAMAKRISHNA'S MESSAGE TO MODERN INDIA. By Prof. S. N. L. Srivastava. [The Vedanta Kesari, November 1941.]

RELIGIOUS REIVIVAL IN MEDIEVAL INDIA. [Prabuddha Bharata, November 1941.]

INDIA'S NEW INDUSTRIES AND INVENTIONS. [The Young Messenger of India, October 1941.]

MULTUM IN PARVO

NEWS ✱ DEPARTMENTAL ✱ NOTES

Questions of Importance

NON-PARTY LEADERS' APPEAL

An appeal to the British Government, to issue, in clear and definite language that after the war India's status shall not be that of a dependency, but of one of perfect equality with Britain, is made in a statement issued by the Rt. Hon. Sir Tej Bahadur Sapru, in pursuance of a resolution of the Standing Committee of the Non-Party Leaders' Conference, which met in Allahabad on November 1 and 2.

The statement criticises the Prime Minister's speech in regard to the applicability of the Atlantic Declaration to India and says that the Viceroy's declaration of August 1940 "is not wholly consistent" with the third point of the Atlantic Declaration dealing with "sovereign rights and self-government".

In the opinion of the Committee, the question of the internal condition of India should not be allowed to stand in the way of making a declaration.

INDIAN LIBERALS' RESOLUTION

A meeting of the Working Committee of the National Liberal Federation of India was held in New Delhi under the chairmanship of Sir Vithal Chandavarkar. The present political situation was discussed and the following, among other resolutions, were passed:—

(1) The Working Committee protests against the exclusion of India from the purview of the Atlantic Charter by the Prime Minister of England. His speech is inconsistent with the appeals made to India to regard the war as a struggle for the enlargement of the bounds of freedom and democracy. The Committee is convinced that in order to get the whole-hearted support of Indians, the British Government should bind itself to establish the equality of India with England and Dominions unconditionally both in respect of internal government and externa-relations within a very brief period of the termif nation of the war. The Committee is further o opinion that in any international paace confer ence which may be convened after the war, India should be represented by delegates responsible to the Government of India.

(2) While favouring the expansion of the Executive Connoil, the Committee regrets that no sobstantial power has been transferred to Indian hands and reiterates the Liberal Party's demand that all portfolios in the Viceroy's Executive Council including those of Defence and Finanoe should be held by non-official Indians representative of public life in this country.

(3) The Committee is of opinion that it is necessary in the interests of India and particularly of the provinces under Governors' rule, that both the Government and the Congress should revise their attitude and that the political prisoners should be released and the *satyagraha* movement should be called off.

CONGRESS PARTY IN OPPOSITION

Mr. S. Satyamurthi, Deputy Leader of the Congress Party in the Central Legislative Assembly, has sent a telegram to Mahatma Gandhi, Sardar Vallabhai Patel, and Dr. Rajendra Prasad. He says that the Congress Party in the Central Assembly was practically unanimous favouring its functioning actively as main opposition. In this it has the support of the electorates. He adds that this opinion should require consideration as the case is as strong as Bengal, Assam, Punjab and Sind.

Releasing the telegram to the Press, Mr. Satyamurthi says in a statement:

Practically every member of the Party is definitely in favour of our functioning in effective opposition in the Assembly.

When thus the Party makes up its mind—I may add that the Party was never in favour of boycotting the Assembly—I believe no authority but the Indian National Congrsss in full session and the A. I. C. C. between the sessiont of the Congress can overrule the decision of the Congress Party.

MR. AMERY'S *OBITER DICTA*

In the course of his speech at Manchester on November 19, Mr. Amery, Secretary of State for India, said :

There could not be a more typical instance of loose thinking than the clamour for what is called the application of the Atlantic Charter to India and the protest against the Prime Minister's perfectly clear explanation that Article 3 of the Charter primarily referred to the restoration of national life in Europe and in any case did not qualify in any way our own declaration as to India's future with which it is in entire harmony. After all what does that Article say ?

It says that among the principles on which the Prime Minister and President Roosevelt base their hopes for a better future for the world is respect for the right of all peoples to choose the form of Government under which they will live.

How far does that carry us with regard to India ? It gives no indication as to whether India is to be regarded as one people or several; it does not say by what method the form of Government is to be decided; it lays down no procedure, no time table. On all these points it naturally does not attempt either to give guidance or impose precise obligation. I can well imaging if in answer to the demand for a statement of our Indian policy we had answered merely in terms of the Atlantic Charter, the derision and indignation which would have met so vague and unsatisfying a reply.

The answer we did give in August last year was no less far reaching in its scope and far more definite in the procedure envisaged and in the pledge involved.

Meanwhile there is no immediate solution that we can bring for the simple reason that there is no temporary interim step forward which does not run the risk of prejudging, at any rate in India, the ultimate solution. That was why the Congress would not look last year at the proposed extension of the Viceroy's Executive by the inclusion of political leaders, though we endeavoured to do so on lines which, in our opinion at any rate, could not in any way have prejudged a future settlement.

SIR RADHAKRISHNAN'S PLEA

Dr. Sir S. Radhakishnan, in his address to the Agra University Convocation, declared:

Graduates of the year, you will soon face anxieties of life. We are intellectually poor, inwardly torn, profoundly uneasy and ignorant of the future. There are forebidings of evil. The bonds that unite us are rudely sundered by politics.

We have a small but influential minority of leaders who depend for their existence on Indian disunity or at any rate profit by *it* and therefore feel no sort of longing for Indian freedom and unity. Our one purpose should be to see India united, tranquil and gracious with a new way of life. India, impoverished and harassed, the prey of schism and division must be raised to a happy and prosperous condition with internal unity and illumination of spirit where youth will have opportunity and age security. We must cut through the confusions created by the short-sighted politicians and the timid careerists who play upon old prejudices. We must strive for the great ideals of economic justice, social equality and political freedom. For them hard work, self-control, and effective propaganda are essential. Our chief weapons are common sense, sanity and coolness. The universities are here to equip us with them. It does not mater if we fail in our attempt, for the meaning of life is not in accomplishment as in the eflort to grow better. We must dare to fail before we can hops to succeed. This age has no parallel for the magnitude of its enterprises for those who would bo men and I do hope and pray that you will acquit yourselves like men.

SIR SIVASWAMY AIYER ON COMMUNAL PROBLEM

"The Pakistan movement is a dangerous piece of lunacy fraught with disaster to the whole country. said Sir P. S. Sivaswami Aiyar, addressing a meeting of the Madras Rotary Club on November 4.

The creation of separate electorates, Sir Sivaswamy Aiyer said, had led to the widening of the clevage between Hindus and Muslims.

So far as the members of the Hindu community are concerned, "there is a general feeling that they do not get sufficient protection from the Government and that there is a desire on the part of the authorities to favour the other community. Whether this suspicion is well-founded or not, it is difficult to say. I can only say that the belief is widely prevalent that the Government are not interested in promoting a reconciliation between the two major communities for the reason that the communal misunderstandings and quarrels will ensure their position as arbitrators between the rival communities. The creation of separate electorates has led to the widening of the cleavage between the two communities which has been steadily growing since then. In creating a system of separate electorates, the Government have sown the dragon's teeth and cannot escape their share of responsibility for the tension between the two major communities. The disputes between the two communities have generally been more acute and prolonged since the introduction of the political reforms. The Pakistan movement, which has been started within the last two or three years, has also tended to promote estrangement. I would only say that this movement is a dangerous piece of lunacy fraught with disaster in the cuuntry".

We have now to see how this unfortunate state of things can be improved and harmony and goodwill may be promoted.

NEW MINISTRY IN ORISSA

The following Press Communique was issued by the Secretary to the Governor of Orissa on November 23 :—

With the concurrence of His Excellency the Governor-General, His Excellency the Governor of Orissa has, this morning by a Proclamation under Section 93 of the Government of India Act, 1935, revoked the Proclamation under that Section hitherto enforced in Orissa.

On being invited by the Governor to form a ministry, the Maharaja of Parlakimedi has named as his colleagues Pandit Godavaris Misra and Moulvi Abdus Sobhan Khan.

His Excellency has summoned these three gentlemen to be sworn in as Ministers tomorrow morning.

They were accordingly sworn in the next day. It is learnt that the Maharaja of Parlakimedi, who will be the Chief Minister, will hold the Home, P. W. D., and L. S. G. portfolios, while Pandit Godavaris Misra will be given Finance, Education and Development, and Mr. S. A. S. Khan, Revenue, Law, Commerce, Labour and Health.

BRITAIN IN INDIA AND BURMA

In the House of Lords, Lord Addison (Labour) paid a special tribute to the "heroism and endurance of the Indian troops whose gallantry and courage in every place will be difficult to over-estimate when the time comes for stories to be told".

Lord Addison expressed disappointment that the King's speech made no reference to India and Burma. "While we understand why this is so," he said, "I hope that notwithstanding the terrible anxieties of the war, we shall not lose any opportunity of promoting better understanding and free development in future, both with India and Burma and that we shall do everything we possibly can to allay the present unrest and get the active co-operation of many responsible party leaders in India, which at present is withheld."

INDIANISATION OF R. I. N.

The Council of State accepted a resolution moved by Pandit H. N. Kunzru recommending that full use be made of material available in India for the recruitment of officers for the Royal Indian Navy with a view to its Indianization.

His Excellency the Commander-in-Chief accepted the resolution on behalf of the Government.

Pandit Kunzru said that the demand for the Indianization of the R. I. N. was part of the general demand for the complete Indianization of all defence services of the country.

The resolution was supported by Mr. V. V. Kallikar and Mr. P. N. Sapru.

RIGHT OF FREE SPEECH

Mr. S. Satyamurthi has released to the Press Mahatma Gandhi's letter giving him freedom for expression of his views.

Here are the relevant extracts from the letter :—

. . . You need no permission . . . The Congress constitution recognises the right of free speech by Congressmen . . . No one wants you or expects you to gag yourself even for one day. You are free save for the restraint you put upon yourself by reason of ill-health or otherwise. My statement demands the freest expression of their views by Congressmen. Therefore, please feel free to express yourself in any manner you like and whenever you like. Your difficulty has evidently arisen from the mistaken notion that you were labouring under a legal gag which needed lifting.

DEFENCE EXPENDITURE

India's expenditure on defence services was mounting and for 1941-42, the daily average might amount to as much as Rs. 25 lakhs as against the pre-war figure of Rs. 12 lakhs, said the Finance Secretary, Mr. C. E. Jones, in reply to a question by Raja Yuveraja Dutta Singh in the Council of State.

A COURSE IN JOURNALISM

The recent decision of the Punjab University to start a six months' course in journalism was implemented when the Senate of the University at its meeting recently approved the recommendation of the Syndicate for the appointment of Mr. Prihvi Pal Singh as whole time lecturer in journalism for a period of six months with effect from November.

PROF. AMARNATH JHA

Professor Amarnath Jha was re-elected Vice-Chancellor of the Allahabad University for the second term of three years.

It may be stated that three names, namely, those of Professor Jha, Rao Raja Shyam Behari Misra and Sir Syed Wazir Hasan were recommended by the Executive Council.

DR. C. R. REDDY

Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, has been offered by the Government of India a seat on the Board of Scientific and Industrial Research which he has accepted. This seat carried with it membership ex-officio, of the Industrial Research Utilisation Committee.

NAGPUR UNIVERSITY

The Nagpur Universiy has decided to exclude five students of the King Edward College, Amraoti, from this year's University Examinations and rusticate them till the end of June 1942, for "misconduct". The misconduct alleged related to an agitation against the Principal of the College and a hartal in the Colleges of the Province on July 11.

STUDENTS AND POLITICS

"I am of the clear and emphatic opinion that it is neither good for politics nor for themselves, nor for the country if students take active part in politics," declared Mr. S. Satyamurti, M.L.A. (Central), addressing the students of the Hindu College, Delhi, on "Students and Politics".

Mr. C. Rajagopalachari, ex-Premier of Madras, presided.

Students, proceeded Mr. Satyamurti, were not qualified to play any useful part in politics. Politics in all countries of the world, except in Totalitarian States, where opposition was physically killed, functioned through parties and party leaders. In order to go before the public and command the confidence of the voters, the leaders had to assert that their own views were right and those who differed from them were wrong. Hence, it was not desirable that the future citizens of the country should even in the formative years of their life start by being so categorical in their beliefs.

PT. R. K. CHAUBE

Pandit Ram Kumar Chaube, M.A., LL.B., B.T., a professor of the Benares Training College, who sat for the M. A., Examination in Pali this year at the Calcutta University, has come out successful obtaining first place in the second class.

Pandit Chaube had already obtained his M. A. degree in eight different subjects, namely, English, History, Philosophy, Mathematics, Hindi, Sanskrit, Persian and Urdu from either of the two universities, *viz.*, Calcutta University and Benares Hindu University. Pandit Chaube is 49.

THE LAW IN MODERN INDIA

In all matrimonial matters, or succession to property, or land tenure, the law in modern India recognises Hindu, Muslim, Parsi or Animist customary law, as the case may be. The Privy Council in London—the ultimate Court of Appeal for the Empire—has to administer these laws which may actually differ considerably in principle from British law. Indian judges sit on the Privy Council, and the Privy Council Bar includes practitioners, both English and Indian having expert knowledge of the various customary laws in India.

CRIMINAL TRIBES IN U. P.

The Government of the United Provinces have decided that in future, tribes will not be declared criminal as a whole and that only such individuals will be registered as are given to habitual commission of crimes. A few tribes, however, such as Haburasbahriahs and Ghyrsies, who are very dangerous and more or less incorrigble, are still notified and registered as before, while all other tribes have been de-notified.

JUSTICE KUPPUSWAMI IYER

The Governor-General has been pleased to appoint Rao Bahadur C. N. Kuppuswami Ayyar, District Judge, South Malabar, to act as a Judge of the Madras High Court during the remaining period of the absence on leave of the Hon. Mr. Justice Gentle and to continue to act as a Judge in the vacancy due to the latter's appointment to the Calcutta High Court till the arrival of his permanent successor.

HINDUSTAN TIMES CONTEMPT CASE

In the *Hindustan Times'* contempt of Court case, judgment was delivered on November 14, by the Chief Justice and Mr. Justice Collister finding Mr. Devadas Gandhi, the Editor, and Mr. Devi Prasad Sharma, the Printer, and Mr. R. L. Singhal, the Meerut correspondent of the *Hindustan Times* guilty of contempt.

Mr. Devadas Gandhi was sentenced to pay a fine of Rs. 1,000 or in default to undergo one month's simple imprisonment.

Mr. Devi Prasad Sharma was fined Rs. 500 or in default one month's simple imprisonment.

Mr. R. L. Singhal, the Meerut correspondent of the *Hindustan Times*, was sentenced to two months' simple imprisonment.

Mr. Devadas Gandhl, however, told Their Lordships that he would prefer to go to jail, because Mr. Singhal was sentenced to imprisonment without any option of paying fine.

The Respondents were also directed to pay costs to the Government Advocate at the rate of Rs. 80 per day.

U. P. PRISONERS

In a recent judgment of the Allahabad High Court on a revision application filed by Hafiz Nurul Hasan, it has been ruled that mere giving of notice to a District Magistrate of intention to offer Satyagraha did not constitute a prejudicial act punishable under the Defence of India Rules.

The United Provinces Government have accordingly decided to release all Satyagrahi prisoners in the United Provinces who were convicted for giving such notice, says a press note.

INSURANCE ADVISORY COMMITTEE

At the meeting of the Insurance Advisory Committee held in Delhi under the chairmanship of the Commerce Member, it is understood that the Superintendent of Insurance explained some of the rules proposed to be issued by the Government under the Insurance Act.

Among the suggestions made by the Committee with regard to these rules was one that policyholders' directors should not retire by rotation but that all of them should be made to retire at the end of the prescribed period, the object being to avoid annual elections which involves considerable cost to the insurance companies.

It is further understood that the general financial position of the insurance companies came under review and that the Committee unanimously endorsed a suggestion that during the period of the war and for a year there after the payment of bonuses to policyholders should be prohibited by such measures as the Government might adopt. The payment of interim bonuses to matured policies would, however, be permitted. The suggestion, it is explained, follows the arrangements that is in operation in the United Kingdom where, by voluntary agreement, practically all the insurance companies are following this principle.

It is learned that the Commerce Member suggested for the consideration of the Committee a revision of the rates of premium for future polices in view of the general level of interest rates and requested the members to obtain the views of their Associations on this question for the next meeting of the Committee.

FAMILY PENSION FUND

A press note issued by H. E. H. the Nizam's Government says that His Exalted Highness has been graciously pleased to sanction the Family Pension Fund Scheme and the Public Insurance Scheme. The former which is intended to relieve the survivors of Government servants from monetary difficulties in case of their premature death will take effect immediately while the Public Insurance Scheme will come into force a year later.

The Family Pension Fund is being instituted to replace the present system of compassionate pensions. The new seheme will take the form of a whole life policy with premiums limited up to 55 years of age. It will be obligatory on all Government employees who are in the superior services and whose age does not exceed 45 years to contribute in addition to the 2 per cent. which they have already got to contribute to the State Life Insurance Fund, 6 per cent. of their salary to the Family Pension Fund to which the Government contribution will be 2 per cent. The total would thus come to 10 per cent. of the salary of an employee.

The scheme would cost the Government Rs. 4,87,632 annually in so far as employees in the superior services are concerned. In the case of Governmeut employees in the inferior services, for whom State Life Insurance is not at present compulsory, the Government will contribute for a life policy at the rate of rupee one per head per month. This will cost the Government Rs. 6,22,224 per annum. Holders of voluntary policies under the State Life Insurance Fund will be allowed to convert their policies to the Family Pension Fund Scheme to make up the total of 6 per cent.

REPATRIATION OF STERLING DEBT

The Central Assembly passed without a division, Government not objecting, Mr. Jamnadas Mehta's resolution recommending that in any fresh scheme of repatriation of India's sterling debt care should be taken to see that the cost of such repatriation on Indian revenues is not unduly heavy.

The resolution as moved by Mr. Mehta contained the words at the end, "as was the case in the last scheme". Mr. Mehta moving it gave figures which, he said, showed that the total losses to India of the last repatriation scheme amounted to Rs. 35 crores. This, he said, included the amount of the discount £11 millions paid when raising these sterling loans and Rs. 20 crores due to the failure to buy these stocks at the lowest point of the market and due to the Government open market operations. Mr. Mehta declared that it was really England who wanted the money for her own war needs and, therefore, as creditor should have foregone a part of the money, because she was getting it back earlier than she should.

Mr. Mehta, however, did not want to quarrel with the past but wanted to make suggestions for the future. He suggested that the rate for future repatriation should be the mean between the rate in 1939, namely, 82 and the rate to-day, namely, 99. This would be 90 and he said repatriation should take place at the rate. He also wanted a portion of the existing accumulation of sterling balances to India's credit in England should be used to buy the company-managed railway securities as also Port Trust sterling securities and to transplant to India plant and machinery for the production of war materials for the Middle East and the Far East. Such transplantation, he said, would result in more efficient production, because the danger and dislocation caused by bombings would be less in India; it would also lead to greater industrialisation of the country.

Mr. Mehta also suggested the appointment of a small committee of the House to go into all the proposals he had made and also the proposal that gold should not henceforth be allowed to go out of India but should be purchased here so that it was surprising how small was the movement of prices in the period from the date on which sterling was available to the Government of India to undertake the transaction until the transaction was actually through.

IRANIAN OIL

Iran produces about 10 million tons of crude petroleum a year and is one of the chief oil-producing areas in the Middle East. This oil field has been developed by the Anglo-Indian Oil Company which began work in 1909. A pipe line which starts from Haft Kel brings the oil down to Abadan on the Persian Gulf, where it is refined and made ready for export.

One of the most productive items of revenue is the royalty which the Company pays to the Iranian Government every year. The amount paid by the Company to the Government in respect of royalties and tax and which is added to the Government reserve was about £8-1/2 million. This money was, therefore, of great help to the Shah in building his Caspian to the Persian Gulf railway, which was financed entirely from Iranian revenues. The Soviet Union, the United States and the British Empire between them share about 65 per cent of Iran's total trade.

Women's Page

MYSORE WOMEN'S CONFERENCE

On the motion of Rajakumari Leilavathi, President, the Mysore State Women's Confernce, adopted a resolution urging the need for at least two women in the Mysore Executive Council to represent the cause of women.

Rajakumari Desaraj Urs, Sri Gowramma Mrs. A. S. R. Chari and Dr. Ratnamma Isaac supported the resolution which was adopted.

Moved by Miss Frodsham and seconded by Mrs. A. V. Ramanathan, wife of the Law Minister to the Government, the Conference adopted a resolution requesting the Government to appoint women police in centres of large population. In the course of the discussion it was pointed out that the appointment of women police was desirable for the personal examination of women prisoners when necessary and for accompanying women prisoners on long distances on railway journeys and that they might watch the interests of women and girls to safeguard moral danger.

The Conference urged the appointment of ladies on the Cottage Industries Committee recently set up by the Government; the provision of a decent sum for home industries; the affording of equal facilities for women to become Presidents of District Boards and Municipalities; and the setting apart of a Home for beggars where they might be taught some handicrafts, and diseased beggars to be kept in a saparate Home.

WOMEN POLICE IN LONDON

Women candidates for the London Police must not be younger than 25 or older than 35. Experience has proved that some of the most successful work has been done by women over 30.

GUJARAT WOMEN'S DEMAND

A plea for equality of rights and responsibilities between men and women was made at the annual conference of the Gujarat branch of the All-India Women's Confernce, recently held at Broach. The Conference stated that as Hindu women suffered from a number of legal disabilities in the matter of right of inheritance, marriage, divorce, etc., the whole Hindu law should be modified on the principle of equality of men and women. The Conference urged the enactment of piecemeal legislation for the immediate removal of social injustice till the codification of Hindu law was completed. It supported the bills introduced in the Central Assembly for removing defects in the Hindu Women's Rights to Property Act of 1937, and pressed for their adoption in a proper form. The Conference also demanded equal pay and privileges for men and women in the same professions and services, with maternity and other benefits for women workes in local bodies. It recommended provision for popularising birth control methods in hospitals and dispensaries.

The Conference was presided over by Dr. Miss Dun and lasted for two days.

MISS SANTHA RAMANATHAN

Miss Santha Ramanathan, daughter of Mr. A. V. Ramanathan, Minister for Law, Mysore, took her B. A. degree with distinction at the Mysore University Convocation. She won the Weir Gold Medal for general proficiency among lady graduates; the A. K. Kayamma Prize for Sanskrit, and the Anna Purnamma Prize for good conduct and general efficiency.

H. G. WELLS' 75TH BIRTHDAY

Speaking at a luncheon in honour of his 75th birthday, H. G. Wells said that such gathering was preposterous. "If you consider the tragic things happening in the world, then it is a shameful thing that you should have come here to celebrate the birthday of an old gentleman with wreaths before he is dead. He hoped that there will be no publicity of this either here or in America. It does you no good to advertise the fact to the world that you are in an advanced state of senility."

"GREAT BRITAIN AND THE EAST"

Mr. William J. Brittain is the Editor of "Great Britain and The East", following the resignation of Sir Alfred Watson, former Managing-Editor of the "Westminster Gazette" and Editor of the "Statesman", Calcutta. Sir Alfred Watson will continue to write for the journal. Mr. William J. Brittain, who was formerly Editor of the "Sunday Dispatch", becomes Chairman and Managing-Director of "Great Britain and the East Limited."

C. E. BUCKLAND

Mr. C. E. Buckland, who has died in London at the age of 94, was understood to be the "Father of the Indian Civil Service" which he joined 73 years ago. He compiled single-handed a "Dictionary of Indian Biography".



H. W. NEVINSON
the well-known British journalist who passed away last month.

DR. GANGANATH JHA

The death of Mahamohopadyaya Dr. Ganganath Jha, ex Vice-Chancellor of the Allahabad University, removes a veteran scholar and educationist from the



DR GANGANATH JHA

sphere of his labours. Dr. Jha was born on September 25, 1871. He was educated at Darbhanga and Queen's College, Benares. From 1902 to 1918, he was Professor of Sanskrit in the Muir College, Allahabad, and from 1918 to 1923, he was Principal of the Sanskrit College, Benares. He was thrice elected Vice-Chancellor of Allahabad University from 1923-32.

SUBHAS CHANDRA BOSE

"It has been common talk in certain quarters in this country for some time that Subhas Chandra Bose is either in Rome or in Berlin and has entered into a pact with the Axis Powers to assist by fifth column methods any German invasion of India, Leaflets to this effect have made their appearance in this country and leave no doubt that he has gone over to the enemy," said Mr. E. Conran Smith, Secretary, Home Department, replying to a question in the Council of State of the Hon. Raja Yuvaraj Dutta Singh.

DR. SACHHIDANANDA SINHA

Our hearty falicitations to Dr. Sachchidananda Sinha on attaining the 71st year of his life of service. Dr. Sinha is widely respected in the country as a politician and journalist of high standing. But to his own province of Bihar, which he largely helped in creating, it is a blessing that he remains hale and hearty at the age of three score and ten years.

DR. A. LAKSHMANASWAMI MUDALIAR

At the Convocation of the American College of Surgeons held at Chicago, on November 3, the Fellowship of the College of Surgeons was conferred on Dr. A. Lakshmanaswami Mudaliar, Principal, Madras



DR. A. LARSHMANASWAMI

Medical College, and Superintendent of the Government Hospital for Women and Children, Madras. This is the first occasion on which this high distinction has been conferred on an Indian.

TREATMENT OF KALA AZAR

Kala Azar, a tropical disease which is caused by the bite of a fly and is fairly common in Northern Africa, has been found to respond to treatment by a new drug. The discovery of this drug has reduced mortality from Kala Azar in the Mediterranean and North Africa from between 30 and 40 per cent. to under 10 per cent., said Professor Warrington Yorke at the annual meeting of the Incorporated Liverpool School of Tropical Medicine.

MEDICAL EDUCATION

A resolution demanding that there should be only one uniform minimum standard of medical education in the country, which should be recognised by the Indian Medical Council, was adopted by the annual general meeting of the Bombay branch of the All-India Medical Licentiates' Association.

MEDICAL DISPENSARY AT POONDI

The Government of Madras have sanctioned the opening of a Rural Medical Dispensary under the charge of a Rural Medical Practitioner at Poondi in order to provide medical relief to the labourers and other persons engaged on the Poondi Reservoir Scheme.

DIET OF "C" CLASS PRISONERS

A statement signed by several eminent medical men from all over India has been issued in connection with the jail dietary for the 'C' class prisoners in Nagpur Jail, about which there was a controversy in the Press. 'C' class prisoners in that jail had threatened a hunger strike in case milk, which they used to have before, was not again added to their dietary but this was averted on Gandhiji's intervention.

The statement shows the necessity of improving the jail dietary for 'C' class prisoners, not only in the C. P. jails but in all jails throughout the country.

From the names of the signatories it would be seen that they come from the different Provinces of India, from Assam in the East to Sind in the West and from Madras in the South to Punjab in the North. The list includes such gentlemen as Presidents of the Medical Council of India, of the Indian Medical Association and of the College of Physicians and Surgeons, Bombay. Many of the signatories are either at present or have been heads of or professors at some of the medical colleges or superintendents of teaching hospitals in the various provincial towns.

TEA DRINKING

In his article on "The Chinese Art of Eating" contributed to the Health Number of the *Calcutta Municipal Gazette*, Mr. Lin Yutang, the well-known author of "My country and My People", says:

"We are very temperate in matters of drink except with regard to tea. Rarely does one see a drunken person on the street. There are books on tea and the manner of drinking it just as there are books on incense and wine. Tea, more than any other of man's inventions brings pleasure to the daily life of a whole nation and has brought about the institution of tea houses, which are as numerous as the cafes of the Occident."

MEALS FOR BRITISH SCHOOL CHILDREN

Within the next year, Government expects that midday meals costing on an average four pence per head will be provided in schools for a million children, writes the *Daily Telegraph* Political Correspondent.

KING EDWARD VII RUPEE COINS

King Edward VII rupees and eight-anna coins will cease to be legal tender after May 31, 1942, states a *Gazette of India* notification.

It is the Government of India's policy progressively to replace the standard silver coins by the new King George VI coins with the security edge in order to minimise unnecessary use of silver for coinage purposes as also to discourage counterfeiting. The King George VI coins are minted of an alloy which is a harder metal to work, while the security edge makes counterfeiting much more troublesome and expensive.

There are ample King George VI rupees and one-rupee notes either in circulation or held in reserve, to permit the recall of the King Edward VII coins without causing inconvenience to the public.

The King Edward VII coins will be accepted at all Government treasuries, post offices and railway stations until September 30, 1942. Thereafter and until further notice, they will only be accepted at the Reserve Bank.

IRAN'S NEW EXCHANGE RATIO

The sterling exchange rate has been altered by a decree recently from 174 to 140 *reals* to the pound. The dollar rate has been reduced from 45 to 35 *reals*.

The new rate means considerable increase in the cost of supporting the British forces in Iran, but it accords with the natural tendency of the pound to become cheaper as more sterling flows into the country.

CENTRAL BANK OF INDIA

A Pay Office of the Central Bank of India was opened at Sambalpur, Orissa, under the control of its Jamshedpur Branch on the 6th November last. The opening ceremony was performed by Mr. Gaurishanker Misra, Chairman, Sambalpur Municipality,

NICKEL HALF-ANNA COIN

The introduction of nickel coin of half-anna is expected as a result of the amendment of the Indian Coinage Act, which the Finance Member will introduce through a Bill at the autumn session.

THE RAILWAY CONFERENCE

The annual session of the Indian Railway Conference Association was opened at New Delhi on November 15 by Mr. Duncan, Agent of the Bengal Nagpur Railway who is President this year. The Session was attended by Sir Andrew Clow, the Communications Member, Mr. S. N. Roy, Secretary, Communication Department, the Chief Commissioner, the members and several Directors of the Railways. Managers and officers of all railways in India attended as delegates.

Sir Andrew Clow in the course of his speech, said: "Speaking here a year ago I said that on the railways the repercussions of the war had not as yet been grave. That is not the position today. In many directions the railways have had to make big sacrifices, and with reduced resources have to meet exceptional demands.

We have had to reduce to a minimum our demands of steel for new rails, new rolling-stock and new structures so that we have to meet the heavy traffic now offering with equipment limited by the retrenchment of the pre-war period, reduced further by the demands for defence and with the possibility of replacements gravely restricted.

STATE CONTROL OF B. AND N.-W. RY.

An appeal under the signatures of Mr. Srikrishna Sinha, former Prime Minister of Bihar, Mr. Anugraha Narain Sinha, former Finance Minister, Mr. Haridar Imam, M.L.A., (Central) and others has been issued with a view to carry on a systematic and effective agitation for the purchase of the Bengal and North-Western Railway by the Government.

MR. NANDA AND N. S. RAILWAY

It is understood that H. E. H. the Nizam's Government will appoint Mr. Nanda, Chief Engineer, N. S. Railway, as the General Manager, consequent on the appointment of Col. E. W. Slaughter as the Managing Director of the Railway. Mr. Nanda will be the first Indian to hold the General Manager's post.

ART IN INDUSTRY EXHIBITION

The Burmah-Shell have sponsored a number of prizes for poster pictures and calenders and other kinds of advertisement entries of which will be accepted at the Government School of Arts, Calcutta, between 5th and 24th January, 1942. The Burmah Shell Oil Storage and Distribution Co. of India, for instance, have donated prizes for designs in support of the slogan "Burmah-Shell serves India and Indian Industries". A series depicting Indian Arts and Crafts would be suitable. The series shall comprise 12 designs; only one need be presented as a finished painting provided the other colour roughs clearly portray their effectiveness.

SRINAGAR EXHIBITION

Dr. Zakir Hussain, Principal, Jamia Millia, Delhi, performed the opening ceremony of the Educational Exhibition in connection with the Educational Conference at Srinagar in the presence of distinguished educationists from all over India. Sir Gopalaswami Ayyangar, Dewan of Kashmir, presided.

Dr. Zakir Hussain paid a tribute to Sir Gopalaswami Ayyangar for undertaking in the State an experiment of great national importance, namely, basic education. He stressed the necessity of a permanent educational museum somewhere in India, which should provide facilities for study and work for educationists.

SIR ALLADI ON NADASWARAM

"There is a tendency in people who do not appreciate the real essence of music to think that everybody must understand every verbal expression in the song. But to me the more important thing about music is the rhythm-effect, almost the unconscious effect, which music produces upon the ear. Nadaswaram is the essence of music. And I am one of those who believe that language does not play a primary consideration in it."

This remark was made by Sir Alladi Krishnaswamy Iyer unveiling the portrait of Sri Muthuswamy Dikshitar at the Rasika Ranjani Sabha Hall, Mylapore, in connection with the celebration of the Dikshitar Day.

COMMUNAL GAMES

Dr. P. Subbaroyan, President of the Board of Control for Cricket in India, addressing a large gathering of students at the University Union, Bangalore, observed:

"I hope the authorities in Bombay will take to heart what Mahatmaji has said recently about communal cricket. If interest in the game has to be kept, it is impossible if the teams are chosen on the strength of their religion. I feel that communal cricket should be given up altogether."

Sir Chimanlal Setalvad, the Liberal leader and ex Vice-Chancellor of the Bombay University, also condemns the continuance of the Pentangular Cricket Tournament.

On the other hand, Major Nayudu, who has played in the tournament for the last 25 years, says in an interview with the *Associated Press*: "There is no valid reason why the Pentangular Tournament at Bombay should be stopped. On the contrary, it is absolutely essential that it should be run in its present form if we do not want to see the funeral of Indian cricket."

Major Nayudu emphatically repudiated the view that the Bombay Pentangular is communal in the generally accepted sense of the term. He said: "The tournament has not encouraged any communal difference. It has on the other hand fostered a healthy rivalry and promoted communal unity. It has brought the communities together and not divided them."

PRINCE DULIP'S ADVICE TO CRICKETERS

The cricketers should not take their quarrels on to the field and exhibit them in public and that players should be loyal to their Captain not thinking that each one of them should lead the side, said Prince Duleepsinhji speaking at an evening party given by Mr. K. S. Ranga Rao, Honorary Secretary of the Board of Control for Cricket in India, in honour of the Prince and Princess Duleepsinhji.

The Prince complimented the Madras representatives of the Board of Control on their placing the organization on a sounder basis than it had previously been and declared that the Ranji Trophy Championship had done a great deal to improve Indian cricket.

FUNDAMENTAL RESEARCH

"We need in India certainly more and more of the *ad hoc* type of research intended to help the industries. Its usefulness to the industries, its importance and its culture will ultimately depend on the strength of fundamental science behind it. We, in India, are very fortunate in having good raw materials for our industries and even better intellectual raw materials for building up first-rate science



DR. K. S. KRISHNAN, D.SC., F.R.S.

which, in the long run, will be of invaluable support to the industries, I hope our leaders will exploit both," observed Dr. K. S. Krishnan, delivering the Sri Krishnarajendra Silver Jubilee Lecture at Bangalore. Dr. J. C. Ghosh, Director of the Indian Institute of Science, presided. The subject of the lecture was "The Place of Fundamental Research in Industrial Progress."

SCIENTISTS AND WAR

Addressing a large gathering at Bangalore on November 15, under the auspices of the Mysore War Fund, Dr. Sir C. V. Raman observed that those who were really interested in stopping wars in the future should try to give liberty to the man of science and allow him to speak freely about human affairs as he was at present free to speak about electrons or any other abstract subject. When that day came, there would be no war.

PLEA FOR SANSKRIT FILMS

Pleading that it is time that serious attention is devoted by our film producers to the question of making Sanskrit films notwithstanding the present antipathy in certain quarters to Sanskrit learning and literature, a correspondent writes to the *Hindu*: "One main obstacle which may be pointed out in this connection is that the language itself is still Greek to vast people in this country, but experience has shown that a talkie-audience knows no language barriers as witness the extraordinary success that Hindi or Urdu films have met with in South India. It is not unoften that a Hindi or Telugu film proves a much better box-office hit than even a Tamil one in the Tamil centres. Sanskrit literature offers a vast field for filmatization. *Valmiki Ramayana*, in the poet's own words a 'veritable ocean of nectar', offers perhaps the best choice for every effort in that direction. It is well to remember that the whole work was sung as a musical piece by its immortal exponents Lava and Kusa. Any musician will vouch for the fact that the *slokas* in *Valmiki* can be set to Carnatic music and sung."

NAZI BAN ON HOLLYWOOD

Shipment of all U. S. films through Nazi and Nazi-occupied territory has been banned by the Hitler Government as a first step in a planned drive to exclude American films from all theatres on the continent, says a Hollywood correspondent. This gesture is part of a scheme for the establishment of a monopoly by the Axis-dominated film cartel in the unoccupied as well as neutral countries.

Reports from Switzerland reveal that Germany has been exerting great pressure on the Swiss Government to ban all American-made films. During the past few weeks, several newspapers in Sweden wrote editorials attacking the German efforts to stop the entry of American-made movies.

The Nazis are also making overtures to Vichy Government to prevent further shipments to Switzerland through French territory, Spain, and Portugal.

ARMOURED VEHICLES MADE IN INDIA

A special exhibition of certain types of armoured cars and tanks was held in New Delhi near the Secretariat on November 7.

Two types of armoured fighting vechicles, now being manufactured in India were on view. One of these, an armoured carrier, is described by experts as a definite advance upon anything of this nature produced by any country. The armour plate, which is of first rate quality, was produced by the Tatas and the body is designed and built in Indian railway workshops. The carrier has a crew of four and has an excellent cross-country performance. These carriers are now being produced in considerable quantities and carriers made in India are already on service overseas.

The second Indian-made armoured vehicle is an armoured car. Its armour is sufficient to keep out all armour-piercing small arms projectiles. Like the carrier it has a good cross-country performance. Both vehicles can carry emergency food and war rations for three days and can also travel a considerable distance even if their tyres are pierced by bullets; they are, therefore well-fitted for desert warfare.

FORD MOTORS JOIN THE UNION

The Ford Motor Company has signed a contract with the United Automobile Workers' Union providing for Trade Union Shop. The Union is affiliated to the C. I. O. (The Committee for Industrial Organisation.)

The announcement of the historic agreement with the United Automobile Workers' Union—the first Union contract ever entered into by the Ford Company—was made jointly by Mr. Philip Murray representing the C. I. O. and officials of the Ford Company. The contract is said to cover approximately 120,000 workers. Simultaneously, the National Labour Relations Board disclosed that an agreement has been completed for the settlement of all outstanding Labour Board cases involving the Ford Company.

INDIAN AIR FORCE

At question time, Sir Gurunath Bewoor, Defence Department spokesman, in reply to Mr. Lalchand Navalrai, referred to the announcement made on May 31, 1941, by the Commander-in-Chief that the I. A. F. was to be increased from one squadron to four. "This expansion," proceeded Sir Gurunath, "is making satisfactory progress and three of the four squadrons have been formed, though they are not yet up to full strength nor is their training completed. The Finance Member announced in this House on November 5, 1941, that Coast Defence Flights of the I. A. F. Volunteer Reserve were already operating.

"I am now able to announce that these flights are soon to be increased in number and each flight is to be expanded to form a squadron. When this is complete, the Indian Air Force will have ten squadrons as compared with one at the time of the outbreak of the war. I must, however, remind the House that it will be some time before these new squadrons are completely up to strength.

A school for technical training has been formed, and its output is now 600 men per annum. But the great bar to swift expansion continues to be the lack of experienced non-commissioned officers. There has also been great difficulty in getting aircraft; but in that respect the prospects are now very much brighter.

Some idea of the expansion already achieved may be judged from the fact that there are now about twenty times the number of officers and seven times the number of airmen in the I. A. F. as compared with those at the outbreak of the war. This number is going to increase considerably when the full expansion to ten squadrons has been achieved.

"The Indian Air Force is entirely Indian. There are some British instructors at present, but they are merely attached temporarily to the I. A. F."

AN ATLANTIC RECORD

A British Airways pilot has set up a remarkable record. While ferrying American bombers to England he has crossed the Atlantic six times in 14 days.

THE OIL INDUSTRY

The Burmah-Shell have brought out an attractive educational booklet entitled "About Oil", which gives in simple language a fairly complete story of the petroleum industry, from the prospecting stage to the moment petroleum leaves the refineries for the markets of the world.

It will primarily be of interest to school masters and certain post-graduate students, but it may also be of some value to the whole student world and to the general public in this country seeking knowledge and information about the oil industry. It is an illustrated booklet, which has been welcomed by the Director of Public Information, Bengal.

MANUFACTURE OF PARACHUTES

As a result of a Conference held recently at Cawnpore, it has been decided to recommend to the Government that a Government factory should be built in India for the manufacture of parachutes. It is hoped the factory will start working early next year.

Immediate requirements of raw silk will be obtained from the Iranian cocoons that are in India, part of which is already being reeled in Kashmir. Raw silk will be distributed among approved firms in India for the manufacture of components.

BUCKINGHAM AND CARNATIC CO. LTD.

The report of the Directors of the Buckingham & Carnatic Co., Ltd., Madras, for the half-year ending June 30, 1941, states that the result of the Company's working for the six months after allowing Rs. 4,15,075-3-5 for depreciation is a profit of Rs. 6,93,151-4-3, which, with unappropriated profit of Rs. 1,78,835-1-7 brought forward from the previous accounts, comes to Rs. 8,77.036-6-3. The Directors have made the following payment: Dividend at Rs. 3-12-0 per share on the 7½ per cent. Preference shares for the half-year ended 30th June, 1941, absorbing Rs. 79,832-8-0.

ALUMINIUM WIRES

Aluminium can be drawn into a wire of one ten thousandth of an inch thickness and wire spun out of only 20 oz. of this metal would be sufficient to encircle the world. It has found a valuable use in seismic prospecting apparatus.

NON-AGRICULTURAL TENANCY BILL

In order to make better provision relating to the law of landlord and tenant in respect of certain non-agricultural tenancies in the province, the Government of Bengal propose to introduce shortly in the provincial legislature a bill entitled "The Bengal Non-agricultural Tenancy Bill, 1941."

According to the statement of Objects and Reasons of the Bill, which is published in an extraordinary issue of the *Calcutta Gazette*, Government are of the opinion that notwithstanding the provisions of the Transfer of Property Act, 1882, the non-agricultural tenants, who hold lands under a lease for residential business, manufacturing or other purposes, are in need of better security. It is obvious, however, that the degrees of protection cannot be the same for all classes of tenants and it has been considered necessary to make a distinction between the various tenancies.

The Bill has been drafted to provide for protective rights and also to confer other incidental but necessary rights on the non-agricultural tenants of the different classes.

INDIA'S CATTLE FODDER

The economic uses of grasses, their ecology and how to identify the commonest of them are described in a record, just published, of the Forest Research Institute entitled "Some Common Grasses of the United Provinces". In this work which is primarily intended for Forest officers and those who have to do with grass, no less than 90 grasses are dealt with and of these 61 are illustrated.

Through this publication, the farmer, cattle-breeder and others may learn which of the wild grasses are wholesome for stock and which poisonous—knowledge which will assist in improving the quality and quantity of fodder available for the millions of cattle in India.

INDIA'S TIMBER

Timber is one of the important key supplies needed by Defence Services. Timber is used for a hundred different purposes—packing cases, ammunition boxes, jetty piles, telegraph poles, railway sleepers, hutting, etc.

I. L. C. AND INDIA

The Council of State discussed Mr. P. N. Sapru's resolution regretting that neither employers nor Labour were represented by men of their own choice at the recent session of the International Labour Conference in the United States and that the delegation was purey official and recommending that it should be made clear that in future the principle that both labour and employers should be represented by their own nominees should not be departed from.

Moving his resolution, Mr. Sapru regretted that the practice of sending a representative of the labour movement in India to the International Conference which had been followed for nearly 20 years had been broken this year. He said that under Article 389 of the Peace Treaty of 1918, the Government undertook to send a representative of the strongest labour organisation in the country to the International Labour Conference. He asserted that this year the All-India Trade Union Congress had actually been called upon to elect a delegate, but since the nominee was not acceptable to the Government they decided to send only official nominees.

Sir Feroz Khan Noon, replying to the debate, said that he was in entire sympathy with the second part of the resolution and he could assure the mover that so far as the future was concerned, Government would always follow the principle they had been following all these years of sending a representative of Labour to the International Conference. But he could not accept the first portion of the resolution because the circumstances this year were exceptional.

TECHNICAL TRAINING SCHEME

Replying to Raja Yuvaraj Dutta Singh's question in the Central Assembly regarding the Technical Training Scheme of the Government, Sir Feroz Khan Noon, Member for Labour, said that 100 British Instructors were being recruited from the United Kingdom of whom 61 had already arrived. The Scheme began to operate in January 1941, and the total cost from that date upto the end of March 1943 was estimated roughly at Rs. 3 crores.

THE POPULATION OF INDIA

India's population on March 1, 1941, was 388,800,000 of whom 47,322,000 were literates according to census figures published recently. The total population increased by 15 per cent. over the last census figure of 338,100,000. The rate of increase was particularly marked in towns with inhabitants of 100,000 and above. The number of such towns had appreciably increased from 1931.

The North-West Frontier Province, among the major Provinces, recorded the largest increase of population, namely, 25 per cent., while Bengal, which has next largest increase, namely, 20 per cent., also has the largest number of literates, namely, 9,720,000.

Madras had the next largest number of literates, namely, 6,420,000. The Andaman and Nicobar Islands has the smallest number of literates, namely, 6,000. Delhi, India's capital and a Chief Commissioner's Province, registers an increase of population of 44 per cent.

AVERAGE INCOME IN INDIA

"While the average income from industries in the United Kingdom is Rs. 830 and Rs. 483 respectively, in the case of India it is Rs. 12 only. What the country wants



SIR M. VISVESVARAYA

is increased national income and that can be achieved by accelerating the pace of industrial expansion," said Sir Viswesvaraya, President, All-India Manufacturers' Conference, at a reception given to him by the Maharashtra industrialists.

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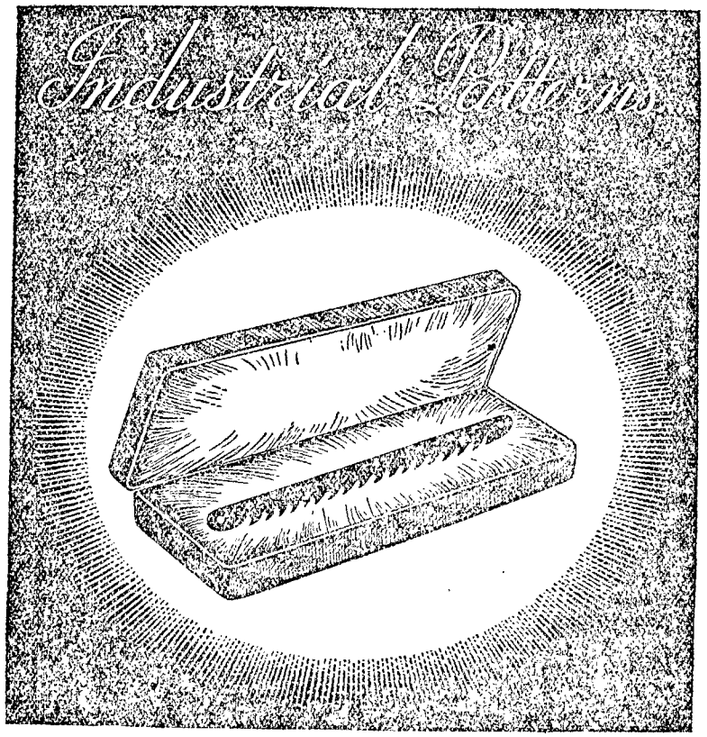
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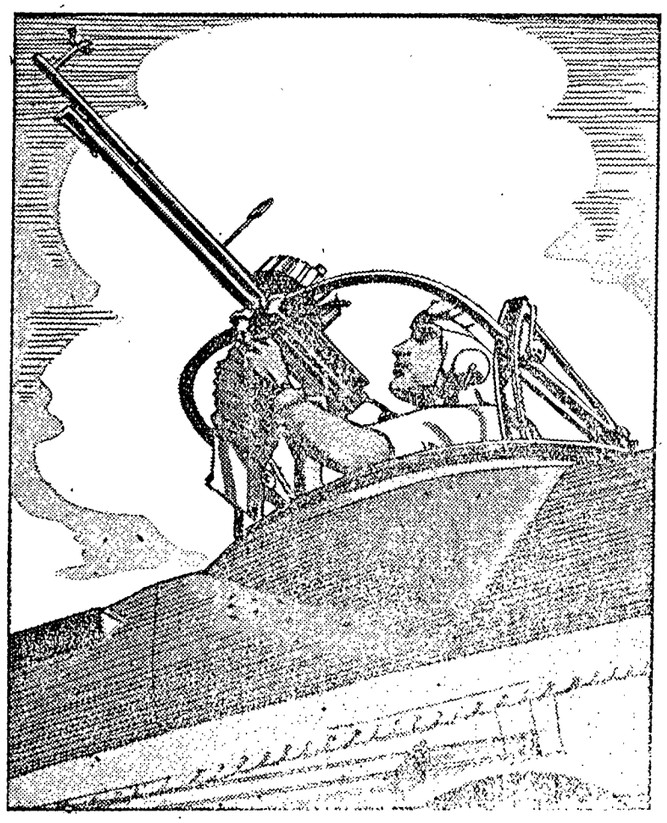
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An I. A. F. Officer at Machine gun practice

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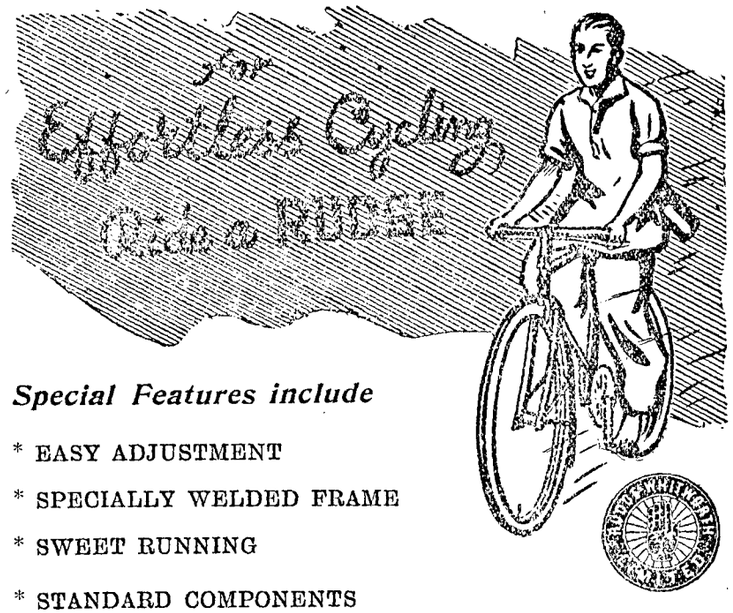
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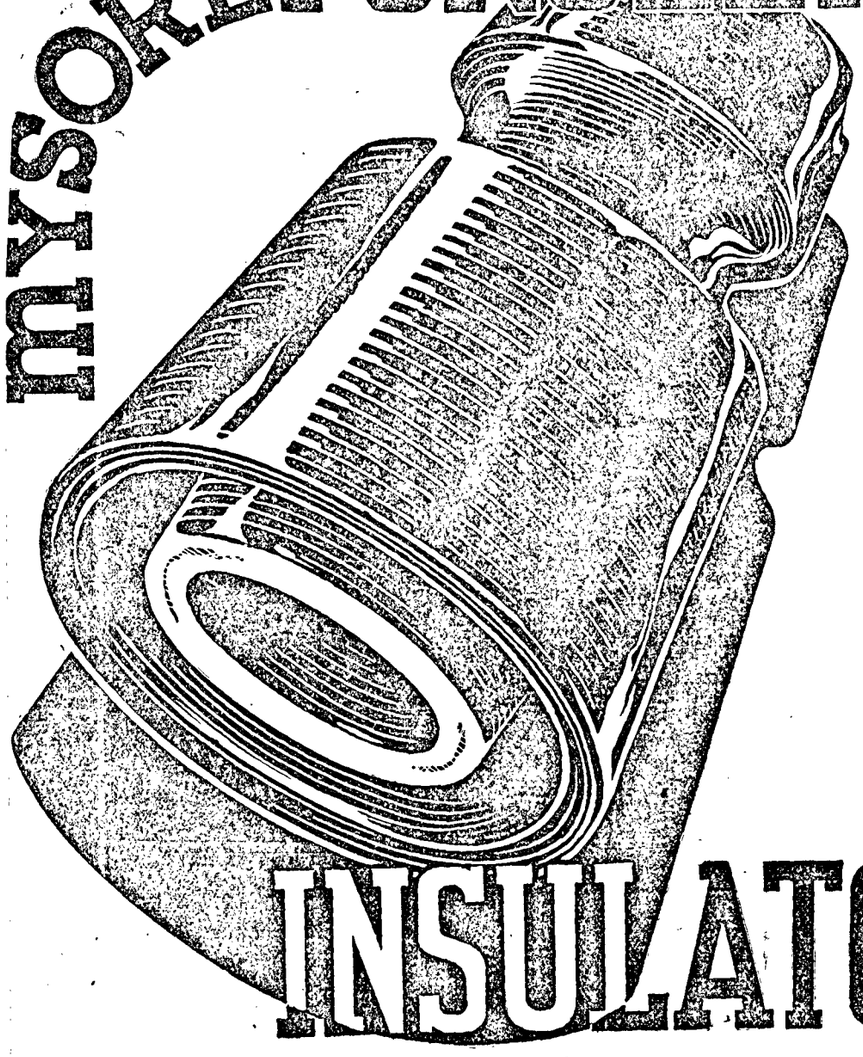
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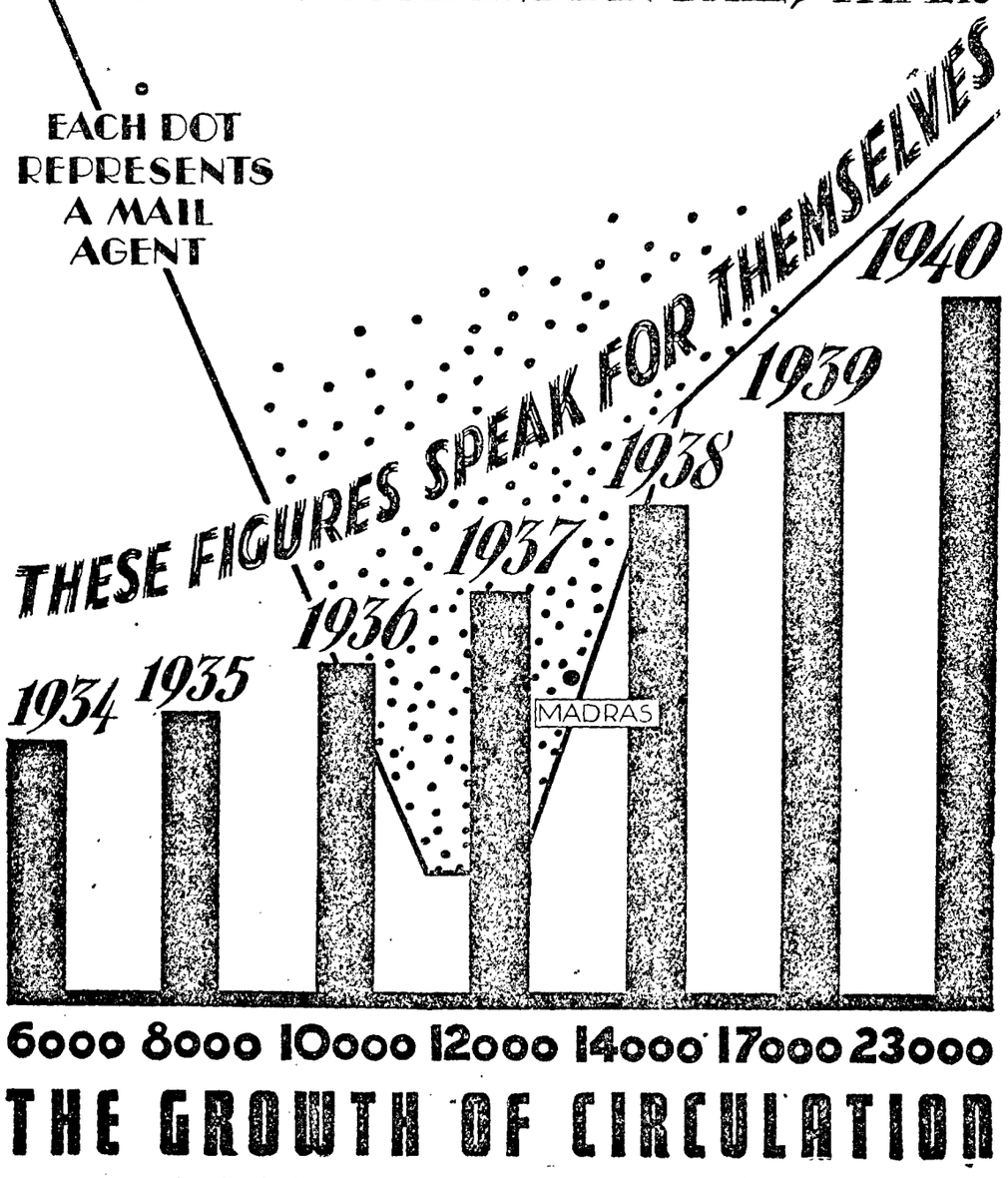
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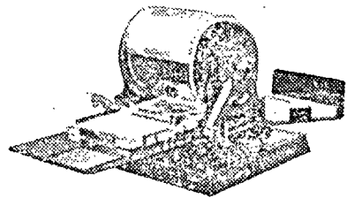
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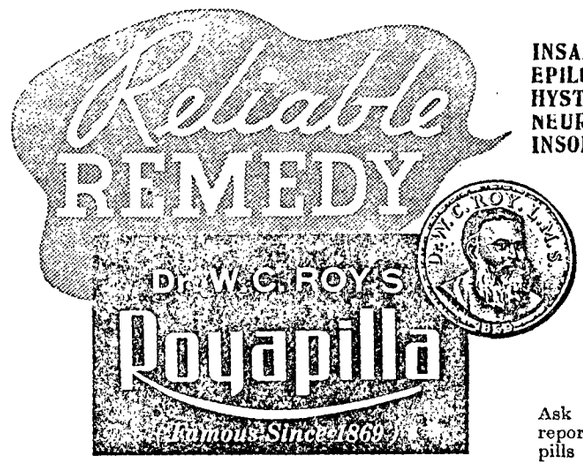
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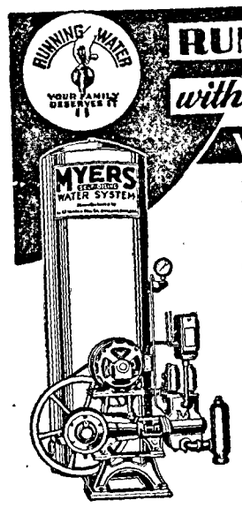
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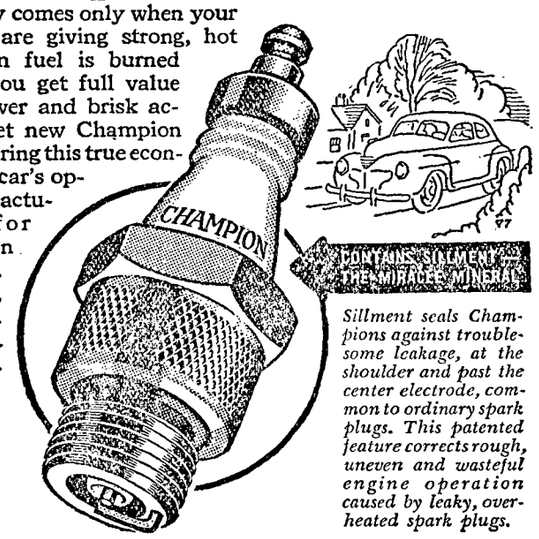
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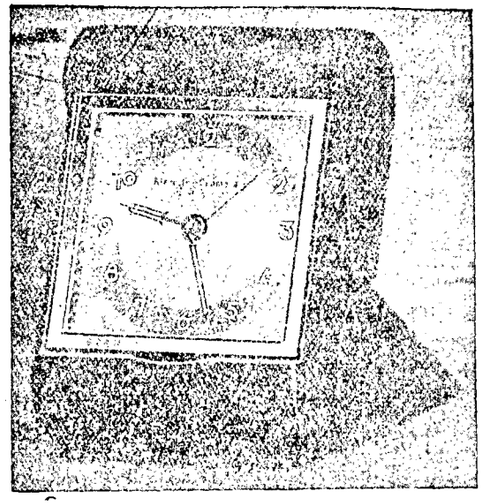
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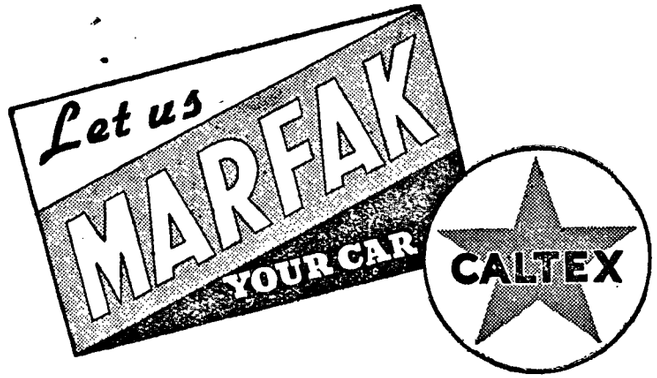
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